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State Service (Preliminary) Examination
Syllabus

PAPER-I GENERAL STUDIES

1. **History of India**
   - Concepts and Ideas - Ancient Indian Knowledge Tradition, Bharatvarsha, Vedas, Upanishad, Aranyaka, Brahman Granth, Shaddarshan, Smritiyan, Rit Sabha-Samiti, Gantantra(Republic), Varnashrama, Purushartha, Rin Sanskara, Panch Mahayagya/Yagya, Principle of Karma, Bodhisatva, Teerthankar.
   - Salient features, Events and their administrative, Social and Economic Systems of Ancient and Medieval India.
   - India's cultural heritage- Artforms, literature, festivals and events.
   - Social and Religious Reform Movements in 19th and 20th century.
   - Independence Struggle and Indian National Movement.
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2. **History, Culture and Literature of Madhya Pradesh**
   - Major Events and Major Dynasties of Madhya Pradesh.
   - Contribution of Madhya Pradesh in Freedom Movement.
   - Major Arts and Sculpture of Madhya Pradesh.
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   - Major Festivals, Folk Music, Folk Arts and Folk literature of Madhya Pradesh.
   - Important literary Creators of Madhya Pradesh and their Literary Creations.
   - Major Tourist Places of Religious, Cultural and Archaeological Importance in Madhya Pradesh.
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3. **Geography of India**
   - Mountains, Hills, Plateaus, Rivers and Lakes.
   - Climate phenomena- El Nino, La Nina, Southern Oscillation,Western Disturbance, Consequences of Climate Change.
   - Natural Resources – Forest, Minerals, Water Resources.
   - Major Crops, Food Security, Green Revolution, Strategies for the Second Green Revolution.

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- Conventional and Non-Conventional sources of energy.
- Natural hazards and disasters in India, Major cyclones in India.
- Population growth, distribution and Density, Rural-Urban Migration.

4. **Geography of Madhya Pradesh**
   - Forest, Forest Produce, Rivers, Hills and Plateaus.
   - Climate - Seasons, Temperature, Rainfall.
   - Natural Resources- Soils and Major Mineral resources.
   - Major Crops, Water Resources, Irrigation and Irrigation Projects.
   - Conventional and Non-Conventional Sources of Energy.
   - Major Industries of Madhya Pradesh.
   - Population Growth, Distribution and Density, Urbanisation.

5. **Constitutional System of India and Madhya Pradesh**
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   - Federal Executive, President and Parliament.
   - Supreme Court and Judicial System.
   - Constitutional Amendments.
   - Fundamental Rights and Duties of Citizens, Duties and Directive Principle of State.
   - National and Regional Constitutional/Statutory Commissions and Institutions.
   - Constitutional System of Madhya Pradesh (Governor, Cabinet, Legislative Assembly, High Court).
   - Three-Tier Panchayati Raj and Civil Administration system. in Madhya Pradesh
   - Good Governance in Madhya Pradesh (Governance System).

6. **Economy of India and Madhya Pradesh**
   - Corrent Situation of Madhya Pradesh in Indian Economy.
   - Population and Human Resources Development- Education, Health and Skills in Madhya Pradesh.
   - Progress in Sustainable Development Goals in Madhya Pradesh.
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   - Self-Reliant/Atma Nirbhar Madhya Pradesh, One District One Product (ODOP).
   - Progress of Intellectual Property Rights (IPR) in Madhya Pradesh.
   - Recent Trends in Indian Economy– Agriculture, Industry and Service sectors.
   - Financial Institutions– Reserve Bank, Commercial Banks, SEBI, Non-Banking Financial Institutions.
   - India's foreign Trade Policies G-20, SAARC and ASEAN.

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7. **Science, Environment and Health**
   - Preliminary Knowlegde of Main Branches of Science.
   - Important Indian Scientific Research Institutions and their Achievements.
   - Setellite and Space Technology Achivment of India in the Field of Space Science.
   - Structure of Human Body.
   - Nutrition, Food, Nutrient and Malnutrition.
   - Genetic Disease, Sickle Cell Anemia- Cause, Effect, Diagonosis and Program.
   - Health Policy and Programmes, Infectious disease and its Prevention and Health Indicator.
   - Concept of Sustainable Development and SDG's.
   - Environmental Factors, Biodiversity and Ecosystem.
   - Pollution, Natural Calamities and Management.

8. **International, National and Current Events of Madhya Pradesh**
   - International Current Events.
   - National Current Events.
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9. **Information and Communication Technology**
   - Basic Knowledge of Computer.
   - Electronics, Information and Communication Technology.
   - Robotics, Artificial Intelligence and Cyber Security.
   - E-Governance.
   - Internet and Social Networking Platforms.

10. **Tribes of Madhya Pradesh- Heritage, Folk Culture and Folk Literature**
    - The Geographical distribution of the Tribes in Madhya Pradesh, Constitutional Provisions Related to Tribes.
    - Major Tribes of Madhya Pradesh, Particularly Vulnerable Tribal Groups (PVTG) and Tribal Welfare Programs.
    - Tribal Culture of Madhya Pradesh- Customs, Traditions, Special Arts Festivals, Dialects and Literature.
    - Madhya Pradesh Tribals' Contribution to the Freedom Movement of India and Tribal Personalities of Madhya Pradesh, Important Institutes, Museums and Publications related to tribes of Madhya Pradesh.
    - Folk Culture and Literature of Madhya Pradesh.

CHAPTER 01
Ancient and Medieval Historical Events

1. The site of Eran is renowned for its historical layers. Which of the following best describes the cultural sequence found at Eran during its initial excavations?
(A) A Paleolithic culture sequence followed by direct Gupta period remains
(B) An exclusively Mauryan era settlement containing no preceding layers
(C) A pure Harappan settlement site devoid of any later cultural deposits
(D) Chalcolithic settlement followed by Iron Age and historic layers

2. Prior to his ascension to the Mauryan throne, Ashoka served as the viceroy of which major province, gaining crucial administrative experience?
(A) Taxila
(B) Suvarnagiri
(C) Ujjayini
(D) Tosali

3. The famous fossil known as the Narmada Man, representing Homo erectus, was discovered at which of the following prehistoric sites in Madhya Pradesh?
(A) Adamgarh
(B) Kayatha
(C) Hathnora
(D) Navdatoli

4. The Panguraria inscription, containing an edict of Ashoka addressed to a local prince, was discovered in which district of Madhya Pradesh?
(A) Hoshangabad
(B) Dhar
(C) Sehore
(D) Khandwa

5. Consider the following statements regarding the Avanti Mahajanapada:
I. It was divided into northern and southern parts by the Vindhya range.
II. Ujjayini was the capital of the northern part, while Mahishmati was the capital of the southern part.
III. King Pradyota was a powerful ruler of Avanti and a contemporary of Gautama Buddha.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II and III

6. Which significant structural modification was made to the Great Stupa at Sanchi during the Sunga period?
(A) Construction of the original stupa structure using brick
(B) Stone encasement and expansion of the brick core
(C) The erection of a monolithic Ashokan pillar
(D) Carving of the four highly decorated gateways

7. The prehistoric rock shelters of Bhimbetka, famous for their cave paintings, were discovered in 1957-58 by which of the following archaeologists?
(A) H. D. Sankalia
(B) V. S. Wakankar
(C) Alexander Cunningham
(D) John Marshall

8. In the context of ancient Mahajanapadas, which important trade route passed directly through Ujjayini, significantly boosting the economic prosperity of the Avanti kingdom?
(A) Silk Road
(B) Dakshinapatha
(C) Uttarapatha
(D) Grand Trunk Road

9. The Minor Rock Edict of Ashoka found at Rupnath, which mentions his religious affiliation to Buddhism, is located in which district of Madhya Pradesh?

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(A) Sehore
(B) Katni
(C) Datia
(D) Raisen

10. In later Vedic literature, the region of Madhya Pradesh is believed to be heavily forested. Which term was frequently used in the Brahmanas to refer to the southern region that includes parts of modern Madhya Pradesh?
(A) Uttarapatha
(B) Aryavarta
(C) Dakshinapatha
(D) Brahmavarta

11. The famous Heliodorus pillar at Vidisha, known locally as the Khamb Baba, was erected by the Greek ambassador Heliodorus. To which Indian deity is this pillar dedicated?
(A) Lord Shiva
(B) Lord Surya
(C) Lord Brahma
(D) Lord Vasudeva

12. The Chalcolithic site of Navdatoli, known for its extensive structural remains and varied painted pottery, is situated on the banks of which river?
(A) Betwa
(B) Chambal
(C) Narmada
(D) Son

13. According to Buddhist texts, Ashoka's son Mahendra and daughter Sanghamitra halted at a specific monastery in Madhya Pradesh before their journey to Sri Lanka. What was the location of this monastery?
(A) Vidisha
(B) Ujjain
(C) Sanchi
(D) Bharhut

14. According to Purana and epic traditions, which ancient dynasty ruled the region of Avanti before the rise of the Pradyota dynasty?
(A) Maurya dynasty
(B) Nanda dynasty
(C) Haihaya dynasty
(D) Haryanka dynasty

15. According to Kalidasa's play Malavikagnimitram, Agnimitra was serving as a viceroy during his father Pushyamitra Sunga's reign. Where was his viceroyalty located?
(A) Ujjayini
(B) Padmavati
(C) Tripuri
(D) Vidisha

16. Which of the following statements about the prehistoric site of Bhimbetka is incorrect?
(A) The paintings predominantly depict agricultural and advanced urban settlements.
(B) It exhibits continuous habitation from the Lower Paleolithic to the Mesolithic periods.
(C) It is located in the Raisen district of Madhya Pradesh.
(D) Green and red colors are most commonly used in the oldest paintings found here.

17. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): The Gujarra Minor Rock Edict in Datia is highly significant for Mauryan history.
Reason (R): It is one of the few edicts that explicitly mentions the personal name of King Ashoka along with his title Devanampiya Piyadasi.
In the context of the above, which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

18. Identify the odd one out among the following Chalcolithic sites, based on their location outside the present boundaries of Madhya Pradesh.
(A) Inamgaon
(B) Maheshwar
(C) Dangwada
(D) Nagda

19. The construction of the original brick core of the Great Stupa at Sanchi was commissioned by which Indian ruler?
(A) Pushyamitra Sunga
(B) Chandragupta Maurya

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(C) Gautamiputra Satakarni
(D) Ashoka

20. The King of Magadha, Bimbisara, sent his royal physician to treat King Pradyota of Avanti. What was the name of the physician, and what was the ailment?
(A) Jivaka for jaundice
(B) Charaka for leprosy
(C) Sushruta for battlefield wounds
(D) Dhanvantari for a snake bite

21. The Bharhut Stupa, renowned for its extensive relief carvings depicting Jataka tales and Buddhist lore, was primarily elaborated during which historical period?
(A) Mauryan period
(B) Gupta period
(C) Sunga period
(D) Kalachuri period

22. The Kayatha culture is recognized as one of the earliest Chalcolithic cultures of Madhya Pradesh. In which modern district is the type-site of Kayatha located?
(A) Indore
(B) Ujjain
(C) Khargone
(D) Dhar

23. During the period of the Mahajanapadas, the Chedi kingdom was located primarily in the Bundelkhand region. What was the capital of the Chedi Mahajanapada?
(A) Ujjayini
(B) Mahishmati
(C) Vidisha
(D) Suktimati

24. Which of the following Ashokan edicts in Madhya Pradesh specifically warns monks and nuns against creating a schism in the Buddhist Sangha?
(A) Gujarra Minor Rock Edict
(B) Panguraria Cave Inscription
(C) Rupnath Minor Rock Edict
(D) Sanchi Minor Pillar Edict

25. The Jain Tirthankara Lord Adinath is associated with a colossal rock-cut statue in Madhya Pradesh. Where is this famous statue, known as Bawangaja, located?
(A) Khajuraho
(B) Barwani
(C) Gwalior
(D) Chanderi

26. The Mesolithic site of Adamgarh, which provides some of the earliest evidence for the domestication of animals in India, was primarily excavated by whom?
(A) B. B. Lal and S. R. Rao
(B) Mortimer Wheeler
(C) Dayaram Sahni
(D) R. V. Joshi and M. D. Khare

27. Following the decline of the Mauryan Empire, which dynasty established its authority over the Vidisha region, making it a prominent political and cultural center?
(A) Sunga dynasty
(B) Satavahana dynasty
(C) Kushana dynasty
(D) Vakataka dynasty

28. The Aitareya Brahmana refers to certain indigenous tribes residing in the Vindhyan forests. Which of the following tribes is mentioned in this context?
(A) Nishadas
(B) Lichchhavis
(C) Sakyas
(D) Mallas

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29. Ashoka married Mahadevi, the daughter of a prominent merchant. Which ancient city of Madhya Pradesh was Mahadevi's hometown?
(A) Mahishmati
(B) Tripuri
(C) Vidisha
(D) Padmavati

30. King Chanda Pradyota of Avanti was a formidable ruler. He established matrimonial alliances to strengthen his position. Which king's daughter, Vasavadatta, was famously married to King Udayana of Vatsa?
(A) King Bimbisara
(B) King Prasenajit
(C) King Ajatashatru
(D) Chanda Pradyota

31. The Vakataka dynasty, which ruled parts of the Deccan and central India, was founded by which of the following rulers?
(A) Pravarasena I
(B) Rudrasena I
(C) Vindhyashakti
(D) Prithvishena I

32. The Aulikara dynasty ruled from Dashapura (modern Mandsaur). Which prominent ruler of this dynasty inflicted a crushing defeat on the Huna king Mihirakula, as recorded in the Mandsaur pillar inscription?
(A) Bandhuvarman
(B) Yashodharman
(C) Naravarman
(D) Prabhakaravardhana

33. The Naga rulers were deeply devoted to a specific religious cult, as evident from the symbols of the trident and Nandi found on their numerous copper coins. Which deity did they primarily worship?
(A) Vishnu
(B) Shiva
(C) Kartikeya
(D) Ganesha

34. The Rashtrakuta dynasty had significant interactions with the Malwa region. The founder of the Rashtrakuta empire, Dantidurga, performed the 'Hiranyagarbha' sacrifice at which city in Madhya Pradesh?
(A) Dhar
(B) Mandu
(C) Maheshwar
(D) Ujjayini

35. The Eran inscription of Bhanugupta (510 CE) is of immense historical significance primarily because it provides the earliest epigraphic evidence of which social practice?
(A) Sati system
(B) Devadasi system
(C) Child marriage
(D) Untouchability

36. Mahmud of Ghazni's raids into India included attacks on prominent forts in central India. In 1019 and 1022 CE, he besieged a mighty fort in Madhya Pradesh but failed to capture it, eventually agreeing to a peace treaty. Which fort was this?
(A) Kalinjar Fort
(B) Gwalior Fort
(C) Asirgarh Fort
(D) Raisen Fort

37. Heliodorus visited the court of a Sunga king at Vidisha. Who was the king reigning at that time?
(A) Bhagabhadra
(B) Pushyamitra
(C) Agnimitra
(D) Devabhuti

38. An impressive colossal statue of the Varaha avatar of Vishnu, bearing an inscription of a Huna king, is located at which archaeological site in Madhya Pradesh?
(A) Udayagiri
(B) Vidisha
(C) Khajuraho
(D) Eran

39. Emperor Harsha's empire encompassed parts of Madhya Pradesh. After the death of his brother-in-law Grahavarman, Harsha marched into the Vindhyan forests to rescue his sister. What was her name?
(A) Rajyavati
(B) Dattadevi
(C) Kumaradevi
(D) Rajyashri

40. Chandragupta II of the Gupta Empire launched a major military campaign from the Malwa region to defeat which prominent regional power, thereby securing western trade routes?
(A) The Hunas
(B) The Vakatakas
(C) The Kushanas
(D) The Western Kshatrapas (Sakas)

41. Consider the following statements regarding the defense of central India against early Islamic raids:
I. Nagabhata I of the Gurjara-Pratihara dynasty successfully resisted Arab incursions in the Malwa region.
II. The Paramara king Sindhuraja died fighting against Mahmud of Ghazni.
III. Vidyadhara formed an alliance to punish the

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ruler of Kannauj for submitting to Mahmud of Ghazni.
IV. Gwalior was easily captured by Mahmud of Ghazni without a siege.
V. The Kalachuris actively supported the Ghaznavids against the Chandellas.
Which of the above statement(s) is/are correct?
(A) I and III only
(B) II, IV and V only
(C) I, II and III only
(D) I, III and V only

42. The Satavahanas exerted considerable influence over the Malwa and Narmada valley regions. Which Satavahana king is historically documented to have conquered the Anupa (Narmada valley) and Akara-Avanti (Malwa) regions from the Western Kshatrapas?
(A) Simuka
(B) Satakarni I
(C) Gautamiputra Satakarni
(D) Yajna Sri Satakarni

43. Consider the following statements regarding the architecture and art of the Gupta period in Madhya Pradesh:
I. The Nachna Kuthara temple is dedicated to Goddess Parvati.
II. Cave No. 5 at Udayagiri features a monumental relief of Varaha rescuing the earth goddess.
III. The structural temples of this period were predominantly built using burnt bricks without any stone usage.
IV. The Bhumara temple is an early example of a Shiva temple with an ekamukha linga.
Which of the above statement(s) is/are incorrect?
(A) I and II
(B) III only
(C) II and IV
(D) I, III and IV

44. A famous inscription found at Mandsaur (ancient Dashapura) describes the construction of a Sun temple by a guild. Which specific occupational guild was responsible for this?
(A) Guild of oil millers
(B) Guild of ivory carvers
(C) Guild of metal workers
(D) Guild of silk weavers

45. The Arab historian Sulaiman visited India in the 9th century and praised the administrative machinery and military strength of a Gurjara-Pratihara king. Who was this king?
(A) Nagabhata I
(B) Vatsaraja
(C) Mihira Bhoja
(D) Mahendrapala I

46. In the post-Mauryan era, the Naga dynasty emerged as a significant political power in northern Madhya Pradesh. Which ancient city served as their primary capital?
(A) Tripuri
(B) Padmavati
(C) Eran
(D) Mandu

47. The Chinese pilgrim Hiuen Tsang visited Madhya Pradesh during Harsha's reign. He specifically mentioned a flourishing city that was a center of Buddhist learning but ruled by a Brahmin king. Which city was this?
(A) Vidisha
(B) Ujjayini
(C) Maheshwar
(D) Tripuri

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48. The Vakatakas formed a crucial matrimonial alliance with the Guptas, which significantly influenced the political landscape of Madhya Pradesh. Who was the Gupta princess married to the Vakataka king Rudrasena II?
(A) Kumaradevi
(B) Prabhavatigupta
(C) Dattadevi
(D) Dhruvadevi

49. The Huna invasions severely disrupted the political structure of central India. Who was the Huna king whose presence in Malwa is attested by his inscription on the Varaha statue at Eran?
(A) Toramana
(B) Mihirakula
(C) Khingila
(D) Lakhana

50. The Bagh Caves in Dhar district are renowned for their exquisite mural paintings dating to the Gupta and post-Gupta periods. These caves are primarily associated with which religion?

(A) Jainism
(B) Hinduism
(C) Buddhism
(D) Ajivika

51. Who was the powerful Chandella ruler that successfully defended the Kalinjar fort against the invasions of Mahmud of Ghazni?
(A) Dhanga
(B) Yashovarman
(C) Paramardi Dev
(D) Vidyadhara

52. Match List I with List II and select the correct answer using the codes given below:
List I: (Satavahana Rulers)
P. Satakarni I
Q. Gautamiputra Satakarni
R. Sri Yajna Satakarni
S. Vasisthiputra Pulumavi
List II: (Evidence related to Madhya Pradesh)
1. Mentioned on the southern gateway of Sanchi Stupa
2. Conquered Malwa according to the Nasik eulogy
3. Coins found at Vidisha and Ujjain
4. His successors lost Malwa back to the Kshatrapas
Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-1, Q-2, R-4, S-3
(D) P-3, Q-4, R-1, S-2

53. Udayagiri Caves near Vidisha contain significant inscriptions and sculptures from the Gupta period. Who among the following was the minister of Chandragupta II who recorded an inscription here before a military campaign?
(A) Harishena
(B) Amrakardava
(C) Virasena Saba
(D) Parnadatta

54. Harsha's southward expansion was halted when he was decisively defeated on the banks of the river Narmada. Which Chalukyan ruler inflicted this defeat?
(A) Vikramaditya I
(B) Mangalesha
(C) Pulakeshin II
(D) Kirtivarman I

55. Following the decline of the Gupta Empire, several feudatory dynasties asserted independence in the Baghelkhand region. Which two dynasties ruled this region contemporaneously and often intermarried?
(A) Parivrajakas and Uchchhakalpas
(B) Aulikaras and Kalachuris
(C) Maitrakas and Maukharis
(D) Panduvamsis and Somavamsis

56. The power of the Naga kings in central India was eventually eclipsed by which great empire, as documented in the Allahabad Pillar Inscription?
(A) The Gupta Empire
(B) The Satavahana Empire
(C) The Vakataka Empire
(D) The Kushana Empire

57. During the early medieval period, the tripartite struggle for control over Kannauj involved the Rashtrakutas, the Palas, and which Rajput clan that originated from the Ujjain-Malwa region?
(A) The Gurjara-Pratiharas
(B) The Paramaras
(C) The Chandellas
(D) The Kalachuris

58. Ujjayini became the second capital of the Gupta Empire during the reign of which emperor, who also reputedly patronized the 'Navaratnas' (Nine Gems)?
(A) Chandragupta II
(B) Samudragupta
(C) Kumaragupta I
(D) Skandagupta

59. The Panduvamsis, who emerged in the post-Gupta period, primarily ruled over which region that borders modern eastern Madhya Pradesh and Chhattisgarh?
(A) Region of Dasarna
(B) Region of Avanti
(C) Mekala and Kosala
(D) Jejakabhukti area

60. The Gupta period saw the emergence of structural temples in Madhya Pradesh. Identify the correct pair of a Gupta period temple and its location.

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(A) Shiva Temple - Sanchi
(B) Vishnu Temple - Tigawa (Jabalpur)
(C) Parvati Temple - Bhumara (Satna)
(D) Dashavatara Temple - Eran

61. The tragic end of Raja Bhoja's reign came when Malwa was jointly attacked by a coalition of two rival dynasties. Which two kingdoms formed this alliance?
(A) The Chandellas of Jejakabhukti and the Kalachuris of Tripuri
(B) The Rashtrakutas and the Cholas
(C) The Kalachuris of Tripuri and the Chalukyas of Gujarat
(D) The Chauhans of Ajmer and the Gahadavalas of Kannauj

62. During the medieval period, a specific sect of Shaivism gained immense royal patronage from the Kalachuri kings and established numerous monasteries in the Dahala region. Which sect was this?
(A) Mattamayura
(B) Pashupata
(C) Kapalika
(D) Lingayat

63. Raja Bhoja, the most celebrated ruler of the Paramara dynasty, shifted his capital to a more centrally located city in Malwa. Which city became his new capital?
(A) Dhar (Dharanagari)
(B) Ujjain
(C) Mandu
(D) Maheshwar

64. The independent Malwa Sultanate was established following Timur's invasion of Delhi. Who was the Afghan governor who declared independence and founded the Sultanate in 1401 CE?
(A) Hoshang Shah
(B) Mahmud Khalji
(C) Dilawar Khan Ghori
(D) Baz Bahadur

65. Select the correct chronological sequence of the following Paramara rulers of Malwa:
(A) Upendra - Siyaka II - Vakpati Munja - Raja Bhoja
(B) Siyaka II - Upendra - Raja Bhoja - Vakpati Munja
(C) Upendra - Vakpati Munja - Siyaka II - Raja Bhoja
(D) Vakpati Munja - Upendra - Raja Bhoja - Siyaka II

66. The Ghori dynasty of Malwa was overthrown and replaced by the Khalji dynasty of Malwa in 1436 CE. Who was the founder of this new dynasty?
(A) Mahmud Khalji I
(B) Ghiyasuddin Khalji
(C) Nasiruddin Khalji
(D) Alauddin Khalji II

67. The Paramara dynasty of Malwa was founded in the 9th century. Who is considered the historical founder of this dynasty?
(A) Siyaka II
(B) Vakpati Munja
(C) Upendra
(D) Raja Bhoja

68. The Battle of Mahoba (1182 CE) is deeply embedded in regional folklore. It was fought between the Chauhan king Prithviraj III and which Chandella ruler, whose generals Alha and Udal are legendary for their bravery?
(A) Kirtivarman
(B) Paramardi Dev
(C) Madanavarman
(D) Trailokyavarman

69. During his campaign against Malwa in 1234-35 CE, Iltutmish attacked and destroyed the famous Mahakaleshwar temple located in which city?
(A) Ujjain
(B) Dhar
(C) Mandu
(D) Vidisha

70. Who is historically credited as the founder of the Chandella dynasty in the Jejakabhukti region (modern Bundelkhand)?
(A) Yashovarman
(B) Dhanga
(C) Nannuka
(D) Rahila

NODIA

71. The famous Jahaz Mahal (Ship Palace) at Mandu, flanked by two artificial lakes (Kapur

Talao and Munj Talao), was built during the reign of which Malwa Sultan?
(A) Ghiyasuddin Khalji
(B) Hoshang Shah
(C) Mahmud Khalji
(D) Baz Bahadur

72. The Bhojeshwar temple at Bhojpur, built by Raja Bhoja, is famous for a unique architectural feature. Which of the following is the most appropriate description of this feature?
(A) It is built entirely of white marble imported from Makrana.
(B) It contains the tallest monolithic Shiva Lingam in India.
(C) It features the earliest use of the true arch in Hindu architecture.
(D) It has a distinctive circular garbhagriha with no mandapa.

73. In ancient and early medieval inscriptions of Madhya Pradesh, the term 'Sreni' is frequently mentioned. What does this term define?
(A) A unit of land measurement
(B) A village council
(C) A military battalion
(D) A guild of merchants or artisans

74. The Kalachuris of Tripuri (modern Tewar near Jabalpur) emerged as a major power in central India. Who was the founder of the Tripuri branch of the Kalachuris?
(A) Gangeyadeva
(B) Lakshmikarna
(C) Kokalla I
(D) Vamaraja

75. The tomb of Hoshang Shah at Mandu is historically significant in Indian architecture for which of the following reasons?
(A) Use of Persian pietra dura inlay technique
(B) Presence of the largest unsupported dome
(C) Inclusion of local floral terracotta carving
(D) Construction entirely from white marble

76. The illustrious Paramara king Vakpati Munja patronized several renowned poets at his court in Dhar. Which of the following poets is not associated with his court?
(A) Padmagupta
(B) Dhananjaya
(C) Halayudha
(D) Rajasekhara

77. Consider the following Kalachuri kings of Tripuri:
I. Lakshmikarna
II. Kokalla I
III. Gangeyadeva
IV. Vijayasimha
Which of the following is the correct chronological arrangement of their reigns?
(A) II, III, I, IV
(B) II, I, III, IV
(C) III, II, I, IV
(D) II, III, IV, I

78. The Chandella dynasty, famous for building the magnificent temples at Khajuraho, originally ruled as feudatories to which imperial power?
(A) The Paramaras
(B) The Kalachuris
(C) The Palas
(D) The Gurjara-Pratiharas

79. The Chausath Yogini temple at Mitawali (Morena district) is believed to have inspired the architectural design of which modern Indian structure?
(A) The Supreme Court of India
(B) The old Parliament House
(C) The Rashtrapati Bhavan
(D) The Sanchi Stupa museum

80. The Chausath Yogini temple at Bhedaghat near Jabalpur is an extraordinary open-air circular temple. It was constructed during the reign of which regional dynasty?
(A) The Chandellas
(B) The Paramaras
(C) The Bundelas
(D) The Kalachuris

81. Mahmud Khalji I erected the Asharfi Mahal at Mandu and a seven-story victory tower to commemorate his military success against which neighboring ruler?
(A) The Sultan of Gujarat
(B) The Bahmani Sultan
(C) Rana Kumbha of Mewar
(D) The Gond King of Garha

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82. Raja Bhoja established an educational institution in Dhar known as the Bhojshala. This institution was primarily dedicated to the worship of which deity?
(A) Saraswati
(B) Shiva
(C) Vishnu
(D) Surya

83. The colossal Kandariya Mahadeva temple, the largest and most ornate Hindu temple in the Khajuraho complex, is widely believed to have been built by which Chandella king?
(A) Dhanga
(B) Ganda
(C) Paramardi
(D) Vidyadhara

84. The Khalji dynasty executed a systematic conquest of the Malwa region. In 1305 CE, Alauddin Khalji sent a capable general who defeated the Paramara king Mahalakadeva. Name the general.
(A) Malik Kafur
(B) Ulugh Khan
(C) Ain-ul-Mulk Multani
(D) Zafar Khan

85. The ancient trade route known as the Dakshinapatha connected the Gangetic plains to the Deccan. Which two major cities in Madhya Pradesh served as critical nodes on this route?
(A) Khajuraho and Chanderi
(B) Gwalior and Orchha
(C) Vidisha and Mahishmati
(D) Mandla and Jabalpur

86. Raja Bhoja was not only a great warrior but also a prolific writer. Which of the following works, dealing with architecture and iconography, is attributed to him?
(A) Sarasvatikanthabharana
(B) Samarangana Sutradhara
(C) Tattva Prakasha
(D) Navasahasankacharita

87. Hoshang Shah, the second ruler of the Malwa Sultanate, is noted for his architectural vision. He formally shifted the capital of the sultanate from Dhar to which impregnable hill fort?
(A) Asirgarh
(B) Mandu
(C) Chanderi
(D) Gwalior

88. The Lakshmana Temple at Khajuraho, dedicated to Vaikuntha Vishnu, was constructed by which prominent Chandella ruler to commemorate his victory over the Pratiharas?
(A) Vidyadhara
(B) Yashovarman
(C) Dhanga
(D) Kirtivarman

89. In the context of early Turkish invasions, which Sultan of Delhi captured the fort of Gwalior in 1232 CE after a siege of eleven months?
(A) Qutbuddin Aibak
(B) Shamsuddin Iltutmish
(C) Alauddin Khalji
(D) Ghiyasuddin Balban

90. Which ambitious Kalachuri ruler assumed the title of 'Vikramaditya' and issued gold coins depicting the four-armed seated goddess Lakshmi, which were widely imitated by other dynasties?
(A) Gangeyadeva
(B) Kokalla I
(C) Yuvarajadeva I
(D) Lakshmikarna

91. Rani Durgavati bravely fought against the invading Mughal army in 1564 CE but suffered defeat at the Battle of Narrai. Who commanded the Mughal forces in this battle?
(A) Raja Man Singh
(B) Asaf Khan
(C) Adham Khan
(D) Munim Khan

92. The Chalcolithic culture of Malwa is distinguished by its unique ceramics. Which of the following best describes the typical Malwa pottery?
(A) Thick, sturdy brown slipped ware with incised designs
(B) Painted Grey Ware with geometric patterns
(C) Lustrous red ware with black paintings
(D) Northern Black Polished Ware

NODIA

93. The Gondwana kingdom of Garha Katanga emerged as a formidable regional power in the 15th century. According to the Ramnagar inscription, who was the founder of this kingdom?
(A) Sangram Shah
(B) Dalpat Shah
(C) Yadurai
(D) Madan Singh

94. Archaeological excavations at Eran, which brought to light its continuous history from the Chalcolithic period to the late medieval era, were directed by which prominent Indian archaeologist?
(A) H. D. Sankalia
(B) V. S. Wakankar
(C) K. D. Bajpai
(D) B. B. Lal

95. Bir Singh Deo of Orchha became a close confidant of Prince Salim (Jahangir). At Salim's behest, Bir Singh Deo assassinated a prominent minister of Akbar in 1602 CE near Antri in Gwalior district. Who was the minister?
(A) Raja Todar Mal
(B) Abu'l Fazl
(C) Abdur Rahim Khan-i-Khana
(D) Mulla Do Piyaza

96. Match List I with List II and select the correct answer using the codes given below:
List I: (Archaeological Sites)
P. Kayatha
Q. Navdatoli
R. Eran
S. Bhimbetka
List II: (Associated River Valley)
1. Narmada
2. Bina (Betwa basin)
3. Choti Kali Sindh
4. Betwa (Narmada-Betwa divide)
Codes:
(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-2, R-1, S-4
(D) P-2, Q-1, R-4, S-3

97. The last independent ruler of the Malwa Sultanate was famous for his deep devotion to music and his romance with Queen Rupmati. Who was he?
(A) Mahmud Khalji II
(B) Shujaat Khan
(C) Nasiruddin
(D) Baz Bahadur

98. The Hathigumpha inscription of Kharavela mentions his military expedition against the Rathikas and Bhojakas. Which region of modern Madhya Pradesh is historically associated with the Bhojakas?
(A) Vidarbha and Nimar
(B) Bundelkhand
(C) Baghelkhand
(D) Chambal valley

99. The structural temples of the Kalachuri period are mostly found in the Amarkantak and Shahdol regions. Which particular temple at Amarkantak is attributed to the Kalachuri king Lakshmikarna?
(A) Pataleshwar Temple
(B) Karna Temple
(C) Narmada Udgam Temple
(D) Sri Yantra Maha Meru Temple

100. The Bundela Rajputs trace their origin to the Gaharwars. Which Bundela chief formally founded the town of Orchha in 1531 CE and made it the capital of the Bundela kingdom?
(A) Sohanpal
(B) Bharti Chand
(C) Rudra Pratap Singh
(D) Madhukar Shah

101. Consider the following structural stupas of ancient Madhya Pradesh:
I. Great Stupa at Sanchi (original brick core)
II. Bharhut Stupa (stone balustrades and gateways)
III. Stupa No. 2 at Sanchi (stone balustrades without gateways)
IV. Deur Kothar Stupas
Which of the following represents the correct chronological order of their primary construction or major structural elaboration?
(A) I, III, II, IV
(B) IV, I, III, II
(C) I, IV, II, III
(D) I, IV, III, II

NODIA

102. Following the premature death of Dalpat Shah, Rani Durgavati assumed the regency of the Gondwana kingdom on behalf of her minor son. What was the name of her son?
(A) Vir Narayan
(B) Chandra Shah
(C) Prem Narayan
(D) Hriday Shah

103. Given below are two statements, one is labelled as Assertion (A) and the other as Reason (R).
Assertion (A): The establishment of the Orchha state marked a distinct shift in the political center of gravity in the Bundelkhand region during the 16th century.
Reason (R): Rudra Pratap Singh systematically consolidated the dispersed Bundela clans into a unified military power.
In the context of the above, which of the following is correct?
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

104. The Jahangir Mahal in Orchha was built by Bir Singh Deo specifically to commemorate the visit of Emperor Jahangir. What architectural feature prominently distinguishes this palace?
(A) Extensive pietra dura inlay on white marble
(B) Use of true arches without trabeated elements
(C) Presence of large underground rock-cut chambers
(D) Square layout with a central domed courtyard

105. Consider the following statements regarding archaeological excavations in Madhya Pradesh:
I. H. D. Sankalia extensively excavated the site of Navdatoli.
II. V. S. Wakankar is credited with the discovery of the Kayatha culture.
III. Adamgarh was excavated by R. V. Joshi.
IV. Hathnora's hominid fossil was discovered by Arun Sonakia.
V. The Dangwada site lacks any Chalcolithic settlement layers.
Which of the above statement(s) is/are correct?
(A) I, II, III and IV only
(B) I, II, IV and V only
(C) II, III, IV and V only
(D) I, III, IV and V only

106. The independence of the Malwa Sultanate officially ended when it was annexed into the Mughal Empire following the Battle of Sarangpur in 1561 CE. Which Mughal generals led this campaign?
(A) Bairam Khan and Asaf Khan
(B) Adham Khan and Pir Muhammad Khan
(C) Raja Man Singh and Todar Mal
(D) Mahabat Khan and Abdur Rahim

107. Consider the following statements regarding the Ashokan pillars and edicts in Madhya Pradesh:
I. The Sanchi pillar contains a schism edict.
II. The Gujarra edict uses the name 'Ashoka'.
III. The Rupnath edict is located in the Katni district.
IV. The Sanchi pillar was crowned by a single bull capital.
Which of the above statement(s) is/are incorrect?
(A) I and II
(B) III only
(C) IV only
(D) II, III and IV

108. Identify the odd one out among the following forts, as it was never a capital or major stronghold of the Gond kings of Garha Katanga.
(A) Ginnorgarh
(B) Singhorgarh
(C) Chauragarh
(D) Ramnagar

109. Several religious centers in Madhya Pradesh show continuous patronage across different eras. The Jain temples at Sonagiri in Datia district are predominantly associated with which Jain sect?
(A) Shvetambara
(B) Sthanakvasi
(C) Terapanthi
(D) Digambara

110. Consider the following statements regarding epigraphic sources found in Madhya Pradesh:
I. The Supia inscription in Rewa traces the Gupta genealogy starting from Ghatotkacha instead of Sri Gupta.

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II. The Sanchi inscription of Amrakardava records a donation made to the Arya Sangha during the reign of Chandragupta II.
III. The Gwalior prasasti provides a detailed account of the achievements of the Gurjara-Pratihara king Mihira Bhoja.

Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II and III

111. Match List I with List II and select the correct answer using the codes given below:
List I: (Cultural Periods)
P. Lower Paleolithic
Q. Mesolithic
R. Chalcolithic
S. Early Historic
List II: (Characteristic Feature/Artifact in MP)
1. Microliths and animal domestication at Adamgarh
2. Handaxes and cleavers in the Narmada valley
3. Punch-marked coins and NBPW at Ujjain
4. Painted red pottery and copper axes at Kayatha
Codes:
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-4, R-1, S-3
(D) P-4, Q-1, R-2, S-3

112. Match List I with List II and select the correct answer using the codes given below:
List I: (Rulers/Commanders)
P. Iltutmish
Q. Alauddin Khalji
R. Adham Khan
S. Asaf Khan
List II: (Events in MP)
1. Captured Malwa from Baz Bahadur
2. Annexed Garha Katanga
3. Plundered the Mahakal temple in Ujjain
4. Conquered Malwa through Ain-ul-Mulk
Codes:
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-1, R-4, S-2
(D) P-1, Q-2, R-3, S-4

113. The Chaturbhuj Temple at Orchha, a magnificent synthesis of temple and fort architecture, was primarily constructed to house an idol of Lord Rama brought from Ayodhya by which Bundela queen?
(A) Rani Durgavati
(B) Rani Ahilyabai
(C) Rani Ganeshkuwari
(D) Rani Karnavati

114. The architectural remains of a massive unfinished Shiva temple in Malwa serve as a testament to the grand vision of the Paramara dynasty. In which present-day district is this structure located?
(A) Sehore
(B) Raisen
(C) Dhar
(D) Ujjain

115. Which archaeological excavation in Madhya Pradesh yielded conclusive evidence of Roman trade contacts in the early historic period through the discovery of Roman coins and amphorae sherds?
(A) Kayatha
(B) Tripuri
(C) Bhimbetka
(D) Awra

116. The Gond kingdom reached the zenith of its power under a ruler who expanded his territory to include 52 garhs (forts/districts). Identify the ruler.
(A) Dalpat Shah
(B) Chandra Shah
(C) Vir Narayan
(D) Sangram Shah

117. Select the correct chronological sequence representing the evolution of ancient cultures in Madhya Pradesh based on archaeological findings:
(A) Mesolithic → Paleolithic → Chalcolithic → Northern Black Polished Ware Phase
(B) Paleolithic → Mesolithic → Chalcolithic → Northern Black Polished Ware Phase
(C) Paleolithic → Chalcolithic → Mesolithic → Northern Black Polished Ware Phase
(D) Mesolithic → Chalcolithic → Paleolithic → Northern Black Polished Ware Phase

NODIA

118. During the reign of Mughal Emperor Akbar, a Bundela king of Orchha frequently rebelled and refused to attend the imperial court, leading to several punitive expeditions against him. Who was this ruler?
(A) Rudra Pratap Singh
(B) Ram Shah
(C) Bir Singh Deo
(D) Madhukar Shah

119. Match List I with List II and select the correct answer using the codes given below:
List I: (Inscriptions)
P. Eran Inscription of Bhanugupta
Q. Mandsaur Inscription of Yashodharman
R. Sanchi Inscription of Chandragupta II
S. Udayagiri Inscription of Virasena
List II: (Historical Significance)
1. Victory over Huna king Mihirakula
2. First epigraphic evidence of Sati
3. Minister's record before a military campaign
4. Donation by Amrakardava to the Sangha
Codes:
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-4, R-1, S-3
(D) P-3, Q-1, R-2, S-4

120. Epigraphic sources are vital for reconstructing the history of Madhya Pradesh. The Tumain inscription, located in Ashoknagar district, describes which Gupta emperor as the 'autumn sun'?
(A) Kumaragupta I
(B) Samudragupta
(C) Chandragupta II
(D) Skandagupta

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ANSWERS

1. (D) Chalcolithic settlement followed by Iron Age and historic layers
Eran, located in Sagar district, serves as a significant archaeological site revealing a long occupational history. Initial excavations established a sequence beginning with the Chalcolithic period, characterized by distinctive painted pottery. This was followed by the arrival of Iron Age cultures. Subsequent layers represent the Mauryan, Sunga, Satavahana, and the historically crucial Gupta and Huna periods of Indian history.

2. (C) Ujjayini
Before succeeding Bindusara as the emperor of the Mauryan Empire, Ashoka was appointed as the governor or viceroy of Ujjayini. This province, known as Avanti, was a vital strategic and commercial hub. His tenure in Ujjayini provided him with essential administrative skills and political exposure, which proved instrumental during his eventual reign over the vast territory of the Indian subcontinent.

3. (C) Hathnora
The prehistoric site of Hathnora, situated on the banks of the Narmada River in Sehore district, gained international prominence for a major discovery. Archaeologist Arun Sonakia unearthed a partial skullcap known as the Narmada Man. This fossil represents Homo erectus and provides critical evidence regarding the evolution and presence of early human ancestors in the Indian subcontinent during the Pleistocene epoch.

4. (C) Sehore
The Panguraria inscription is a significant Minor Rock Edict of Emperor Ashoka discovered in the Budhni tehsil of Sehore district. It is unique because it mentions the visit of Ashoka to the site while he was a royal prince (Kumara). The presence of this edict, along with several Buddhist stupas and monastic remains in the vicinity, highlights the importance of the region as a flourishing center of Buddhism.

5. (D) I, II and III
Avanti was one of the sixteen powerful Mahajanapadas of ancient India. It was geographically divided by the Vindhya range into two distinct regions. Ujjayini served as the capital for the northern territory, while Mahishmati was the capital for the southern part. During the time of Gautama Buddha, King Chanda Pradyota was the most renowned and powerful ruler of this kingdom.

6. (B) Stone encasement and expansion of the brick core
While the original Great Stupa at Sanchi was built by Ashoka using bricks, it underwent substantial structural enhancements during the subsequent Sunga period. The brick core was encased in stone and expanded to nearly double its original size. Additionally, a stone railing was constructed around the base. These modifications transformed the modest brick structure into a much more imposing stone monument.

7. (B) V. S. Wakankar
The prehistoric rock shelters of Bhimbetka, a UNESCO World Heritage site, were discovered by the renowned archaeologist Vishnu Shridhar Wakankar. While traveling by train to Itarsi, he noticed interesting rock formations and began exploring the area. His systematic surveys and subsequent excavations revealed hundreds of shelters containing cave paintings that span from the Paleolithic era to the medieval period in history.

8. (B) Dakshinapatha
Ujjayini occupied a pivotal position on the Dakshinapatha, a major ancient trade route connecting the northern Gangetic plains with the Deccan and southern India. This strategic location made it a thriving commercial and political hub. The constant flow of goods, ideas, and people through this route contributed immensely to the economic prosperity and cultural significance of the Avanti kingdom.

NODIA

9. (B) Katni
The Rupnath Minor Rock Edict is an important epigraphic record of Emperor Ashoka located in the Katni district. In this inscription, Ashoka explicitly mentions his personal devotion to Buddhism and his transformation after being an upasaka for over two years. Such edicts were strategically placed along trade routes and religious centers to propagate his message of Dhamma to the common people.

10. (C) Dakshinapatha
In later Vedic texts, particularly the Brahmanas and the epics, the territory situated south of the Vindhya mountains was commonly referred to as Dakshinapatha. This region, which included parts of modern-day Madhya Pradesh, was described as being covered with dense, impenetrable forests. The term literally signifies the path to the south and highlights the expanding geographical knowledge of early Vedic people.

11. (D) Lord Vasudeva
The Heliodorus pillar, erected in the second century BCE at Vidisha, is a unique archaeological monument. It was commissioned by Heliodorus, a Greek ambassador from Taxila, who describes himself as a devotee of Bhagavat. The inscription on the pillar explicitly states its dedication to Lord Vasudeva. This serves as vital evidence for the early spread of Vaishnavism and its influence on foreign dignitaries.

12. (C) Narmada
Navdatoli is a major Chalcolithic archaeological site located on the southern bank of the Narmada River, directly opposite Maheshwar. Extensive excavations conducted by H. D. Sankalia revealed a sophisticated settlement with evidence of circular and rectangular huts. The site is famous for its diverse range of painted pottery and remains of various crops, providing insights into agricultural practices of early settlers.

13. (A) Vidisha
According to Buddhist chronicles like the Mahavamsa, Ashoka's son Mahendra and daughter Sanghamitra visited their mother in Vidisha before departing on their missionary journey to Sri Lanka. They stayed at a magnificent monastery known as Vedisagiri Mahavihara. This association underscores the significance of Vidisha and the nearby Sanchi hills as prominent centers of Buddhist learning and devotion during the Mauryan period.

14. (C) Haihaya dynasty
The Puranic and epic traditions suggest that the Haihaya dynasty was the earliest major power to rule over the Avanti region. They are credited with the foundation of Mahishmati, which served as their capital. The Haihayas, including legendary figures like Kartavirya Arjuna, dominated central India before the emergence of the Pradyota dynasty, which coincided with the rise of the historical Mahajanapadas.

15. (D) Vidisha
In the Sanskrit play Malavikagnimitram composed by Kalidasa, Agnimitra is depicted as the viceroy of Vidisha. He ruled this region on behalf of his father, Pushyamitra Sunga, who was the founder of the Sunga dynasty. During this period, Vidisha emerged as a secondary capital and a major political center, as the Sungas shifted their focus from Pataliputra to safeguard their western frontiers.

16. (A) The paintings predominantly depict agricultural and advanced urban settlements.
Bhimbetka is renowned for its prehistoric rock art, but the paintings do not depict advanced urban or agricultural settlements. Instead, they primarily portray scenes of hunting, gathering, dancing, and various animals like elephants, tigers, and boars. While the site shows continuous habitation from the Lower Paleolithic to the Mesolithic, the artwork reflects the life and beliefs of nomadic hunter-gatherers rather than settled farmers.

17. (A) Both A and R are true and R is the correct explanation of A.
The Gujarra Minor Rock Edict, located in the Datia district, holds immense value for Mauryan history. While most Ashokan inscriptions refer to the emperor only by his titles like Devanampiya Piyadasi, this specific edict explicitly mentions his personal name, Ashoka. This direct linkage confirms that the titles used across the vast subcontinent indeed belong to the legendary Mauryan monarch described in ancient literature.

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18. (A) Inamgaon
Inamgaon is a prominent Chalcolithic settlement belonging to the Jorwe culture, but it is located in the Pune district of Maharashtra. In contrast, Maheshwar, Dangwada, and Nagda are all significant archaeological sites situated within the modern boundaries of Madhya Pradesh. These sites are crucial for understanding the Malwa culture, which was characterized by its unique painted pottery and copper tool technology.

19. (D) Ashoka
The initial construction of the Great Stupa at Sanchi was commissioned by the Mauryan Emperor Ashoka in the third century BCE. This original structure was a relatively simple hemispherical mound built primarily with bricks. It was intended to house the sacred relics of the Buddha. Over subsequent centuries, later dynasties like the Sungas and Satavahanas added stone encasements, railings, and ornate gateways to it.

20. (A) Jivaka for jaundice
Diplomatic relations between the kingdoms of Magadha and Avanti were established during the sixth century BCE. When King Chanda Pradyota of Avanti was suffering from a severe case of jaundice, King Bimbisara of Magadha sent his highly skilled royal physician, Jivaka, to treat him. This gesture reflects the political alliances and professional medical exchanges that occurred between the powerful Mahajanapadas of northern India.

21. (C) Sunga period
While the foundation of the Bharhut Stupa might date back to the Mauryan era, its most significant artistic and structural elaboration occurred during the Sunga period. The exquisite stone railings and gateways, featuring detailed carvings of Jataka stories, nature spirits, and Buddhist symbols, were added during this time. These reliefs provide invaluable information about the social, religious, and artistic life of ancient India.

22. (B) Ujjain
Kayatha is the type-site of the earliest known Chalcolithic culture in Madhya Pradesh, dating back to approximately 2000 BCE. It is situated on the banks of the Choti Kali Sindh River in the Ujjain district. Excavations here revealed advanced metallurgy and sturdy pottery. Traditionally, Kayatha is also associated with the birthplace of the famous ancient Indian astronomer and mathematician, named Varahamihira.

23. (D) Suktimati
The Chedi Mahajanapada was one of the sixteen major kingdoms of ancient India, primarily located in the Bundelkhand region along the river Ken. Its capital city was Suktimati. In the Mahabharata, the Chedi kingdom is famously associated with King Shishupala. The region acted as a link between the Gangetic valley and the Narmada valley, making it a significant political and economic zone.

24. (D) Sanchi Minor Pillar Edict
The Minor Pillar Edict of Ashoka found at Sanchi is historically significant for its content regarding the internal discipline of the Buddhist community. In this inscription, the emperor issues a stern warning to monks and nuns against creating any schism or division within the Sangha. He commands that any person who causes a split should be expelled and made to wear white clothes.

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25. (B) Barwani
Bawangaja is a famous Jain pilgrimage center located in the Barwani district. It is renowned for a colossal 84-foot tall rock-cut statue of Lord Adinath, the first Tirthankara of Jainism. Carved out of a single rock on the side of a hill, this impressive statue dates back to the early medieval period and represents the rich tradition of rock-cut architecture in Madhya Pradesh.

26. (D) R. V. Joshi and M. D. Khare
The Mesolithic site of Adamgarh, located in the Narmada valley near Hoshangabad, was systematically excavated by R. V. Joshi and M. D. Khare. The excavations yielded a large number of microliths and provided some of the earliest and most conclusive evidence for the domestication of animals, such as dogs and cattle, in the Indian subcontinent, marking a transition in prehistoric human lifestyle.

27. (A) Sunga dynasty
After the decline of the Mauryan Empire, the Sunga dynasty rose to power in northern India.

Pushyamitra Sunga established Vidisha as a key administrative and political center. His son, Agnimitra, served as the viceroy there. Under Sunga patronage, the region witnessed significant cultural and religious activity, including the expansion of the Sanchi Stupa and the erection of various Brahmanical monuments and pillars.

28. (A) Nishadas
The Aitareya Brahmana, an ancient Vedic text, makes early references to various indigenous tribes inhabiting the dense forests of central India. Among these, the Nishadas are specifically mentioned as living in the Vindhyan region. They are traditionally described as forest-dwelling hunter-gatherers. Such references highlight the interaction and geographical awareness between the expanding Vedic society and the original inhabitants of the forested interiors.

29. (C) Vidisha
During his tenure as the viceroy of Ujjayini, Ashoka married Mahadevi, who was the daughter of a wealthy merchant from the ancient city of Vidisha. Mahadevi was the mother of Mahendra and Sanghamitra, who later played crucial roles in spreading Buddhism to Sri Lanka. Her association with Vidisha is believed to be a major reason for the development of Sanchi as a religious center.

30. (D) Chanda Pradyota
Chanda Pradyota, the powerful king of Avanti, used strategic matrimonial alliances to expand his influence. His daughter, Princess Vasavadatta, is the heroine of famous literary works like Bhasa's Svapnavasavadatta. She was married to King Udayana of Vatsa, a neighboring Mahajanapada. This union between the two royal houses is a celebrated theme in ancient Indian literature and reflects the complex political dynamics of that era.

31. (C) Vindhyashakti
The Vakataka dynasty, which became a dominant power in the Deccan and central India during the third to fifth centuries CE, was founded by Vindhyashakti. He is mentioned in several inscriptions, including the Ajanta cave records, as the person who established the family's authority. Following the decline of the Satavahanas, the Vakatakas rose to prominence and eventually formed significant political and matrimonial alliances.

32. (B) Yashodharman
Yashodharman was a powerful king of the Aulikara dynasty who ruled from Dashapura, modern-day Mandsaur. In the sixth century CE, he achieved a monumental victory by defeating the formidable Huna invader, Mihirakula. This achievement is recorded in his famous Mandsaur stone pillar inscription, where he is described as a sovereign who brought a vast territory under his control and humbled even the Hunas.

33. (B) Shiva
The Naga rulers, who established several small kingdoms in northern Madhya Pradesh during the post-Mauryan and pre-Gupta periods, were ardent devotees of Lord Shiva. Their numerous copper coins frequently feature Shaivite symbols like the bull (Nandi) and the trident (Trishula). Their strong religious affiliation is further corroborated by Puranic accounts which describe them as performing ten Ashvamedha sacrifices and being blessed by Shiva.

34. (D) Ujjayini
Dantidurga, the founder of the Rashtrakuta Empire, significantly expanded his territory into central India. To legitimize his power and celebrate his conquests, he performed a grand ritual known as the 'Hiranyagarbha' (golden womb) sacrifice at Ujjayini. During this ceremony, several prominent contemporary kings, including the Gurjara-Pratihara ruler, were reportedly forced to serve as doorkeepers, symbolizing the rising dominance of the Rashtrakutas.

35. (A) Sati system
The Eran stone pillar inscription of Bhanugupta, dated 510 CE, is a landmark in Indian history. It records the death of a general named Goparaja in battle and mentions that his wife immolated herself on his funeral pyre. This inscription provides the earliest definite epigraphic evidence for the practice of Sati in ancient India, marking a significant development in social and religious customs.

36. (A) Kalinjar Fort
During his repeated invasions of northern India, Mahmud of Ghazni twice besieged the

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formidable Kalinjar Fort, held by the Chandella king Vidyadhara. Despite his powerful army, Mahmud was unable to capture this nearly impregnable stronghold. Recognizing the strength of the Chandella defenses, Mahmud eventually entered into a peace treaty with Vidyadhara and exchanged gifts before retreating, making Vidyadhara a successful resister.

37. (A) Bhagabhadra
Heliodorus, the Greek ambassador sent by King Antialcidas of Taxila, visited the court of the Sunga king Bhagabhadra at Vidisha. It was during this diplomatic mission that Heliodorus erected the famous stone pillar dedicated to Lord Vasudeva. The inscription on the pillar mentions King Bhagabhadra and identifies him as being in the fourteenth year of his reign, providing a valuable chronological anchor for this period.

38. (D) Eran
At the archaeological site of Eran in Sagar district, there is a colossal stone statue of the Varaha (boar) incarnation of Lord Vishnu. This impressive sculpture carries a significant inscription dated to the first year of the reign of the Huna king Toramana. This record provides crucial evidence for the expansion of Huna power into the Malwa region following the decline of Gupta authority.

39. (D) Rajyashri
Following the assassination of her husband Grahavarman by the king of Malwa and the treacherous killing of her elder brother Rajyavardhana, Princess Rajyashri escaped from captivity. She sought refuge in the dense Vindhyan forests. Her younger brother, Emperor Harsha, personally led a search party and successfully rescued her just as she was about to commit self-immolation. This event marked a crucial turning point.

40. (D) The Western Kshatrapas (Sakas)
Chandragupta II, also known as Vikramaditya, launched a prolonged military campaign to eliminate the Western Kshatrapas, who had ruled over Malwa and Gujarat for centuries. By defeating the last Sakha ruler, Rudrasimha III, Chandragupta II annexed these fertile and prosperous regions into the Gupta Empire. This victory secured direct access to western maritime trade routes and led to the establishment of Ujjayini.

41. (A) I and III only
Nagabhata I is credited with successfully repelling Arab incursions, preserving the integrity of central India. Later, the Chandella king Vidyadhara led a coalition of regional powers to punish the ruler of Kannauj for his perceived cowardice in submitting to Mahmud of Ghazni. Other statements are incorrect as Sindhuraja died before Mahmud's era, Gwalior resisted a major siege, and the Kalachuris often opposed Chandellas.

42. (C) Gautamiputra Satakarni
Gautamiputra Satakarni was the most illustrious ruler of the Satavahana dynasty. The Nasik cave inscription, which records his achievements, explicitly mentions his conquest of several regions including Anupa (the Narmada valley) and Akara-Avanti (Malwa). He reclaimed these territories from the Western Kshatrapas, thereby restoring the prestige of the Satavahanas and establishing their authority over large parts of central and western India.

43. (B) III only
The statement claiming that structural temples of the Gupta period were built exclusively of brick without stone is incorrect. While sites like Bhitargaon used brick, many iconic Gupta temples in Madhya Pradesh, such as those at Sanchi, Tigawa, and Bhumara, were constructed using finely carved stone. The Nachna Kuthara temple and the Udayagiri cave reliefs are prime examples of the sophisticated stone craftsmanship.

44. (D) Guild of silk weavers
The Mandsaur stone inscription of Kumaragupta I and Bandhuvarman records the construction of a grand Sun temple by a guild of silk weavers. These weavers had migrated from the Lata region to Dashapura seeking better prospects. The inscription is unique because it provides rare details about the socio-economic life of the time, the functioning of professional guilds, and their significant contribution to religious architecture.

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45. (C) Mihira Bhoja
The Arab traveler and historian Sulaiman, who visited India in the middle of the ninth century, left behind detailed accounts of various kingdoms. He specifically praised the Gurjara-Pratihara emperor Mihira Bhoja for his powerful army, efficient administration, and well-maintained cavalry. Sulaiman referred to him as 'Baura' and noted that he was the greatest enemy of the Islamic faith due to his success.

46. (B) Padmavati
The Naga dynasty emerged as a significant power in the Gwalior-Jhansi region after the decline of Kushana influence. Their primary capital was Padmavati, identified with the modern site of Pawaya in Gwalior district. The city was a major cultural center, famously described in Bhavabhuti's play Malatimadhava. Excavations at Pawaya have yielded numerous Naga coins and architectural remains, confirming its importance as a flourishing political hub.

47. (B) Ujjayini
During his extensive travels in India, the Chinese pilgrim Hiuen Tsang visited Ujjayini in the seventh century CE. He described the city as being about thirty li in circuit and noted that it was a major center for the study of both Buddhist and Brahmanical literature. Interestingly, he observed that although the population was diverse, the ruler of the city at that time was a Brahmin.

48. (B) Prabhavatigupta
In a strategic move to secure the southern frontier of the Gupta Empire, Chandragupta II married his daughter, Prabhavatigupta, to the Vakataka king Rudrasena II. After the untimely death of her husband, Prabhavatigupta served as the regent for her minor sons. Her reign as regent strengthened the ties between the two powerful dynasties and facilitated the spread of Gupta cultural and administrative practices.

49. (A) Toramana
The Huna leader Toramana established his authority over Malwa following the weakening of the Gupta Empire. His presence in the region is clearly attested by an inscription found on the chest of a colossal Varaha statue at Eran. This record, dated to his first regnal year, indicates that he successfully displaced the local Gupta governors and exacted tribute from the region, marking political instability.

50. (C) Buddhism
The Bagh Caves, located in the Dhar district, consist of nine rock-cut monuments that were primarily used as viharas or monasteries for Buddhist monks. These caves are famous for their mural paintings, which are stylistically similar to those found at Ajanta. The artwork depicts various scenes from Buddhist lore and contemporary life, reflecting the high artistic standards and the prevalence of Buddhism in that region.

51. (D) Vidyadhara
Vidyadhara was the most powerful ruler of the Chandella dynasty. He is celebrated in Indian history for his successful defense of the Kalinjar Fort against the repeated invasions of Mahmud of Ghazni in 1019 and 1022 CE. His strategic brilliance and the strength of his fortifications forced Mahmud to retreat and seek a peace treaty. This victory made Vidyadhara one of the few successful resisters.

52. (A) P-1, Q-2, R-3, S-4
Satakarni I is mentioned on a donor inscription at the southern gateway of Sanchi. Gautamiputra Satakarni's conquests, including Malwa, are detailed in the Nasik eulogy. Sri Yajna Satakarni's coins have been discovered at Vidisha and Ujjain. Finally, the successors of Vasisthiputra Pulumavi gradually lost these northern territories to the Western Kshatrapas as the Satavahana power declined in the second century of the Common Era.

53. (C) Virasena Saba
Virasena Saba, who served as the minister of peace and war under the Gupta Emperor Chandragupta II, left an important inscription at the Udayagiri Caves. In this record, he states that he accompanied the emperor on a military expedition to conquer the whole world. This inscription, situated near a magnificent sculpture of Lord Shiva, highlights the direct involvement of high-ranking Gupta officials in military expansion.

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54. (C) Pulakeshin II
Emperor Harsha's attempt to extend his empire into the Deccan was decisively blocked at the river Narmada. He was defeated by the powerful Chalukyan king Pulakeshin II. This significant military encounter is documented in the Aihole inscription composed by Ravikirti, which poetically describes how Harsha's 'harsha' or joy was vanished by the valor of Pulakeshin. This victory established the Narmada as the imperial boundary.

55. (A) Parivrajakas and Uchchhakalpas
During the fifth and sixth centuries CE, the Parivrajaka and Uchchhakalpa dynasties ruled as feudatories of the Guptas in the Baghelkhand region. The Parivrajakas were based around modern Satna, while the Uchchhakalpas ruled from nearby areas. Inscriptions show that these two families frequently intermarried and jointly acknowledged Gupta suzerainty, while maintaining local administrative control. Their records are crucial for understanding the political fragmentation occurring then.

56. (A) The Gupta Empire
The independent power of the various Naga rulers in central and northern India was brought to an end by the expansion of the Gupta Empire. The Allahabad Pillar Inscription of Samudragupta lists several Naga kings, such as Achyuta and Nagasena, who were violently exterminated or forcibly uprooted by him. This systematic conquest allowed the Guptas to consolidate their hold over the strategic regions of northern India.

57. (A) The Gurjara-Pratiharas
The Gurjara-Pratihara dynasty, which originated from the Malwa and Ujjain region, was a key participant in the long-drawn tripartite struggle for the control of Kannauj. They competed against the Palas of Bengal and the Rashtrakutas of the Deccan. Under powerful rulers like Vatsaraja and Nagabhata II, the Pratiharas eventually emerged as the dominant power in northern India, establishing a vast empire that blocked Arab invasions.

58. (A) Chandragupta II
Following his successful conquest of the Western Kshatrapas, Chandragupta II made Ujjayini his second capital. This move was intended to better manage the newly annexed western provinces and the lucrative maritime trade. Traditional lore and literature also associate Chandragupta II, often identified as the legendary Vikramaditya, with a brilliant court at Ujjayini that was graced by the 'Navaratnas', a group of nine illustrious scholars.

59. (C) Mekala and Kosala
The Panduvamsis, also known as the Somavamsis of South Kosala, rose to power in the post-Gupta era. They primarily ruled over the regions of Mekala, which includes the Amarkantak area, and Dakshina Kosala, corresponding to parts of modern Chhattisgarh and eastern Madhya Pradesh. Their inscriptions, found in sites like Malhar and Sirpur, reveal a dynasty that patronized Buddhism and Vaishnavism while maintaining an eastern presence.

60. (B) Vishnu Temple - Tigawa (Jabalpur)
The Vishnu Temple at Tigawa, located in the Jabalpur district, is a classic example of early Gupta temple architecture. It features a simple flat roof, a square garbhagriha, and a pillared porch with ornate carvings. Other famous Gupta-era structures in the region include the Parvati temple at Nachna Kuthara and the Shiva temple at Bhumara. These temples represent the transition to permanent structural monuments.

61. (C) The Kalachuris of Tripuri and the Chalukyas of Gujarat
Towards the end of his long and illustrious reign, the Paramara king Raja Bhoja faced a devastating joint invasion. A coalition was formed between the Kalachuri king Lakshmikarna of Tripuri and the Chalukya king Bhima I of Gujarat. They launched a simultaneous attack on Malwa from two sides. The capital city of Dhar was captured and plundered. Raja Bhoja reportedly died during the siege.

62. (A) Mattamayura
During the medieval period, the Mattamayura sect of Shaivism received extensive patronage from the Kalachuri kings of Tripuri. This influential sect established numerous monastic centers and temples across the Dahala region, particularly in Gwalior and Jabalpur. The inscriptions found at these sites describe the lineage of the acharyas who resided there and their role in providing

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spiritual guidance and education. This patronage significantly contributed to architecture.

63. (A) Dhar (Dharanagari)
While the early Paramara rulers operated from Ujjain, the most celebrated king of the dynasty, Raja Bhoja, shifted the primary seat of power to Dhar, also known as Dharanagari. Under his rule, Dhar became a renowned center for learning, arts, and culture. He fortified the city and built several magnificent structures, including the famous Bhojshala. The shift to Dhar allowed for better strategic control.

64. (C) Dilawar Khan Ghori
Following the chaos caused by Timur's invasion of Delhi and the subsequent decline of the Tughlaq dynasty, Dilawar Khan Ghori, the governor of Malwa, declared his independence in 1401 CE. He established the independent Malwa Sultanate with its capital at Dhar. Although he did not formally assume the title of Sultan himself, his move paved the way for his son, Hoshang Shah, to consolidate the kingdom.

65. (A) Upendra - Siyaka II - Vakpati Munja - Raja Bhoja
The Paramara dynasty was established by Upendra in the early ninth century as a feudatory of the Rashtrakutas. Siyaka II later achieved full independence by defeating the Rashtrakuta king Khottiga. He was succeeded by Vakpati Munja, a great poet and warrior who expanded the kingdom. Finally, Raja Bhoja ascended the throne, marking the golden age of the dynasty with his military conquests and immense literature.

66. (A) Mahmud Khalji I
In 1436 CE, the Ghori dynasty of Malwa came to an end when the last ruler was poisoned. Mahmud Khalji I, who was a powerful minister, seized the throne and founded the Khalji dynasty of Malwa. Under his energetic leadership, the Sultanate reached its maximum territorial extent. He was a tireless warrior who spent much of his reign campaigning against neighboring kingdoms, including Gujarat.

67. (C) Upendra
Upendra, also known as Krishnaraja, is regarded as the historical founder of the Paramara dynasty in the Malwa region during the early ninth century. Although initially ruling as a subordinate to the Rashtrakutas, he established the base from which later rulers like Siyaka II would eventually assert complete independence. Early inscriptions and literary works credit him with being the first prominent member of the clan.

68. (B) Paramardi Dev
The Battle of Mahoba was a significant conflict between the Chauhan king Prithviraj III and the Chandella ruler Paramardi Dev. This battle is legendary due to the heroic defense put up by Paramardi's generals, the brothers Alha and Udal. Their exploits and bravery are immortalized in the Alha-Khand, a popular folk epic. Despite their valor, the Chandellas suffered a heavy defeat, weakening their control.

69. (A) Ujjain
During his military expedition to Malwa in 1234-35 CE, Sultan Iltutmish of Delhi captured the ancient and wealthy city of Ujjain. His forces plundered the city and completely destroyed the famous Mahakaleshwar temple, which was one of the holiest shrines in India. The temple's structure was razed, and several idols were reportedly taken back to Delhi as trophies. This event caused immense distress locally.

70. (C) Nannuka
Nannuka is traditionally recognized as the founder of the Chandella dynasty in the early ninth century. He established the dynasty's rule in the Jejakabhukti region, which corresponds to modern-day Bundelkhand. While he and his immediate successors initially ruled as feudatories of the Gurjara-Pratiharas, they slowly consolidated their power. Nannuka's reign laid the foundation for the future greatness of the dynasty and Khajuraho temples.

71. (A) Ghiyasuddin Khalji
The Jahaz Mahal, or Ship Palace, at Mandu was built during the reign of Sultan Ghiyasuddin Khalji. Located between the Munj Talao and Kapur Talao, the palace gives the illusion of a ship floating on water. Ghiyasuddin, who was known for his love of leisure and a large harem, designed this structure as a retreat. The palace is a masterpiece featuring open pavilions.

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72. (B) It contains the tallest monolithic Shiva Lingam in India
The unfinished Bhojeshwar temple at Bhojpur, commissioned by Raja Bhoja, is an architectural marvel of the eleventh century. Its most striking feature is the massive monolithic Shiva Lingam housed within the garbhagriha, which stands nearly eighteen feet tall. The temple is also significant because the original architectural plans and drawings are still engraved on the surrounding rock surfaces, providing rare insights into construction.

73. (D) A guild of merchants or artisans
In the economic history of ancient and medieval India, the term 'Sreni' refers to a professional guild or corporation of merchants, craftsmen, or artisans. These organizations played a crucial role in regulating trade, ensuring quality, and providing financial services. Inscriptions from Madhya Pradesh, such as the one at Mandsaur, highlight the significant social and religious contributions of these guilds in building public monuments.

74. (D) Vamaraja
Although the Kalachuris had multiple branches, the Tripuri branch became the most prominent. Vamaraja is considered the earliest ancestor and founder of this specific line, establishing its authority in the Dahala region during the late seventh or early eighth century CE. Tripuri, located near modern-day Jabalpur, served as their capital. From this base, later rulers expanded the kingdom into a major imperial power.

75. (D) Construction entirely from white marble
The tomb of Hoshang Shah at Mandu is a landmark in Indo-Islamic architecture. It is widely considered to be the first major tomb in India to be constructed entirely out of white marble. The elegant design, featuring a massive dome and intricate lattice work, served as a significant inspiration for later Mughal monuments. It is even believed that architects of the Taj Mahal studied this.

76. (D) Rajasekhara
Vakpati Munja was himself a poet and a generous patron of literature. His court at Dhar was adorned by famous scholars like Padmagupta and Dhananjaya. However, Rajasekhara, the celebrated playwright and poet, was primarily associated with the court of the Gurjara-Pratihara kings and later the Kalachuris at Tripuri. While Munja's reign was a golden age for Sanskrit, Rajasekhara's works belong to different contexts.

77. (A) II, III, I, IV
The chronological order of these Kalachuri rulers begins with Kokalla I, who established the dynasty as a major power in the ninth century. He was followed much later by Gangeyadeva, who assumed the title of Vikramaditya. His son, Lakshmikarna, was a great conqueror known as the 'Indian Napoleon'. Finally, Vijayasimha ruled during the late twelfth century, marking the final phase of the dynasty's power.

78. (D) The Gurjara-Pratiharas
The Chandellas originally began their political career as feudatories of the Gurjara-Pratihara Empire. Early rulers like Nannuka and Rahila acknowledged the suzerainty of the Pratihara monarchs. It was only during the tenth century, under leaders like Yashovarman and Dhanga, that the Chandellas asserted their independence and eventually displaced their former overlords in the Bundelkhand region. This transition was a common pattern among Rajput clans.

79. (B) The old Parliament House
The Chausath Yogini temple at Mitawali is a unique circular structure featuring sixty-four small shrines dedicated to the Yoginis, arranged around a central Shiva shrine. Due to its distinctive circular design and colonnaded veranda, it is widely believed by architectural historians to have served as an inspiration for the old Parliament House in New Delhi. The temple reflects the advanced geometric planning of architects.

80. (D) The Kalachuris
The Chausath Yogini temple at Bhedaghat, situated on a hilltop overlooking the Narmada River, was built during the reign of the Kalachuri dynasty of Tripuri. Most of the structure and the intricately carved statues of the Yoginis and other deities are attributed to the patronage of the Kalachuri kings in the tenth and eleventh centuries. This circular, open-air temple is uniquely well-preserved.

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81. (C) Rana Kumbha of Mewar
Mahmud Khalji I of Malwa fought several battles against Rana Kumbha of Mewar. Following a military campaign that he claimed as a victory, Mahmud erected the Asharfi Mahal and a seven-story victory tower at Mandu. Interestingly, Rana Kumbha also claimed victory in the same conflict and built the famous Vijay Stambha at Chittorgarh. This dual commemoration reflects the intense rivalry and frequent military stalemates.

82. (A) Saraswati
Raja Bhoja of the Paramara dynasty was a renowned scholar-king who established the Bhojshala at Dhar as a premier center for Sanskrit studies. This institution was dedicated to Saraswati, the goddess of learning. An exquisite stone image of the goddess, known as Vagdevi, was originally installed there. The walls of the structure were reportedly inscribed with grammatical rules, serving as a permanent educational resource.

83. (D) Vidyadhara
The Kandariya Mahadeva temple is the pinnacle of Khajuraho's architectural achievement. Most historians attribute its construction to King Vidyadhara, the most powerful Chandella ruler, around 1030 CE. The temple was likely built to celebrate his successful resistance against Mahmud of Ghazni and his dominance over other regional powers. Its complex shikhara and elaborate sculptural program represent the highest level of medieval Indian architecture.

84. (C) Ain-ul-Mulk Multani
In 1305 CE, the Delhi Sultan Alauddin Khalji sent a large army led by his capable general, Ain-ul-Mulk Multani, to conquer the kingdom of Malwa. The last Paramara king, Mahalakadeva, and his powerful minister, Kokha Pradhan, resisted the invasion but were eventually defeated in a decisive battle. Following this victory, Dhar and Ujjain were captured, and Malwa was formally annexed into the Sultanate.

85. (C) Vidisha and Mahishmati
The ancient Dakshinapatha was the primary overland route connecting northern India with the Deccan. Vidisha and Mahishmati were two of the most critical urban centers situated on this route within the territory of modern Madhya Pradesh. Vidisha served as a gateway to the Malwa plateau, while Mahishmati was a strategic crossing point over the Narmada River. Their location ensured these cities became hubs.

86. (B) Samarangana Sutradhara
Raja Bhoja was a prolific author whose works covered diverse subjects like grammar, medicine, and philosophy. His most famous treatise on architecture and iconography is titled Samarangana Sutradhara. This encyclopedic work provides detailed guidelines for town planning, temple construction, house building, and the creation of mechanical devices known as 'yantras'. It remains one of the most important historical sources for understanding Vastu Shastra.

87. (B) Mandu
Hoshang Shah, the son of Dilawar Khan Ghori, recognized the strategic vulnerabilities of the open city of Dhar. Consequently, he shifted the capital of the Malwa Sultanate to the fortified hill of Mandu, also known as Shadiabad. Mandu's natural elevation and steep cliffs provided excellent defense. Under Hoshang Shah's direction, the fort was extensively developed with massive walls, magnificent palaces, and mosques.

88. (B) Yashovarman
The Lakshmana Temple at Khajuraho is one of the oldest and best-preserved temples in the complex. It was built by the Chandella king Yashovarman, also known as Lakshavarman, around 954 CE. The temple was dedicated to Vaikuntha Vishnu, and its construction celebrated the growing power of the Chandellas as they challenged the authority of the Gurjara-Pratiharas. The inscription records that Yashovarman obtained the sacred idol.

89. (B) Shamsuddin Iltutmish
After a prolonged and difficult siege lasting eleven months, Sultan Iltutmish of Delhi finally captured the Gwalior Fort from its local Hindu defenders in 1232 CE. To commemorate this major victory, Iltutmish issued coins from the Gwalior mint and included his daughter Razia's name on them, which was a rare honor. The capture of Gwalior was a significant milestone in Turkish rule.

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90. (A) Gangeyadeva
Gangeyadeva was a powerful Kalachuri ruler who significantly elevated the status of the Tripuri branch. He assumed the prestigious title of 'Vikramaditya' to reflect his imperial ambitions. He is particularly famous for introducing a new type of gold coinage featuring a seated image of Goddess Lakshmi. These coins were of such high artistic standard that they were later imitated by several contemporary dynasties.

91. (B) Asaf Khan
In 1564 CE, Emperor Akbar dispatched a Mughal army led by Asaf Khan, the governor of Kara-Manikpur, to annex the wealthy Gond kingdom of Garha Katanga. Rani Durgavati led her forces with great courage. Despite initial successes, the Gond army was eventually overwhelmed by superior Mughal firepower at the Battle of Narrai. Facing certain defeat and capture, Rani Durgavati chose to commit suicide.

92. (C) Lustrous red ware with black paintings
The Malwa Chalcolithic culture is uniquely identified by its distinctive ceramics, commonly referred to as Malwa Ware. This pottery is characterized by a buff or orange-red slip, typically with a matt finish, and is decorated with elaborate paintings in black. The designs include geometric patterns, floral motifs, and stylized animal figures. This high-quality pottery reflects the sophisticated artistic sensibilities and technical skills then.

93. (C) Yadurai
The Ramnagar inscription, which provides a genealogy of the Gond kings, identifies Yadurai as the founder of the kingdom of Garha Katanga. He is said to have established the dynasty around the late fourteenth century by displacing a local chief. While the kingdom reached its peak much later under rulers like Sangram Shah, Yadurai is revered as the visionary ancestor who unified Gond clans.

94. (C) K. D. Bajpai
Professor K. D. Bajpai, a renowned archaeologist from Sagar University, directed the systematic excavations at Eran during the 1960s. His work was instrumental in uncovering the continuous cultural sequence of the site, spanning from the Chalcolithic period to the medieval era. The excavations yielded crucial evidence regarding early fortifications, the spread of various pottery traditions, and significant historical inscriptions, firmly establishing Eran's importance.

95. (B) Abu'l Fazl
In 1602 CE, Bir Singh Deo, the Bundela chief of Orchha, carried out the assassination of Abu'l Fazl, the influential court historian and trusted minister of Emperor Akbar. The act was performed at the instigation of Prince Salim, who perceived Abu'l Fazl as a major obstacle to his own political ambitions. The assassination took place near Antri while Abu'l Fazl was returning from Deccan.

96. (A) P-3, Q-1, R-2, S-4
Archaeological sites in Madhya Pradesh are often situated in strategic river valleys. Kayatha is located on the Choti Kali Sindh. Navdatoli lies on the banks of the Narmada. Eran is situated in a loop of the Bina River, which is part of the larger Betwa basin. Bhimbetka is located in the hilly terrain of the Vindhya range near the Narmada-Betwa divide.

97. (D) Baz Bahadur
Baz Bahadur was the final independent Sultan of Malwa. He is less remembered for his military achievements and more for his deep passion for Hindustani classical music and his legendary romance with the beautiful Queen Rupmati. Their love story and patronage of the arts transformed Mandu into a vibrant cultural center. However, his neglect of state affairs allowed the Mughal forces to easily defeat him.

98. (A) Vidarbha and Nimar
The Hathigumpha inscription of the Kalinga king Kharavela mentions his military triumphs over the Rathikas and Bhojakas. Historical and geographical analysis identifies the Bhojakas as tribes or clans inhabiting the regions of Vidarbha and the Nimar plains, which include parts of modern southwestern Madhya Pradesh. These groups were part of the early political landscape of central India and frequently contacted expanding regional powers.

99. (B) Karna Temple
The Karna Temple at Amarkantak is a magnificent example of Kalachuri architecture.

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It was commissioned by King Lakshmikarna, also known as Karna, who was one of the greatest rulers and builders of the Tripuri branch. The temple is built on a high platform and features a unique plan consisting of three shrines sharing a common mandapa. Its soaring shikhara reflects the imperial grandeur.

100. (C) Rudra Pratap Singh
Rudra Pratap Singh is credited with formally founding the city of Orchha in 1531 CE. Recognizing the strategic and scenic potential of the site along the river Betwa, he shifted the Bundela capital from Garhkundar to Orchha. He began the construction of the massive fort and palace complex. Although he died soon after the city's foundation, his vision established Orchha as a power.

101. (C) I, IV, II, III
The Great Stupa at Sanchi began as a brick core under Ashoka. The Deur Kothar stupas in Rewa are also considered to be of Mauryan origin. During the subsequent Sunga period, the Bharhut Stupa was significantly elaborated with its famous stone railings. Finally, Stupa No. 2 at Sanchi, featuring intricate stone carvings, was developed towards the end of the Sunga or early Satavahana era.

102. (A) Vir Narayan
Following the death of her husband, King Dalpat Shah, Rani Durgavati took over the administration of the Gondwana kingdom as the regent for her minor son, Vir Narayan. She proved to be an exceptionally capable ruler, maintaining peace and prosperity within the kingdom for sixteen years. During the final Mughal invasion, Vir Narayan also participated in the defense of the kingdom against superior forces.

103. (A) Both A and R are true and R is the correct explanation of A.
The establishment of Orchha by Rudra Pratap Singh was a transformative event for the Bundela Rajputs. By choosing a more defensible and central location, he was able to consolidate the various Bundela clans into a more cohesive and powerful military force. This unification allowed the Bundelas to effectively challenge neighboring powers. The move to Orchha thus signaled the rise of a centralized authority.

104. (D) Square layout with a central domed courtyard
The Jahangir Mahal at Orchha is a masterpiece of Bundela architecture, blending Hindu and Islamic styles. Built by Bir Singh Deo to welcome Emperor Jahangir, the palace is characterized by its perfectly square layout centered around a large open courtyard. Each of the four corners is marked by massive domes, and the structure features numerous chhatris and balconies. It is a striking palace.

105. (A) I, II, III and IV only
H. D. Sankalia and V. S. Wakankar were pioneers who respectively excavated Navdatoli and identified the Kayatha culture. R. V. Joshi's work at Adamgarh and Arun Sonakia's discovery at Hathnora are foundational to Indian prehistory. However, the statement regarding Dangwada is incorrect, as this site possesses significant Chalcolithic layers belonging to both the Kayatha and Malwa cultures, establishing long-term settlement continuity.

106. (B) Adham Khan and Pir Muhammad Khan
In 1561 CE, Emperor Akbar dispatched a major military expedition to conquer Malwa, led by his foster brother Adham Khan and the general Pir Muhammad Khan. They defeated the Malwa Sultan Baz Bahadur at the Battle of Sarangpur. While the conquest was successful, it was marred by the excessive cruelty and plunder committed by the Mughal commanders. This campaign effectively ended Malwa's independence.

107. (C) IV only
The statement that the Sanchi Ashokan pillar was crowned by a single bull capital is incorrect. Similar to the famous Sarnath pillar, the Ashokan pillar at Sanchi was originally topped by a capital featuring four lions standing back-to-back, supporting a Dharmachakra. The other statements are accurate: the Sanchi pillar contains an edict against monastic schisms, and the Gujarra edict uses the name 'Ashoka'.

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108. (A) Ginnorgarh
While Singhorgarh, Chauragarh, and Ramnagar served as important capitals or strongholds for the Gond rulers of Garha Katanga at various points in their history, Ginnorgarh is primarily associated with a different Gond lineage. It was the stronghold of Nizam Shah and later became

famous through Rani Kamlapati. Ginnorgarh thus belongs to the history of the Bhopal region's Gonds rather than the Garha Katanga.

109. (D) Digambara
Sonagiri, located in the Datia district, is one of the most important pilgrimage sites for the Digambara sect of Jainism. The hill is dotted with over seventy white-domed temples dating from the ninth century onwards. According to tradition, it is the place where several Jain saints attained liberation. The site remains a vibrant center of religious activity, attracting thousands of devotees and monks.

110. (D) I, II and III
All provided statements regarding inscriptions in Madhya Pradesh are correct. The Supia pillar inscription is unique for tracing the Gupta lineage back to Ghatotkacha. The Sanchi inscription of Amrakardava records a generous donation to the Buddhist community, reflecting religious pluralism. Similarly, the Gwalior prasasti of Mihira Bhoja is a vital document that details the triumphs and empire of the most powerful Pratihara ruler.

111. (A) P-2, Q-1, R-4, S-3
In Madhya Pradesh, the Lower Paleolithic is characterized by stone handaxes from the Narmada valley. The Mesolithic site of Adamgarh provides early evidence of animal domestication. The Chalcolithic period is well-represented at Kayatha by distinctive painted pottery and copper tools. Finally, the Early Historic period is marked by the emergence of urban centers like Ujjain using punch-marked coins and Northern Black Polished Ware.

112. (A) P-2, Q-1, R-4, S-3
Iltutmish plundered the Mahakal temple in Ujjain during his Malwa raid. Alauddin Khalji secured the annexation of Malwa through the military successes of his general Ain-ul-Mulk Multani. Adham Khan led the initial Mughal conquest of Malwa by defeating Baz Bahadur. Asaf Khan was the commander responsible for the invasion and annexation of the Gond kingdom of Garha Katanga in central Indian heartland.

113. (C) Rani Ganeshkuwari
According to the local legend of Orchha, Rani Ganeshkuwari, the queen of Madhukar Shah, was a devoted worshipper of Lord Rama. She traveled to Ayodhya and brought back an idol of Rama to be installed in the specially commissioned Chaturbhuj Temple. However, when the temple was not ready, the idol was temporarily placed in the palace kitchen. Legend says the idol refused to move.

114. (B) Raisen
The massive unfinished Shiva temple, known as the Bhojeshwar Temple, is located at Bhojpur in the Raisen district. Commissioned by the visionary Paramara king Raja Bhoja in the eleventh century, the project was abandoned for unknown reasons. The structure is remarkable for its enormous size and the presence of the original architectural plans engraved on the nearby rocks. It stands as a profound testament.

115. (D) Awra
Excavations at the ancient site of Awra, located in the Mandsaur district, provided significant evidence of international trade during the early historic period. Archaeologists discovered Roman coins and sherds of amphorae, which were large ceramic jars used to transport wine or oil. These findings confirm that the Malwa region was well-connected to the global trade network of the time, with imperial goods reaching India.

116. (D) Sangram Shah
Sangram Shah was the most prominent and powerful ruler of the Gond kingdom of Garha Katanga. He is celebrated for expanding his domain to include fifty-two 'garhs' or fortified districts, covering a vast area of central India. His reign marked the zenith of Gond political authority. He was also a patron of literature and a skilled administrator who issued his own coins.

117. (B) Paleolithic → Mesolithic → Chalcolithic → Northern Black Polished Ware Phase
The archaeological record of Madhya Pradesh shows a clear evolutionary sequence of human cultures. It begins with the Paleolithic era, characterized by large stone tools. This was followed by the Mesolithic period, noted for microliths and early animal domestication. The Chalcolithic phase introduced copper metallurgy

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and settled farming. Finally, the Early Historic period is marked by urbanization, signifying complex trade and iron use.

118. (D) Madhukar Shah
Madhukar Shah was a powerful and independent-minded Bundela king of Orchha who frequently clashed with the Mughal authority during the reign of Akbar. He was known for his religious fervor and his refusal to personally attend the imperial court, which was seen as an act of defiance. This led to several punitive military expeditions sent by Akbar to bring Orchha under imperial control.

119. (A) P-2, Q-1, R-4, S-3
The Eran inscription of Bhanugupta provides the first epigraphic evidence of the Sati practice. The Mandsaur inscription records Yashodharman's victory over the Huna king Mihirakula. The Sanchi inscription details a donation by Amrakardava to the Buddhist Sangha. Lastly, the Udayagiri inscription was inscribed by the minister Virasena Saba, documenting his presence during Chandragupta II's military campaign in the Malwa and central Indian region.

120. (A) Kumaragupta I
The Tumain inscription, found in the Ashoknagar district, dates back to the Gupta period and specifically refers to Emperor Kumaragupta I. In this poetic epigraphic record, he is described as being like the 'autumn sun' that dispels the darkness of his enemies. Such inscriptions were intended to glorify the reigning monarch and highlight the stability and prosperity of the empire under his rule.

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CHAPTER 02

Modern Historical Events from 1800 to 1956

1. Read the given Assertion (A) and Reason (R) and choose the correct option:
Assertion (A): The British East India Company intervened militarily in the Malwa region during the early 19th century.
Reason (R): The region was suffering from political instability and frequent raids by Pindari bands.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

2. The administrative structure of the Central Provinces was organized into divisions. Which of the following was NOT one of the original administrative divisions of the Central Provinces?
(A) Nagpur
(B) Jabalpur
(C) Gwalior
(D) Chhattisgarh

3. Identify the incorrect statement regarding the political geography of the Madhya Pradesh region in 1800.
(A) The Bhonsle dynasty controlled the Nagpur and Mahakoshal areas.
(B) The Holkars held their primary power base in the Malwa region.
(C) The entire region was directly governed by the British Governor-General.
(D) The Scindias exerted significant influence over the Gwalior and Chambal tracts.

4. The princely state of Bhopal was established by Dost Mohammad Khan, but its relations with the British were formalized by a treaty in 1818 under the rule of which Nawab?
(A) Nawab Hamidullah Khan
(B) Nawab Sikandar Begum
(C) Nawab Nazar Mohammad Khan
(D) Nawab Shah Jahan Begum

5. Following the Anglo-Maratha wars, the British established military cantonments to maintain control. Which of the following was a prominent early cantonment established in the Madhya Pradesh region?
(A) Itarsi
(B) Mhow
(C) Bina
(D) Katni

6. Identify the odd one out among the following princely states based on their geographical location in the Madhya Pradesh region during British rule:
(A) Datia
(B) Barwani
(C) Orchha
(D) Panna

7. At the beginning of the 19th century, which major political power primarily dominated the northern and western parts of the present-day Madhya Pradesh region?
(A) The Mughals
(B) The Maratha Confederacy
(C) The British East India Company
(D) The Nizam of Hyderabad

8. In which year was the state of Nagpur formally annexed by the British East India Company under the Doctrine of Lapse?
(A) 1818
(B) 1853
(C) 1848
(D) 1857

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9. What was the primary difference in status between the Central Provinces and the Central India Agency?
(A) CP consisted of various princely states, while the CIA was a directly ruled province.
(B) CP was directly ruled, while the CIA oversaw indirect princely states.
(C) CP was ruled by the Scindia family, whereas the CIA was ruled by the Holkar family.
(D) There was no administrative difference as both terms referred to the same exact zone.

10. Consider the following statements regarding the Anglo-Maratha wars and their impact on Madhya Pradesh territories:
I. The Second Anglo-Maratha War resulted in the Scindias losing significant territories.
II. The Treaty of Surji-Anjangaon was signed between the British and the Holkars.
III. The Third Anglo-Maratha War led to the dissolution of the Peshwaship and greater British control in Central India.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

11. Match the princely states in List-I with their ruling dynasties in List-II:
List I: (Princely State)
P. Gwalior
Q. Indore
R. Rewa
S. Panna
List II: (Ruling Dynasty)
1. Baghel
2. Scindia
3. Bundela
4. Holkar
(A) P-2, Q-4, R-1, S-3
(B) P-2, Q-1, R-4, S-3
(C) P-4, Q-2, R-1, S-3
(D) P-2, Q-4, R-3, S-1

12. The Maratha Confederacy's control over the Madhya Pradesh territories was heavily reliant on which system of revenue collection?
(A) Permanent Settlement
(B) Mahalwari System
(C) Chauth and Sardeshmukhi
(D) Ryotwari System

13. Consider the following statements regarding the formation of the Central Provinces:
I. It was created to streamline administration after the Revolt of 1857.
II. Its first Chief Commissioner was Richard Temple.
III. Berar was a part of the original formation in 1861.
IV. Nagpur was designated as its capital.
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, II, and IV only
(D) I, III, and IV only

14. How did the Treaty of Bassein (1802) indirectly affect the territories of Madhya Pradesh?
(A) It forced the Bhonsle dynasty to immediately surrender the Nagpur region to the British.
(B) It transferred the civil administration of Bhopal state directly to the East India Company.
(C) It caused a rift among Maratha chiefs, sparking the Second Anglo-Maratha War.
(D) It recognized the absolute and permanent sovereignty of the Scindias over Bundelkhand.

15. The princely state of Rewa, ruled by the Baghel dynasty, was significant in British Central India. It was the premier state in which political agency?
(A) Malwa Agency
(B) Bhopawar Agency
(C) Bundelkhand Agency
(D) Baghelkhand Agency

16. Before the arrival of the British, the region of Bundelkhand in modern Madhya Pradesh was characterized by which of the following political arrangements?
(A) Fragmentation into numerous small principalities
(B) Direct administrative governance by the Peshwa from Pune
(C) Complete territorial unification under the Scindias of Gwalior
(D) Absolute political control by the Bhonsles of Nagpur

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17. Which major princely state of the Madhya Pradesh region was known for maintaining the largest standing army among the native states of Central India under British paramountcy?
(A) Gwalior
(B) Bhopal
(C) Indore
(D) Rewa

18. In the context of British expansion, which specific treaty marked the beginning of formal British paramountcy over the major Maratha states in the Madhya Pradesh region?
(A) Treaty of Bassein
(B) Treaty of Salbai
(C) Treaty of Purandar
(D) Treaty of Mangalore

19. In 1903, the British acquired administrative control over Berar from the Nizam of Hyderabad. What was the resulting administrative entity called?
(A) The United Provinces of Agra and Oudh
(B) Deccan Provinces
(C) Central India Agency
(D) Central Provinces and Berar

20. Read the given statements and choose the correct option:
Statement I: The Treaty of Bassein was accepted by Bajirao II.
Statement II: The Scindias and Bhonsles completely supported the Treaty of Bassein and allied with the Peshwa.
(A) Statement I is correct but Statement II is incorrect.
(B) Statement I is incorrect but Statement II is correct.
(C) Both statements are correct.
(D) Both statements are incorrect.

21. Which of the following best describes the role of a British "Political Agent" in the princely states of Madhya Pradesh?
(A) A British military officer in command of the native army during regional conflict
(B) An indigenous official appointed by the native ruler to conduct negotiations
(C) A diplomatic representative advising the ruler and overseeing British interests
(D) A British magistrate responsible for the direct collection of land revenue in the state

22. During the initial phase of British East India Company expansion into the Madhya Pradesh region, what was their primary strategic interest?
(A) Acquiring rich coal mines and minerals in the Vindhya region
(B) Suppressing Pindaris and securing Malwa trade routes
(C) Establishing massive tea and coffee plantations in the Satpura range
(D) Promoting western English education among the indigenous tribes

23. What was a direct consequence of the Third Anglo-Maratha War (1817-1818) on the political landscape of present-day Madhya Pradesh?
(A) Complete political elimination of the Scindia royal dynasty
(B) Transfer of the capital of Central Provinces to Bhopal city
(C) Restoration of the Peshwa in Pune with authority over Malwa
(D) Creation of the Saugor and Nerbudda Territories

24. Arrange the following events related to the British consolidation in Madhya Pradesh in chronological order:
1. Formation of Central Provinces
2. Treaty of Surji-Anjangaon
3. Annexation of Nagpur
4. Leasing of Berar to the British
(A) 2, 3, 1, 4
(B) 2, 1, 3, 4
(C) 3, 2, 1, 4
(D) 2, 3, 4, 1

25. The British administrative unit known as the Central Provinces was formed in the year 1861 by merging the Saugor and Nerbudda Territories with which other major region?
(A) Malwa Agency
(B) Nagpur Province
(C) Bundelkhand Agency
(D) Bhopal State

26. Which Maratha ruler's territorial acquisitions in the late 18th century laid the foundation for the vast Gwalior State that the British encountered in the 19th century?

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(A) Malhar Rao Holkar
(B) Raghuji Bhonsle
(C) Yashwantrao Holkar
(D) Mahadji Scindia

27. The capital of the Holkar state was initially at Maheshwar but was permanently shifted to which city in 1818 following the Treaty of Mandsaur?
(A) Indore
(B) Ujjain
(C) Dhar
(D) Mandu

28. Match the treaties in List-I with the associated Maratha powers in the Madhya Pradesh region in List-II:
List I: (Treaty)
P. Treaty of Surji-Anjangaon
Q. Treaty of Rajghat
R. Treaty of Deogaon
S. Treaty of Mandsaur
List II: (Associated Maratha Power)
1. Bhonsle
2. Scindia
3. Holkar (Yashwantrao)
4. Holkar (Malhar Rao II)
(A) P-2, Q-3, R-1, S-4
(B) P-1, Q-2, R-4, S-3
(C) P-2, Q-4, R-1, S-3
(D) P-3, Q-1, R-2, S-4

29. Which administrative body was created by the British in 1854 to manage their relations with the numerous princely states of Malwa, Bundelkhand, and Baghelkhand?
(A) Central Provinces
(B) Rajputana Agency
(C) Central India Agency
(D) Saugor and Nerbudda Agency

30. Under the terms of the treaties following the Anglo-Maratha Wars, which administrative mechanism did the British use to control the internal affairs of the princely states in Central India?
(A) Direct appointment of the Diwan by the British monarch
(B) Implementation of the Doctrine of Lapse immediately
(C) Integration of princely armies into the regular British infantry
(D) Appointment of British Residents at the royal courts

31. As a reward for her loyalty during the 1857 Revolt, the British granted the pargana of Bairasia to which ruler in the Madhya Pradesh region?
(A) The legendary Rani of Jhansi
(B) Maharaja Tukojirao Holkar
(C) Nawab Sikandar Begum
(D) The ruling Raja of Rewa

32. The development of the Great Indian Peninsula Railway through the Narmada Valley primarily facilitated the export of which major cash crop from the Madhya Pradesh region to British industries?
(A) Jute
(B) Cotton
(C) Indigo
(D) Tea

33. The prominent rebel leader of 1857, Sheikh Ramzan, initiated the uprising at which location in Madhya Pradesh?
(A) Mhow
(B) Sagar
(C) Mandleshwar
(D) Satna

34. What was the primary objective of establishing Daly College in Indore and similar institutions in the region?
(A) Providing universal and free primary education to the peasantry
(B) Training tribal leaders for the provincial civil service cadres
(C) Promoting regional indigenous languages over the English medium
(D) Educating sons of Princes and Central India nobility

35. What was the most significant negative impact of the British land revenue policies on the agrarian society of the Madhya Pradesh region?
(A) Peasant indebtedness and loss of land
(B) Rapid modernization and improvement of agricultural techniques
(C) Equitable distribution of agricultural land among all castes

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(D) Complete abolition and removal of professional money-lenders

36. The Indian National Congress held its session in Nagpur in the year 1891. Who presided over this important session, highlighting the region's growing involvement in national politics?
(A) P. Ananda Charlu
(B) Badruddin Tyabji
(C) Womesh Chandra Bonnerjee
(D) Dadabhai Naoroji

37. The Revolt of 1857 in the Madhya Pradesh region began in June 1857 at which of the following cantonments?
(A) Neemuch
(B) Mhow
(C) Gwalior
(D) Jabalpur

38. The Forest Satyagraha of 1930 in Madhya Pradesh, a direct reaction to forest laws, was most notably centered in which districts?
(A) Indore and Ujjain
(B) Gwalior and Bhind
(C) Rewa and Satna
(D) Betul and Seoni

39. Which city in Madhya Pradesh grew significantly as a major textile hub and commercial center during the British period, earning the moniker "Manchester of Madhya Pradesh"?
(A) Ujjain
(B) Jabalpur
(C) Burhanpur
(D) Indore

40. To pacify the landed aristocracy after 1857, the British implemented a policy of granting proprietary rights to revenue farmers and village headmen in the Central Provinces. What were these new landlords commonly known as?
(A) Zamindars
(B) Jagirdars
(C) Ryots
(D) Malguzars

41. Arrange the following early centers of political activity in the Madhya Pradesh region from North to South based on their geographic location:
1. Gwalior
2. Nagpur
3. Sagar
4. Bhopal
(A) 1, 3, 4, 2
(B) 1, 4, 3, 2
(C) 3, 1, 4, 2
(D) 1, 4, 2, 3

42. Consider the following statements regarding the 1857 Revolt in the Madhya Pradesh region:
I. Shankar Shah and Raghunath Shah were blown from a cannon by the British in Jabalpur.
II. Sadat Khan led the rebellion in the Indore residency.
III. Tatya Tope engaged in guerrilla warfare in the forests of central India.
IV. Rani Laxmibai captured the Gwalior fort with the help of the local rebel army.
V. The Bhil leader Tantia Bhil actively collaborated with the British during the 1857 uprising.
Which of the above statement(s) is/are correct?
(A) I, II, III, and IV
(B) I, III, IV, and V
(C) II, III, IV, and V
(D) I, II, and III only

43. The introduction of railways in the Madhya Pradesh region began in the latter half of the 19th century. Which was the first railway line to be opened in the state in 1867?
(A) Bina to Bhopal
(B) Allahabad to Jabalpur
(C) Indore to Khandwa
(D) Gwalior to Shivpuri

44. The traditional shifting cultivation practiced by tribal communities in Madhya Pradesh was severely restricted by the British. What was this practice locally called in the Baiga and Gond regions?
(A) Jhum
(B) Podu
(C) Valre
(D) Bewar or Dahiya

45. Who among the following was a prominent early nationalist leader from the Central Provinces

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who actively participated in the early sessions of the Indian National Congress?
(A) B. G. Khaparde
(B) Hari Singh Gour
(C) Gangadhar Rao Chitnavis
(D) Pt. Ravi Shankar Shukla

46. Who among the following led the Revolt of 1857 in the Mandla region and fought bravely against the British forces?
(A) Tatya Tope
(B) Rani Avanti Bai
(C) Bakhtawar Singh
(D) Sadat Khan

47. The rise of the educated middle class in Madhya Pradesh during the late 19th century was spurred by the establishment of modern educational institutions. Which prominent college was established in Indore in 1882?
(A) Holkar Science College
(B) Daly College
(C) Robertson College
(D) Victoria College

48. The post-1857 period in the Central Provinces saw the reorganization of the police and judicial systems. The Police Act was enacted in which year, shaping the modern police structure in the region?
(A) 1858
(B) 1861
(C) 1872
(D) 1885

49. Consider the following statements regarding the economic impact of railways in Madhya Pradesh:
I. Railways integrated the regional economy with global markets.
II. They led to the decline of traditional artisan industries by flooding markets with cheap British goods.
III. Famine relief logistics were hindered by the introduction of railways.
IV. Commercial agriculture expanded along the railway routes.
Which of the above statement(s) is/are INCORRECT?
(A) I and II
(B) III only
(C) IV only
(D) II and IV

50. In response to oppressive British forest policies and loss of livelihoods, tribal communities in Madhya Pradesh engaged in various acts of resistance. Who among the following is celebrated as the "Robin Hood of Nimar" for his armed struggle against the British?
(A) Birsa Munda
(B) Bhima Nayak
(C) Tantia Bhil
(D) Ganjan Singh Korku

51. The 1906 provincial political conference of the Central Provinces, which aimed to organize political activities in the region, was held in which city?
(A) Raipur
(B) Khandwa
(C) Gwalior
(D) Jabalpur

52. Following the suppression of the 1857 Revolt, what major administrative reorganization occurred affecting the entire Madhya Pradesh region?
(A) The Central India Agency was dissolved and merged into the Bombay Presidency.
(B) All princely states were directly annexed.
(C) The capital of India was shifted to Nagpur temporarily.
(D) Authority was transferred from the East India Company to the British Crown.

53. The British land revenue policies in the Mahakoshal region largely focused on extracting maximum revenue. Which prominent system was NOT widely utilized in the Central Provinces?
(A) Ryotwari System
(B) Malguzari System
(C) Permanent Settlement
(D) Mahalwari System

54. The establishment of municipalities in the Central Provinces to manage urban centers was systematically initiated following which British Viceroy's resolution on local self-government in 1882?
(A) Lord Lytton

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(B) Lord Curzon
(C) Lord Ripon
(D) Lord Dalhousie

55. Match the tribal leaders in List-I with their associated regions in Madhya Pradesh in List-II:
List I: (Tribal Leader/Rebel)
P. Tantia Bhil
Q. Bhima Nayak
R. Ganjan Singh Korku
S. Shankar Shah
List II: (Associated Region)
1. Mandla/Jabalpur
2. Betul
3. Barwani/Khandesh
4. Nimar
(A) P-4, Q-3, R-2, S-1
(B) P-3, Q-4, R-1, S-2
(C) P-4, Q-2, R-3, S-1
(D) P-1, Q-3, R-2, S-4

56. Which ruler of a major princely state in Madhya Pradesh remained completely loyal to the British during the 1857 Revolt, prompting Governor-General Canning to remark that they acted as a "breakwater to the storm"?
(A) Jayajirao Scindia
(B) Tukojirao Holkar II
(C) Nawab Sikandar Begum
(D) Both (A) and (C)

57. The early phase of political awakening in Madhya Pradesh saw the formation of various socio-political organizations. The "Malwa Bhil Corps" was associated with which aspect of British control?
(A) A military unit formed by the British to pacify Bhils
(B) A comprehensive educational reform initiative for tribal areas
(C) A secret nationalist society organized by local revolutionaries
(D) A socio-religious reform movement among the forest dwellers

58. Read the given Assertion (A) and Reason (R) and choose the correct option:
Assertion (A): The Malguzari settlement in the Central Provinces transformed the traditional village headmen into absolute proprietors of the village land.
Reason (R): The British wanted to create a loyal class of landlords similar to the Zamindars of Bengal to prevent future uprisings.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

59. The growth of modern towns in the Madhya Pradesh region during British rule was closely linked to which two primary factors?
(A) Religious pilgrimage and traditional handicrafts
(B) Coastal trade and ship-building
(C) Railway junctions and administrative centers
(D) Mining of precious metals and diamond cutting

60. Consider the following statements regarding the impact of British forest laws in Madhya Pradesh:
I. The Indian Forest Act of 1865 and 1878 asserted state monopoly over forests.
II. Tribal rights to collect minor forest produce were completely unaffected.
III. Restrictions on grazing and timber extraction caused deep resentment among the Gonds and Baigas.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) I and III only
(C) II and III only
(D) I, II, and III

61. The famous Jhanda Satyagraha (Flag Satyagraha) of 1923, a significant event in the freedom struggle within the Madhya Pradesh region, originated in which city?
(A) Bhopal
(B) Indore
(C) Jabalpur
(D) Raipur

62. The Charan Paduka massacre took place on the banks of which river, where peaceful protestors were fired upon by British forces under the command of Agent Fisher?
(A) Urmil
(B) Narmada

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(C) Betwa
(D) Ken

63. During the Swadeshi movement in Madhya Pradesh, Makhanlal Chaturvedi contributed significantly through his nationalist writings. Which prominent newspaper did he edit to awaken political consciousness?
(A) Karmaveer
(B) Harijan
(C) Pratap
(D) Hitavada

64. During the Quit India Movement, the "Mandla Firing" incident involved the martyrdom of which young revolutionary?
(A) Hemu Kalani
(B) Maganlal Oswal
(C) Uday Chand Jain
(D) Gulab Singh

65. Who among the following leaders from Madhya Pradesh was NOT prominently associated with the Swaraj Party formed after the suspension of the Non-Cooperation Movement?
(A) Subhash Chandra Bose
(B) E. Raghavendra Rao
(C) B.G. Khaparde
(D) Ravishankar Shukla

66. Consider the following statements regarding Chandra Shekhar Azad's activities in the Madhya Pradesh region:
I. He trained fellow revolutionaries in firearms in the forests of Orchha.
II. He established the headquarters of the Hindustan Socialist Republican Association in Gwalior.
III. He received logistical support from Master Rudra Narayan during his stay in Bundelkhand.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

67. The influence of the Extremist faction of the Indian National Congress in the Central Provinces was primarily spearheaded by the ideas of which national leader?
(A) Gopal Krishna Gokhale
(B) Aurobindo Ghosh
(C) Bal Gangadhar Tilak
(D) Bipin Chandra Pal

68. In the Ghodadongri Jungle Satyagraha of Betul, the tribal agitation was brutally suppressed by the British police. Who was the prominent tribal leader who led this movement and was later imprisoned?
(A) Ramu Baiga
(B) Ganjan Singh Korku
(C) Birsa Munda
(D) Komaram Bheem

69. What was the central crisis during the Tripuri Session of the Congress in 1939?
(A) Ideological conflict and election dispute between Bose and Sitaramayya
(B) The sudden strategic decision to launch the Quit India Movement immediately
(C) The administrative and political partition of the Central Provinces region
(D) The complete failure of the British-led Round Table Conferences in London

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70. During the Non-Cooperation Movement (1920-1922) in Madhya Pradesh, which prominent leader renounced his legal practice to join the movement?
(A) Dr. B.R. Ambedkar
(B) Tatya Tope
(C) Pt. Ravi Shankar Shukla
(D) Scindia of Gwalior

71. The "Punjab Mail Revolution" (1931) took place at the Khandwa railway station. Who were the main revolutionaries involved in the assassination of British officer Major Hexel?
(A) Yashwant Singh and Dev Narayan Tiwari
(B) Bhagat Singh and Batukeshwar Dutt
(C) Rajguru and Sukhdev
(D) Anant Laxman Kanhere and Krishnaji Karve

72. The Home Rule Movement, launched by Annie Besant and B.G. Tilak in 1916, saw active participation in Madhya Pradesh. Who was a key figure in establishing the Home Rule League branch in Jabalpur?
(A) Seth Govind Das

(B) Dr. Hari Singh Gour
(C) Dwarka Prasad Mishra
(D) Ravishankar Shukla

73. During the Civil Disobedience Movement, the "Charan Paduka Massacre" occurred in 1931 in the Chhatarpur district. This event is often compared to which infamous tragedy in Indian history?
(A) Chauri Chaura incident
(B) Kakori conspiracy
(C) Moplah rebellion
(D) Jallianwala Bagh massacre

74. The Civil Disobedience Movement in Madhya Pradesh began simultaneously with Gandhi's Dandi March in 1930. Who led the Salt Satyagraha in Jabalpur?
(A) Prabhakar Dundiraj
(B) Makhanlal Chaturvedi
(C) Govind Das and Dwarka Prasad Mishra
(D) Subhadra Kumari Chauhan

75. Chandra Shekhar Azad spent a significant period of his underground exile organizing revolutionary activities under the disguise of 'Pandit Harishankar Brahmachari' near the banks of the Satar river in which region?
(A) Maheshwar
(B) Mandu
(C) Chanderi
(D) Orchha

76. How did the Partition of Bengal (1905) impact political mobilization in Madhya Pradesh?
(A) Causing the various princely states to immediately declare total independence
(B) Leading to the establishment of the Muslim League headquarters in Bhopal state
(C) Having absolutely no political or social effect on the Central India region
(D) Sparking Swadeshi and Boycott movements in Jabalpur and Khandwa

77. Consider the following statements regarding the Quit India Movement in Madhya Pradesh:
I. Severe underground resistance was organized in towns like Betul and Wardha.
II. Communication lines and railway stations were heavily sabotaged.
III. The movement was entirely peaceful and no arrests were made in MP.
IV. Women took an active part in organizing processions and distributing illicit literature.
V. The students of Robertson College, Jabalpur, played a negligible role in the protests.
Which of the above statement(s) is/are correct?
(A) I, II, and IV only
(B) I, II, IV, and V only
(C) II, III, and IV only
(D) I, II, III, IV, and V

78. What was the primary trigger for the Jhanda Satyagraha in Jabalpur?
(A) The sudden arrest and detention of Mahatma Gandhi by British officers
(B) Arbitrary imposition of a heavy and new agricultural tax on the farmers
(C) The administrative partition of the Central Provinces into two units
(D) Prohibition of hoisting the National Flag at the municipal building

79. Match the events in Madhya Pradesh in List-I with their respective years in List-II:
List I: (Event)
P. Jhanda Satyagraha
Q. Turia Jungle Satyagraha
R. Charan Paduka Massacre
S. Tripuri Congress Session
List II: (Year)
1. 1930
2. 1931
3. 1923
4. 1939
(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-2, R-1, S-4
(D) P-4, Q-1, R-2, S-3

80. A unique feature of the Civil Disobedience Movement in the Central Provinces was the Jungle Satyagraha. The famous Turia Jungle Satyagraha (1930) took place in which present-day district?
(A) Betul
(B) Mandla
(C) Chhindwara
(D) Seoni

81. Apart from Chandra Shekhar Azad, the revolutionary movement in Central India

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was strengthened by the Kakori train robbery suspects taking shelter in Madhya Pradesh. Who among the following was deeply connected to revolutionary activities in Gwalior?
(A) Ram Prasad Bismil
(B) Ashfaqulla Khan
(C) Gendalal Dixit
(D) Sachindranath Sanyal

82. Which important session of the Indian National Congress in 1920, which profoundly affected the political trajectory of the Central Provinces, passed the resolution on the Non-Cooperation Movement?
(A) Nagpur Session
(B) Jabalpur Session
(C) Tripuri Session
(D) Indore Session

83. The "Karamvir" publication, which played a crucial role in spreading the message of non-cooperation in the Hindi-speaking areas of the Central Provinces, was published from which city?
(A) Jabalpur
(B) Bhopal
(C) Ujjain
(D) Khandwa

84. The Quit India Movement of 1942 in Madhya Pradesh started on August 8, primarily from which city, following the arrest of central leaders?
(A) Vidisha
(B) Sagar
(C) Jabalpur
(D) Gwalior

85. Match the Jungle Satyagraha locations with their associated leaders or features:
List I: (Location)
P. Turia
Q. Ghodadongri
R. Orchha
S. Mandla
List II: (Leader/Feature)
1. Durga Shankar Mehta
2. Ganjan Singh Korku
3. Chandra Shekhar Azad
4. Rani Durgavati
Which of the following pairs is incorrectly matched?
(A) P
(B) Q
(C) R
(D) S

86. Identify the correct statement regarding the political climate in Madhya Pradesh prior to the arrival of Gandhi.
(A) The region was completely insulated from the revolutionary activities of Bengal and Maharashtra.
(B) Leaders like Hari Singh Gour emphasized constitutional agitation and legal reforms.
(C) The British successfully prevented any newspapers from being published in the Central Provinces.
(D) The Indian National Congress was banned in the region until 1920.

87. The revolutionary freedom fighter Chandra Shekhar Azad was born in the village of Bhabra. This village is currently located in which district of Madhya Pradesh?
(A) Jhabua
(B) Alirajpur
(C) Khargone
(D) Dhar

88. Consider the following statements regarding the Non-Cooperation Movement in Madhya Pradesh:
I. Students left government-aided schools and colleges.
II. National schools were established in places like Raipur and Sagar.
III. The princely rulers enthusiastically supported the movement.
IV. Liquor shops and foreign cloth shops were heavily picketed.
Which of the above statement(s) is/are correct?
(A) I, II, and IV only
(B) I, II, and III only
(C) II, III, and IV only
(D) I, II, III, and IV

89. The 52nd session of the Indian National Congress was held in 1939 at Tripuri. Tripuri is located near which major city of Madhya Pradesh?
(A) Gwalior

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(B) Jabalpur
(C) Indore
(D) Bhopal

90. Since Madhya Pradesh is a landlocked state without coastal access, how was the Salt Satyagraha symbolically observed in cities like Jabalpur?
(A) By public dissolution of synthesized salt or boiling saline well water
(B) By launching coordinated armed attacks against various British armories
(C) By observing indefinite fasts until the colonial government repealed the salt tax
(D) By organizing a massive ceremonial march directly to the distant sea coast

91. Nawab Hamidullah Khan of Bhopal finally signed the Instrument of Accession to merge with the Indian Union in which year, following intense public pressure and negotiations?
(A) August 1947
(B) June 1949
(C) January 1948
(D) November 1956

92. When the new state of Madhya Pradesh was formed in 1956, the capital was established at Bhopal. Prior to this, Bhopal was geographically located within which district?
(A) Raisen
(B) Hoshangabad
(C) Sehore
(D) Vidisha

93. Bhopal State witnessed a significant mass movement against the Nawab's administration. The "Bhopal Rajya Praja Mandal" was established in which year?
(A) 1928
(B) 1942
(C) 1938
(D) 1947

94. A major administrative challenge faced by the newly formed Madhya Pradesh government in 1956 was the integration of disparate service cadres. Which body was constituted under Article 315 to unify civil service recruitment for the new state?
(A) Central India Agency Commission
(B) State Reorganization Service Board
(C) Madhya Pradesh Public Service Commission
(D) Vindhya-Malwa Joint Commission

95. What was the constitutional status of Vindhya Pradesh and Bhopal states prior to the 1956 reorganization?
(A) Both were Part A states.
(B) Vindhya Pradesh was Part B, Bhopal was Part A.
(C) Both were Part C states.
(D) Both were Union Territories.

96. The cultural and linguistic debate during the formation of Madhya Pradesh state boundaries primarily revolved around the separation of which linguistic identity?
(A) Carving out a separate state for Gondi speakers from the tribal regions
(B) Separating Marathi districts of CP & Berar for a unilingual Hindi state
(C) Merging various Gujarati speaking areas of Malwa into the Bombay state
(D) Formally declaring Urdu as the sole official language of the Bhopal region

97. The Praja Mandal movement in Madhya Pradesh aimed primarily at which of the following objectives?
(A) Demanding separate electorate for the tribal populations
(B) Restoring the Peshwa's rule in Malwa
(C) Supporting the British war effort during WWII
(D) Securing civil rights and responsible government within the princely states

98. Based on the recommendations of the States Reorganization Commission, which specific tehsil of the Bhanpura region of Mandsaur district was transferred to Rajasthan in exchange for the Sironj tehsil?
(A) Sunel Tappa
(B) Jhalawar
(C) Bhilwara
(D) Kotah

99. Consider the following statements regarding the integration of the Madhya Pradesh region after independence (1947):
I. Madhya Pradesh as a unified political entity

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did not exist immediately after 1947.
II. Part A state was headed by a Chief Minister and Governor.
III. Part B states were headed by a Rajpramukh.
IV. The Nawab of Bhopal became the Rajpramukh of Madhya Bharat.
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, III, and IV

100. The princely states of the Malwa region, including Gwalior and Indore, were grouped together in 1948 to form which new state?
(A) Vindhya Pradesh
(B) Central India
(C) Madhya Bharat
(D) Mahakoshal

101. Consider the following statements regarding the 1956 Reorganization of Madhya Pradesh:
I. Eight Marathi speaking districts were transferred to Bombay State.
II. Sironj tehsil of Rajasthan was incorporated into Vidisha.
III. Sunel Tappa of Bhanpura tehsil was given to Rajasthan.
IV. Bhopal was designated as the capital but remained a tehsil of Sehore district until 1972.
V. The High Court of the newly formed state was established at Bhopal.
Which of the above statement(s) is/are correct?
(A) I, II, III, and V
(B) I, II, III, and IV
(C) II, III, IV, and V
(D) I, III, IV, and V

102. Match the women freedom fighters in List-I with their associated actions or locations in Madhya Pradesh in List-II:
List I: (Women Freedom Fighter)
P. Subhadra Kumari Chauhan
Q. Sahodrabai Rai
R. Rani Avanti Bai
S. Kasturba Gandhi (visit context)
List II: (Associated Action/Location)
1. Participated in Goa Liberation but active in MP politics post-independence
2. Jhanda Satyagraha, Jabalpur
3. Kasturbagram establishment near Indore
4. 1857 Revolt in Ramgarh
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-4, R-1, S-3

103. On 1 November 1956, the new state of Madhya Pradesh was formed by merging four constituent units. Which of the following was NOT one of those units?
(A) Madhya Bharat
(B) Saurashtra
(C) Vindhya Pradesh
(D) Mahakoshal (Part A CP & Berar)

104. The States Reorganization Commission (SRC) was appointed in 1953 to examine the reorganization of states on linguistic lines. Who among the following was NOT a member of this Commission?
(A) Justice Fazal Ali
(B) Sardar K. M. Panikkar
(C) Pandit H. N. Kunzru
(D) Sardar Patel

105. Arrange the selection of regions correctly to represent the constituent geographic areas that formed the new Madhya Pradesh in 1956:
(A) Mahakoshal region, Vidarbha province, Malwa plateau, and Saurashtra
(B) Chhattisgarh plains, Bastar division, Vidarbha region, and Khandesh
(C) Mahakoshal, Malwa, Bundelkhand, Baghelkhand, and Sironj tehsil
(D) Bundelkhand region, Baghelkhand area, Awadh province, and Rohilkhand

106. The Ratlam Praja Mandal was established in 1920, marking an early political awakening in princely states. Who was a prominent leader associated with its foundation?
(A) Swami Shraddhanand
(B) Kanhaiyalal Vaidya
(C) Jamnalal Bajaj
(D) Vijay Singh Pathik

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107. Match the pre-1956 states in List-I with their respective capitals in List-II:
List I: (Pre-1956 State)
P. Part A (CP & Berar)

Q. Vindhya Pradesh
R. Bhopal State
S. Madhya Bharat (Summer)
List II: (Capital)
1. Indore
2. Bhopal
3. Rewa
4. Nagpur
(A) P-4, Q-3, R-2, S-1
(B) P-4, Q-2, R-3, S-1
(C) P-3, Q-4, R-1, S-2
(D) P-1, Q-2, R-3, S-4

108. Following independence, the territories of the Central Provinces and Berar, along with the merged princely states of the Mahakoshal and Chhattisgarh region, were designated under which category of states in the Indian Constitution?
(A) Part A state
(B) Part B state
(C) Part C state
(D) Part D state

109. Who was sworn in as the first Chief Minister of the newly constituted state of Madhya Pradesh on November 1, 1956?
(A) Takhatmal Jain
(B) Shambhunath Shukla
(C) Shankar Dayal Sharma
(D) Pt. Ravishankar Shukla

110. Arrange the following events related to the formation of modern Madhya Pradesh in chronological order:
1. Formation of Vindhya Pradesh
2. States Reorganization Act passed
3. Merger of Bhopal state into the Indian Union
4. Creation of Madhya Bharat
(A) 1, 4, 3, 2
(B) 4, 1, 3, 2
(C) 3, 4, 1, 2
(D) 1, 3, 4, 2

111. Identify the incorrect pair regarding the Chief Ministers of the pre-1956 constituent units just before the merger:
(A) Madhya Bharat - Shri Takhatmal Jain
(B) Vindhya Pradesh - Shri Shambhunath Shukla
(C) Bhopal - Dr. Shankar Dayal Sharma
(D) Part A (CP & Berar) - K. N. Katju

112. During the integration of princely states post-1947, which prominent state initially resisted accession to the Indian Union, harboring desires to remain independent or align differently?
(A) Gwalior
(B) Bhopal
(C) Indore
(D) Rewa

113. The princely states of Bundelkhand and Baghelkhand regions were merged in 1948 to create which administrative unit?
(A) Madhya Bharat
(B) Saugor-Nerbudda Territory
(C) Vindhya Pradesh
(D) Central Provinces

114. In the context of the Part B state of Madhya Bharat, who was appointed as the Rajpramukh?
(A) Tukojirao Holkar
(B) Jiwajirao Scindia
(C) Martand Singh
(D) Hamidullah Khan

115. Sironj tehsil, which was merged into the Vidisha district of Madhya Pradesh in 1956, was previously a part of which state?
(A) Bombay State
(B) Uttar Pradesh
(C) Gujarat
(D) Rajasthan

116. Women participation in the freedom movement in Madhya Pradesh was significant. Who among the following was a renowned poetess from Jabalpur whose patriotic poems inspired thousands to join the national movement?
(A) Mahadevi Varma
(B) Sarojini Naidu
(C) Aruna Asaf Ali
(D) Subhadra Kumari Chauhan

117. The Madhya Pradesh Public Service Commission (MPPSC) was formally constituted in 1956. In which city was the headquarters of the commission located?
(A) Bhopal
(B) Gwalior

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(C) Jabalpur
(D) Indore

118. In the newly formed state of Madhya Bharat, a unique capital-sharing arrangement was made. What was this arrangement?
(A) Ujjain was the permanent capital.
(B) Indore was the winter capital and Gwalior was the summer capital.
(C) Rewa served as the administrative center for both summer and winter.
(D) Gwalior was the winter capital and Indore was the summer capital.

119. Who served as the first Governor of the newly formed Madhya Pradesh in 1956?
(A) B. Pattabhi Sitaramayya
(B) Shri Hari Vinayak Pataskar
(C) Shri K. Chengalaraya Reddy
(D) Shri Mangubhai Chhaganbhai Patel

120. Read the given Assertion (A) and Reason (R) and choose the correct option:
Assertion (A): The States Reorganization Commission recommended the transfer of the Vidarbha region (including Nagpur) to the Bombay State.
Reason (R): Vidarbha was a predominantly Marathi-speaking region, and the reorganization aimed to group linguistically homogeneous areas.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

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ANSWERS

1. (A) Both A and R are true and R is the correct explanation of A.
During the early nineteenth century, the British East India Company initiated military actions in the Malwa region. This intervention was primarily driven by the breakdown of local governance and the emergence of predatory Pindari bands. These groups launched frequent raids, disrupting trade and agriculture, which necessitated British involvement to restore order and secure colonial strategic interests across Central India.

2. (C) Gwalior
The administrative framework of the Central Provinces, established in eighteen sixty-one, was divided into several key jurisdictions. These included Nagpur, Jabalpur, Nerbudda, and Chhattisgarh. However, the specified northern city remained a separate princely state under the Scindia dynasty and was never integrated as an original administrative division of the directly ruled British Central Provinces during that specific formative period.

3. (C) The entire region was directly governed by the British Governor-General.
In the year eighteen hundred, the political landscape of Central India was dominated by Maratha powers rather than direct British administration. The Bhonsles ruled Nagpur, the Holkars controlled Malwa, and the Scindias held sway over the northern tracts. The British East India Company had not yet established direct territorial governance over the entire region, maintaining mostly diplomatic and strategic relations.

4. (C) Nawab Nazar Mohammad Khan
Although the princely state of Bhopal was founded by Dost Mohammad Khan, its diplomatic relationship with the British was officially cemented in eighteen eighteen. This formalization occurred through a treaty signed during the reign of the mentioned Nawab. This agreement ensured British protection for the state and helped define its political boundaries and internal administrative autonomy within the colonial framework.

5. (B) Mhow
Following the conclusion of the Anglo-Maratha conflicts, the British military established several strategically located bases to ensure regional stability and control. One of the most significant early cantonments was situated near Indore. Founded in eighteen eighteen, this base served as a vital center for military operations and administrative oversight within the Malwa region throughout the nineteenth and twentieth centuries.

6. (B) Barwani
When examining the geographical distribution of princely states, Datia, Orchha, and Panna are all situated within the Bundelkhand region of northern Madhya Pradesh. In contrast, the state of Barwani is located in the southwestern Malwa and Nimar region. This geographic distinction sets it apart from the other three states, which shared contiguous borders and common political ties in Bundelkhand.

7. (B) The Maratha Confederacy
At the dawn of the nineteenth century, the territories currently forming northern and western Madhya Pradesh were primarily controlled by the various houses of the Maratha Confederacy. The Scindias and Holkars were the dominant political and military forces in these areas. While the Mughals had declined and British influence was growing, the Marathas remained the principal sovereign power in the region.

8. (B) 1853
The princely state of Nagpur was formally incorporated into British territory in eighteen fifty-three. This administrative move was executed under the controversial Doctrine of Lapse, implemented by Lord Dalhousie, after the ruler Raghuji III died without a direct natural heir. The annexation converted the Bhonsle kingdom into the Nagpur Province, significantly

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expanding the direct territorial control of the British.

9. (B) CP was directly ruled, while the CIA oversaw indirect princely states.
The administrative distinction between these two entities was based on their governance models. The Central Provinces were British territories under direct colonial administration. Conversely, the Central India Agency was a political office that managed British relations with numerous autonomous princely states, such as Gwalior and Indore. These states retained internal sovereignty while acknowledging British paramountcy through the agency's diplomatic oversight.

10. (C) I and III only
Historical records confirm that the Second Anglo-Maratha War significantly reduced Scindia's territorial holdings, and the Third War resulted in the total dissolution of the Peshwaship. However, the Treaty of Surji-Anjangaon was signed with the Scindias, not the Holkars. Therefore, only the statements regarding territorial loss and the end of the Peshwa's authority accurately reflect the historical outcomes.

11. (A) P-2, Q-4, R-1, S-3
The historical distribution of power in Central India saw different dynasties ruling specific states. The Scindia family governed Gwalior, while the Holkars held Indore. The Baghel dynasty was established in the Rewa region, and the Bundela chiefs maintained their authority over Panna. Mapping these dynasties to their respective princely states reveals the complex yet structured political map of the region.

12. (C) Chauth and Sardeshmukhi
The Maratha Confederacy relied on specific revenue collection methods to sustain their influence and military. They imposed two primary levies: one representing a fourth of the total land revenue and another consisting of an additional ten percent as a tribute for overseeing the region. These systems were crucial for maintaining their administrative control over the territories of present-day Madhya Pradesh.

13. (C) I, II, and IV only
The Central Provinces were established in eighteen sixty-one with Nagpur as the capital and Richard Temple as the first Chief Commissioner. This reorganization aimed to streamline colonial administration following the widespread unrest of eighteen fifty-seven. Although Berar later became part of the administrative unit in nineteen zero three, it was not included in the original formation at its inception.

14. (C) It caused a rift among Maratha chiefs, sparking the Second Anglo-Maratha War.
The eighteen zero two agreement between the Peshwa and the British fundamentally altered regional dynamics. By accepting British protection, the Peshwa alienated other Maratha leaders like the Scindias and Bhonsles. This internal discord and perceived loss of sovereignty directly led to the outbreak of the Second Anglo-Maratha War, which significantly shifted the territorial control of the Madhya Pradesh region.

15. (D) Baghelkhand Agency
Rewa was the most prominent princely state in its specific political division under the British administrative system. Ruled by the Baghel dynasty, the state was the primary entity within the agency named after the ruling clan. This administrative unit was responsible for overseeing the relationship between the British Crown and the various smaller principalities situated in the northeastern part of the region.

16. (A) Fragmentation into numerous small principalities
Before the consolidation of British authority, the Bundelkhand region was characterized by extreme political division. It consisted of a large number of independent and semi-independent small principalities ruled by various Bundela and other local chiefs. There was no single unified central authority, and the region frequently witnessed local power struggles and shifting alliances between these fragmented administrative units.

17. (A) Gwalior
Among the numerous princely states in the Central India region, the state governed by the Scindias possessed the most significant military capacity. Under British paramountcy, it was permitted to maintain a substantial standing army, known for its disciplined forces and artillery. This military strength reflected the

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state's historical importance as a major Maratha power and its unique strategic status.

18. (A) Treaty of Bassein
The eighteen zero two agreement signed between the Peshwa and the British served as a landmark event in regional history. By establishing a subsidiary alliance, it effectively made the head of the Maratha Confederacy dependent on British military support. This treaty provided the legal and strategic foundation for the British to assert their paramountcy over the major Maratha states in Central India.

19. (D) Central Provinces and Berar
In nineteen zero three, the British administration finalized an agreement to acquire the lease of Berar from the Nizam of Hyderabad. This territory was then merged with the existing Central Provinces for administrative convenience. The resulting combined entity was officially renamed to reflect the integration, becoming a major province that encompassed significant portions of present-day Madhya Pradesh and neighboring areas.

20. (A) Statement I is correct but Statement II is incorrect.
Historical records show that Bajirao II accepted the Treaty of Bassein in eighteen zero two to regain his position as Peshwa. However, this move was strongly opposed by other major Maratha leaders, specifically the Scindias and Bhonsles, who viewed it as a surrender of Maratha independence. Consequently, they did not support the treaty and instead prepared for war against the British.

21. (C) A diplomatic representative advising the ruler and overseeing British interests
Within the system of British paramountcy, a Political Agent served as the primary link between the colonial government and the princely states. Their role was to offer guidance to the native rulers on administrative matters while ensuring that the states' policies aligned with British strategic and economic interests. They functioned as resident diplomats rather than direct administrators or military commanders.

22. (B) Suppressing Pindaris and securing Malwa trade routes
During their early expansion into Central India, the British were primarily focused on eliminating the threat posed by irregular Pindari bands. These groups caused widespread instability and disrupted lucrative trade routes passing through the Malwa plateau. By suppressing these raiders and establishing regional security, the British aimed to protect their commercial interests and consolidate their political influence over the various native states.

23. (D) Creation of the Saugor and Nerbudda Territories
The conclusion of the Third Anglo-Maratha War in eighteen eighteen led to significant territorial shifts. The British annexed large tracts of land from the Marathas, which were organized into an administrative unit covering parts of the Narmada valley and the northern Vindhyan region. This entity, managed by the British, laid the groundwork for future provincial administration in the heart of India.

24. (A) 2, 3, 1, 4
The timeline of British consolidation began with the Treaty of Surji-Anjangaon in eighteen zero three. This was followed by the annexation of Nagpur in eighteen fifty-three. The Central Provinces were then formally established in eighteen sixty-one. Finally, the administrative integration of Berar was completed in nineteen zero three. This sequence illustrates the gradual expansion and reorganization of colonial control over the region.

25. (B) Nagpur Province
In eighteen sixty-one, the British reorganized their administrative holdings in Central India to form the Central Provinces. This was achieved by combining the Saugor and Nerbudda Territories with the recently annexed Nagpur Province. This merger created a large, unified administrative block with its headquarters at Nagpur, facilitating more efficient governance of the diverse territories under direct British rule.

26. (D) Mahadji Scindia
The prominence of Gwalior State as a major power in Central India was largely due to the military and political achievements of

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this eighteenth-century Maratha leader. His strategic conquests and administrative reforms established a vast and influential territory. By the time the British consolidated their power in the nineteenth century, Gwalior had become the premier princely state in the entire region.

27. (A) Indore
Following the defeat in the Third Anglo-Maratha War and the signing of the eighteen eighteen treaty, the Holkar dynasty underwent a significant transition. The administrative center of the state was permanently moved from its previous base at Maheshwar to this growing commercial city. This shift marked the beginning of a new era of modernization and administrative stability for the state under British oversight.

28. (A) P-2, Q-3, R-1, S-4
Each major Maratha power signed specific treaties that redefined their relationship with the British. The Scindias signed the Treaty of Surji-Anjangaon, while the Bhonsles agreed to the Treaty of Deogaon. Yashwantrao Holkar concluded the Treaty of Rajghat, and later, the Treaty of Mandsaur was signed by Malhar Rao II. These agreements collectively established British dominance over the Maratha houses.

29. (C) Central India Agency
Established in eighteen fifty-four, this specialized administrative body was created to manage British political relations with the numerous princely states located across Malwa, Bundelkhand, and Baghelkhand. Headquartered at Indore, the agency oversaw the activities of various Political Agents and ensured that the internal governance of these princely territories remained consistent with the strategic objectives of the British Indian government.

30. (D) Appointment of British Residents at the royal courts
To maintain effective oversight of the princely states, the British implemented a system of placing diplomatic officials directly at the royal courts. These officials, known as Residents, acted as advisors to the rulers and served as the eyes and ears of the colonial government. This mechanism allowed the British to influence internal policies and ensure loyalty without resorting to direct annexation.

31. (C) Nawab Sikandar Begum
For her steadfast support of the British administration during the widespread uprising of eighteen fifty-seven, the female ruler of Bhopal was granted significant territorial rewards. This included the transfer of the Bairasia pargana, which had previously been under different administrative control. This gesture reinforced the alliance between the Bhopal state and the British Crown, highlighting the strategic importance of loyal princely states.

32. (B) Cotton
The expansion of the railway network through the Narmada Valley in the late nineteenth century was designed to connect the interior agricultural regions with major ports and industrial centers. This infrastructure primarily benefited the trade of raw materials for British textile mills. Consequently, the production and export of this specific cash crop grew rapidly, significantly impacting the agrarian economy of Madhya Pradesh.

33. (B) Sagar
In eighteen fifty-seven, the rebellion against British rule in Central India was sparked by various local leaders and military units. One such notable figure was Sheikh Ramzan, who led the uprising at a major administrative and military station in the northern part of the region. His actions contributed to the broader wave of resistance that challenged British authority across the entire province.

34. (D) Educating sons of Princes and Central India nobility
Educational institutions like the one founded in Indore were established with the specific purpose of providing a modern, western-style education to the children of the ruling elite. By educating the future leaders of the princely states, the British aimed to foster a class of loyal, anglicized administrators who would be more receptive to colonial influence and modern governance practices.

35. (A) Peasant indebtedness and loss of land
The rigid and high land revenue demands imposed by the British administration placed a heavy burden on the rural population of Madhya Pradesh. Unable to meet these fixed payments

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during times of crop failure, many farmers were forced to take loans at exorbitant rates. This led to widespread debt, resulting in the frequent transfer of ancestral lands to professional moneylenders and urban capitalists.

36. (A) P. Ananda Charlu
The eighteen ninety-one session of the Indian National Congress, held in a major city of the Central Provinces, was a milestone for political awareness in the region. The meeting was chaired by a distinguished leader from southern India. His presidency at the Nagpur session symbolized the growing unity between different parts of the country and the increasing participation of Central India.

37. (A) Neemuch
The outbreak of the eighteen fifty-seven revolt in the Madhya Pradesh region first occurred in early June at a northern military outpost. Rebel soldiers at this cantonment defied their British officers, sparking a series of similar uprisings across the state. This initial spark was critical in spreading the movement to other centers like Gwalior, Mhow, and Jabalpur in the following weeks.

38. (D) Betul and Seoni
During the nineteen thirty Satyagraha movement, tribal communities and local activists in Madhya Pradesh protested against restrictive colonial forest laws. These demonstrations were particularly intense in the southern hilly districts inhabited by Gond and Korku tribes. The resistance involved the symbolic violation of forest regulations, highlighting the deep-seated grievances of the local population against the state's control over forest resources.

39. (D) Indore
During the British era, this city emerged as a premier industrial and commercial hub in Central India. Its rapid growth was fueled by the establishment of numerous large-scale textile mills and its strategic location on railway trade routes. Due to its dominant position in the textile industry and its vibrant economic activity, it became widely known by a nickname comparing it to a famous British industrial city.

40. (D) Malguzars
After the eighteen fifty-seven uprising, the British sought to stabilize the rural economy by creating a loyal class of landed gentry. They granted proprietary rights to individuals who were previously responsible for collecting village revenue. These newly recognized landlords were given extensive authority over the land and its cultivators, fundamentally changing the traditional social and economic structure of villages in the Central Provinces.

41. (A) 1, 3, 4, 2
Mapping these historical centers from the north of the state toward the south reveals a clear geographical progression. Gwalior sits at the northernmost point, followed by the northern town of Sagar. Continuing southward, one reaches the centrally located Bhopal. Finally, Nagpur, which served as a major administrative capital during the British period, is situated in the southernmost part of the sequence.

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42. (A) I, II, III, and IV
The eighteen fifty-seven revolt in Central India featured diverse leaders and events, including the sacrifice of the Gond rulers in Jabalpur and the leadership of Sadat Khan in Indore. Figures like Tatya Tope and Rani Laxmibai played pivotal roles in military resistance. The Bhil leader mentioned in the statements was a famous rebel who opposed the British, which accurately reflects their role in the resistance movements of that era.

43. (B) Allahabad to Jabalpur
The advent of railways in the region was a significant turning point for economic integration. The first line to operate within the present-day boundaries of the state was opened in eighteen sixty-seven, connecting an important city in the North-Western Provinces to a major administrative center in Mahakoshal. This connection facilitated the movement of troops and commercial goods, linking the heart of India to the broader rail network.

44. (D) Bewar or Dahiya
Tribal groups like the Baigas and Gonds historically practiced a form of agriculture involving the periodic clearing and burning of forest patches. Known by specific local terms,

this practice was central to their livelihood and cultural identity. However, British authorities viewed it as destructive to valuable timber resources and implemented strict laws to restrict and eventually eliminate this traditional method of cultivation.

45. (C) Gangadhar Rao Chitnavis
During the late nineteenth century, several prominent individuals from the Central Provinces emerged as early participants in the national political movement. One such figure was a notable leader from Nagpur who attended the initial sessions of the Indian National Congress. His involvement reflected the growing engagement of the region's elite with constitutional politics and their desire to represent regional interests at a national level.

46. (B) Rani Avanti Bai
In eighteen fifty-seven, the struggle for independence in the Mandla region was led by the courageous queen of Ramgarh. She organized a local force to challenge British authority and defended her territory with great valor. Her leadership and subsequent sacrifice made her a legendary figure in the regional history of the freedom struggle, symbolizing the defiance of local rulers against colonial expansion.

47. (B) Daly College
Established in eighteen eighty-two, this institution was designed to provide a comprehensive western education to the sons of the ruling elite and nobility of Central India. Located in a major princely state, it played a key role in shaping the perspectives of the future administrative class. The college served as a center for modern learning while maintaining close ties with British educational traditions.

48. (B) 1861
The administrative reforms that followed the transfer of power to the British Crown included the modernization of the provincial police force. A significant legislative act was passed in eighteen sixty-one to provide a standardized structure for police administration across British India. This act established the hierarchical system of policing that became the foundation for law enforcement in the newly formed Central Provinces.

49. (B) III only
While railways generally improved the speed of transporting relief supplies during food shortages, the assertion that they hindered famine logistics is incorrect. In reality, the colonial administration used the rail network to move grain to affected areas. However, railways did contribute to economic shifts that negatively impacted traditional artisans and promoted the expansion of commercial crops at the expense of local subsistence farming.

50. (C) Tantia Bhil
This legendary figure is remembered for his daring resistance against British authorities in the late nineteenth century. Operating primarily in the Nimar region, he led a band of followers in raiding government treasuries and distributing the wealth among the poor. His ability to evade capture for years and his popular support earned him a nickname comparing him to a famous English folk hero.

51. (D) Jabalpur
In nineteen zero six, a significant gathering was organized to coordinate political efforts within the Central Provinces. Held in a major administrative and cultural center, this conference brought together various leaders to discuss regional grievances and the broader national movement. Such meetings were instrumental in building a political network that would later support major mass movements against British colonial rule in the region.

52. (D) Authority was transferred from the East India Company to the British Crown.
The widespread uprising of eighteen fifty-seven prompted a fundamental shift in the governance of India. The British Parliament passed legislation that ended the administrative role of the East India Company. Consequently, the direct responsibility for governing the Indian territories, including the various agencies and provinces within the Madhya Pradesh region, was assumed by the British monarch and the imperial government.

53. (C) Permanent Settlement
The British employed various land revenue systems in Madhya Pradesh, most notably the Malguzari system in the Central Provinces

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and versions of the Ryotwari system in other areas. However, the system of fixed, perpetual revenue demands, famously implemented in Bengal during the late eighteenth century, was not applied here. Instead, the regional systems typically involved periodic assessments and revisions of the revenue rates.

54. (C) Lord Ripon
The formalization of urban governance in the Central Provinces was greatly influenced by a landmark eighteen eighty-two resolution. This policy, introduced by a progressive British Viceroy, encouraged the establishment of local municipal bodies with elected representatives. This initiative aimed to involve the local population in managing urban affairs like sanitation and education, marking the beginning of modern local self-government in the region's towns.

55. (A) P-4, Q-3, R-2, S-1
Regional history identifies specific leaders with different parts of the state. Tantia Bhil was primarily active in Nimar, while Bhima Nayak led resistance in the Barwani and Khandesh areas. Ganjan Singh Korku is celebrated for his role in the Betul forest satyagraha, and Shankar Shah is remembered for his leadership and tragic sacrifice in the Mandla and Jabalpur regions.

56. (D) Both (A) and (C)
During the massive uprising of eighteen fifty-seven, several key rulers in Central India provided critical support to the British administration. The Maharaja of Gwalior and the Begum of Bhopal both chose to remain loyal, offering military and logistical assistance. Their actions were so vital in preventing the spread of the rebellion that a top British official famously compared them to a protective barrier.

57. (A) A military unit formed by the British to pacify Bhils
To maintain order in the sensitive tribal regions of Malwa, the British administration established a specialized paramilitary force. This unit was primarily composed of individuals from the local Bhil community. By enlisting them into a military structure, the colonial government sought to curb internal unrest, provide employment to tribal youth, and utilize their local knowledge to secure the rugged terrain for British interests.

58. (A) Both A and R are true and R is the correct explanation of A.
The British implemented the Malguzari settlement to establish a stable and loyal intermediary class in the Central Provinces. By granting legal ownership of village lands to the revenue collectors, they transformed traditional officials into powerful landlords. This policy was explicitly intended to mirror the social stability provided by the Bengal zamindars, thereby securing a conservative base of support for colonial rule.

59. (C) Railway junctions and administrative centers
The urban landscape of Madhya Pradesh underwent significant changes during the colonial period. The growth of many modern towns was not driven by traditional crafts but by their new roles in the British administrative and economic systems. Settlements that served as district headquarters or major hubs on the expanding railway network attracted investment, population growth, and modern infrastructure, becoming the primary urban centers.

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60. (B) I and III only
The forest legislation enacted in the nineteenth century established state control over vast forest areas, significantly impacting tribal livelihoods. While these acts asserted a government monopoly, the claim that tribal rights were unaffected is incorrect. In reality, the restrictions on grazing, timber use, and the collection of forest produce caused deep resentment and led to various forms of resistance among indigenous communities.

61. (C) Jabalpur
In nineteen twenty-three, a notable protest known as the Flag Satyagraha was launched to assert the right to hoist the national flag. This movement began in a major city of the Mahakoshal region when local authorities prohibited the display of the tricolor at the municipal building. The protest gained national attention and saw participants from across the country arriving in the city to join the struggle.

62. (A) Urmil
In nineteen thirty-one, a peaceful assembly of people protesting against high taxes and colonial policies was fired upon by British forces. This tragic event occurred near a river in the Chhatarpur district. The unprovoked violence resulted in numerous casualties among the unarmed protestors, leading to the incident being remembered as a significant and sorrowful moment in the regional struggle for freedom.

63. (A) Karmaveer
This influential Hindi newspaper was a primary vehicle for spreading nationalist ideas in Central India. Edited by the celebrated poet and journalist Makhanlal Chaturvedi, the publication fearlessly criticized colonial policies and urged the public to join the freedom movement. Through its powerful writings and patriotic messages, it played a crucial role in mobilizing support for various phases of the independence struggle in the region.

64. (C) Uday Chand Jain
During the intense phase of the Quit India Movement in nineteen forty-two, many young activists faced severe repression. In one particular incident in Mandla, a young student became a martyr when he was killed during a police firing on a protest march. His sacrifice served as an inspiration for other students and revolutionaries in the region, highlighting the high cost of the struggle for independence.

65. (A) Subhash Chandra Bose
Following the suspension of the Non-Cooperation Movement, several leaders in Central India joined the faction that advocated for entering legislative councils. Figures like Raghavendra Rao, B.G. Khaparde, and Ravishankar Shukla were active in this regional political shift. However, the prominent national leader mentioned as the first option was not part of this specific group and pursued a different strategic path in the national movement.

66. (C) I and III only
Chandra Shekhar Azad's revolutionary activities included training comrades in the dense forests near Orchha and receiving essential support from local associates like Master Rudra Narayan in Bundelkhand. However, the headquarters of his main revolutionary organization was primarily located in northern India, not Gwalior. His time in the Madhya Pradesh region was spent mostly in strategic hideouts rather than established regional headquarters.

67. (C) Bal Gangadhar Tilak
The radical nationalist ideology that gained momentum in the early twentieth century was heavily influenced by a prominent leader from Maharashtra. His emphasis on self-reliance and mass mobilization resonated strongly with the people of the Central Provinces, which had close cultural and linguistic ties to his home state. His ideas inspired local leaders to adopt more assertive methods in their opposition to British colonial rule.

68. (B) Ganjan Singh Korku
This tribal leader played a pivotal role in the nineteen thirty forest agitation in the Betul district. He mobilized the Korku community to challenge restrictive forest laws through non-violent protests. Despite the movement being met with brutal police action and his subsequent arrest, his leadership remains a symbol of tribal resistance against the colonial state's encroachment on their traditional rights and forest-based livelihoods.

69. (A) Ideological conflict and election dispute between Bose and Sitaramayya
The nineteen thirty-nine session of the Congress, held near Jabalpur, is famous for a significant leadership crisis. It involved a direct electoral contest for the presidency between the incumbent leader and a candidate backed by Mahatma Gandhi. The resulting victory for the former and the subsequent internal disagreements led to a major rift within the party's top leadership, eventually resulting in the winner's resignation.

70. (C) Pt. Ravi Shankar Shukla
During the nationwide call for non-cooperation in the early nineteen twenties, many professionals gave up their careers to dedicate themselves to the cause of independence. One such prominent figure from the Central Provinces was a lawyer who abandoned his lucrative legal practice. His decision significantly boosted the movement's morale in the region and established him as a key leader in the provincial freedom struggle.

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71. (A) Yashwant Singh and Dev Narayan Tiwari
In nineteen thirty-one, a bold revolutionary act took place at a railway station in the Nimar region. It involved the assassination of a British military officer on a train. The individuals responsible for this action were local revolutionaries who were later captured and executed for their role in the incident. This event highlighted the presence of active revolutionary cells in Central India during the struggle.

72. (B) Dr. Hari Singh Gour
This distinguished jurist and educator was a key figure in organizing the Home Rule movement in Jabalpur. While he was known for his constitutional approach and academic contributions, he also played an active role in establishing local branches of the league. His involvement helped bridge the gap between the educated elite and the broader political goals of achieving self-government within the British Empire.

73. (D) Jallianwala Bagh massacre
The tragic nineteen thirty-one incident in Chhatarpur district, where British troops fired upon a peaceful gathering of villagers at a fair, resulted in many deaths. Due to the nature of the unprovoked firing on an unarmed crowd in a confined space, the event is frequently compared to the infamous nineteen nineteen tragedy in Punjab. It remains one of the most violent episodes of colonial repression in Madhya Pradesh.

74. (C) Govind Das and Dwarka Prasad Mishra
When the national call for the Salt Satyagraha was given in nineteen thirty, leaders in landlocked regions organized symbolic protests. In Jabalpur, two prominent political figures spearheaded the movement by publicly manufacturing salt in defiance of colonial laws. Their leadership helped mobilize large crowds and demonstrated the regional commitment to the broader civil disobedience campaign initiated by Mahatma Gandhi at Dandi.

75. (D) Orchha
While operating underground, the famous revolutionary leader Chandra Shekhar Azad spent considerable time in a secluded area near the Satar river. Disguised as a religious ascetic, he lived in a small hut and used the surrounding dense forests for revolutionary activities and firearms training. This location, situated within a princely state, provided a strategic refuge from the constant surveillance of the British colonial police.

76. (D) Sparking Swadeshi and Boycott movements in Jabalpur and Khandwa
The administrative division of Bengal in nineteen zero five triggered a wave of protests across the country, including Central India. In cities like Jabalpur and Khandwa, the public responded by organizing boycotts of foreign goods and promoting local, indigenously made products. This period marked the beginning of more organized mass political activity in the region, linking local grievances with the wider national anti-colonial struggle.

77. (A) I, II, and IV only
During the nineteen forty-two movement, Madhya Pradesh saw intense underground resistance and frequent sabotage of communication lines. Women were also remarkably active in organizing protests and spreading nationalist literature. However, the movement was far from peaceful as it faced severe British crackdowns, and students from major institutions like Robertson College were actually at the forefront of the demonstrations rather than being negligible.

78. (D) Prohibition of hoisting the National Flag at the municipal building
The nineteen twenty-three satyagraha in Jabalpur was specifically triggered by a clash over symbolic sovereignty. When local Congress members attempted to fly the national tricolor over the municipal council building, the British district authorities forcibly removed the flag and banned its display. This act of perceived national insult led to a sustained and organized protest that attracted volunteers from various parts of the country.

79. (A) P-3, Q-1, R-2, S-4
Each major event in the regional freedom struggle corresponds to a specific year. The Flag Satyagraha took place in nineteen twenty-three, followed by the Turia forest agitation in nineteen thirty. The tragic firing at Charan Paduka occurred in nineteen thirty-one, and the significant national

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session of the Congress at Tripuri was held in nineteen thirty-nine, reflecting the ongoing political momentum in the province.

80. (D) Seoni
The nineteen thirty forest satyagraha was a significant tribal uprising against restrictive colonial laws. One of the most famous incidents of this movement occurred at Turia, where police opened fire on tribal protestors, resulting in several deaths. This specific event and the broader movement it represented were centered in a district located in the southern part of the Mahakoshal region, which had a large Gond population.

81. (C) Gendalal Dixit
This revolutionary leader was a key figure in organizing armed resistance in the Chambal and Gwalior regions. He was instrumental in forming secret societies and was involved in the Mainpuri conspiracy. His work in Central India provided a vital link for revolutionaries from northern India seeking shelter and support. His efforts significantly strengthened the revolutionary network in the princely state of Gwalior and surrounding areas.

82. (A) Nagpur Session
The nineteen twenty session of the Indian National Congress was a pivotal moment for the freedom struggle. Held in the administrative capital of the Central Provinces, it formally approved the resolution for the Non-Cooperation Movement. This decision transformed the character of the nationalist struggle in the region, leading to widespread mass participation and the boycott of government institutions across the Hindi and Marathi-speaking districts.

83. (D) Khandwa
This city in the Nimar region became a major center for nationalist journalism in the early twentieth century. It was the publication site of a prominent Hindi weekly that played an essential role in mobilizing the public during the Non-Cooperation and subsequent movements. The newspaper served as a powerful voice for regional grievances and a platform for the patriotic writings of influential local leaders.

84. (C) Jabalpur
The Quit India Movement in August nineteen forty-two began with great intensity in this major city of the Mahakoshal region. Following the arrest of national leaders in Mumbai, local activists organized large-scale processions and strikes. The city's strong tradition of political activism and its status as a major administrative hub made it a natural starting point for the movement's spread throughout the rest of the province.

85. (D) S
While Durga Shankar Mehta is correctly linked to Seoni and Ganjan Singh to Betul, and Azad used the Orchha forests, the pairing of the legendary Gond queen with the nineteen thirty agitation is historically inaccurate. She was a sixteenth-century ruler who fought against the Mughals. The forest satyagraha in Mandla was led by other local tribal leaders and Congress workers during the colonial period.

86. (B) Leaders like Hari Singh Gour emphasized constitutional agitation and legal reforms.
Before the era of mass movements led by Gandhi, political activity in the region was primarily dominated by the educated elite. Figures like the mentioned legal luminary focused on achieving reforms through established constitutional channels and legal arguments. They worked within the existing system to advocate for greater Indian representation in governance, laying the foundation for the more radical and mass-based struggles that followed later.

87. (B) Alirajpur
The birthplace of the renowned revolutionary Chandra Shekhar Azad is the village of Bhabra. Although this area was historically part of a different administrative division, it is now situated within a specific district in the westernmost part of the state. The village has been renamed in his honor to commemorate his significant contribution and sacrifice in the struggle for India's independence from British rule.

88. (A) I, II, and IV only
During the nineteen twenty-one movement in the Central Provinces, students widely boycotted government colleges, and alternative national educational institutions were set up in several

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towns. Picketing of liquor and foreign cloth shops was also widespread. However, the rulers of the various princely states generally remained loyal to the British and did not support the movement, often working to suppress nationalist activities within their territories.

89. (B) Jabalpur
The historical site where the fifty-second session of the Indian National Congress took place in nineteen thirty-nine is located very close to this major city. Tripuri was chosen for its cultural significance and central location. The event was a major logistical undertaking for the region and remains a significant chapter in the city's political history due to the dramatic leadership contest that unfolded during the meeting.

90. (A) By public dissolution of synthesized salt or boiling saline well water
In the absence of a coastline, residents of Central India participated in the Salt Satyagraha through ingenious symbolic acts. They demonstrated their defiance of the salt laws by boiling saline water from local wells or by publicly and symbolically dissolving salt to show solidarity with the national movement. These activities allowed the people of the landlocked region to participate fully in the civil disobedience campaign.

91. (B) June 1949
Unlike many other princely states that joined India in nineteen forty-seven, the state of Bhopal remained independent for nearly two more years. Following a period of intense public agitation by the Praja Mandal and delicate negotiations with the central government, the Nawab finally agreed to the merger. The state was formally integrated into the Indian Union in mid-nineteen forty-nine as a separate administrative unit.

92. (C) Sehore
When the new state of Madhya Pradesh was established in nineteen fifty-six, the city of Bhopal was selected as the capital due to its central location and existing infrastructure. At that time, it was not an independent district but functioned as a part of a neighboring administrative area. It was only in nineteen seventy-two that the capital was formally separated to become a distinct district in its own right.

93. (C) 1938
The movement for democratic rights and responsible government within the princely state of Bhopal led to the formation of a key political organization in nineteen thirty-eight. This body sought to represent the grievances of the local population against the Nawab's autocratic administration. Its establishment marked a significant shift toward more organized and sustained political activism, eventually playing a crucial role in the state's merger.

94. (C) Madhya Pradesh Public Service Commission
Following the nineteen fifty-six reorganization, the state needed a unified mechanism to manage the recruitment and administration of its civil services. Under the provisions of the Constitution, a permanent body was established with its headquarters in Indore. This commission was tasked with conducting examinations and advising the state government on personnel matters, ensuring a standardized and merit-based approach for the newly integrated provincial administration.

95. (C) Both were Part C states.
Under the initial constitutional arrangements after independence, the various administrative units of India were categorized into different groups. Both the state formed by merging Bundelkhand and Baghelkhand states and the state of Bhopal were placed in the third category. These were territories governed directly by the central government through a Chief Commissioner, reflecting their unique political and administrative status before the major reorganization.

96. (B) Separating Marathi districts of CP & Berar for a unilingual Hindi state
The process of redrawing the state's boundaries in nineteen fifty-six was largely driven by linguistic considerations. The most significant change involved the removal of several southern districts from the old Central Provinces where the majority of the population spoke Marathi. These areas were transferred to a neighboring state, allowing for the creation of a predominantly Hindi-speaking Madhya Pradesh as a linguistically unified entity.

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97. (D) Securing civil rights and responsible government within the princely states
These popular movements emerged in various princely states across Central India to demand a transition from absolute monarchy to democratic governance. The activists focused on achieving basic civil liberties, such as freedom of speech and assembly, and called for the establishment of representative legislatures. Their efforts aimed to bring the political standards of the princely territories in line with those of British Indian provinces.

98. (A) Sunel Tappa
During the implementation of the nineteen fifty-six reorganization plan, a specific territorial exchange took place to simplify state borders. A small area from the Bhanpura region of Madhya Pradesh was transferred to the neighboring state of Rajasthan. In return, the Sironj region, which was previously an enclave belonging to Rajasthan, was incorporated into the Vidisha district of the newly formed Madhya Pradesh state.

99. (A) I, II, and III only
After independence, the region consisted of various administrative units, including Part A, B, and C states, but a single unified Madhya Pradesh did not yet exist. Part A states had governors and chief ministers, while Part B states were headed by a Rajpramukh. However, the Nawab of Bhopal did not lead Madhya Bharat; that position was held by the Maharaja of Gwalior, Jiwajirao Scindia.

100. (C) Madhya Bharat
In nineteen forty-eight, twenty-five princely states from the Malwa region, including the major states of Gwalior and Indore, were merged to form a new administrative unit. This state was designated as a Part B state under the Indian Constitution. It represented a significant step toward the political integration of Central India, bringing together territories with diverse historical backgrounds under a single unified provincial administration.

101. (B) I, II, III, and IV
The nineteen fifty-six reorganization involved several complex adjustments, including the transfer of Marathi-speaking districts and the exchange of the Sunel Tappa and Sironj regions. Bhopal became the capital while remaining a tehsil until later years. The statement regarding the High Court is correct as the principal seat of the state's highest judicial body was established in Jabalpur, rather than in the capital city of Bhopal.

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102. (A) P-2, Q-1, R-4, S-3
Diverse women contributed to the region's history through different paths. Subhadra Kumari Chauhan is famously linked to the Flag Satyagraha, while Sahodrabai Rai participated in the Goa movement and later served in the state's politics. Rani Avanti Bai is the celebrated heroine of the eighteen fifty-seven struggle in Ramgarh. Kasturba Gandhi's influence is commemorated through the establishment of a dedicated institution near Indore.

103. (B) Saurashtra
On the first of November nineteen fifty-six, the current state of Madhya Pradesh was created by merging four distinct territories. These included the former Madhya Bharat, the state of Bhopal, the state of Vindhya Pradesh, and the Hindi-speaking Mahakoshal region of the old Central Provinces. The territory mentioned as the second option was located in western India and was never a constituent part of Madhya Pradesh.

104. (D) Sardar Patel
The three-member commission appointed in nineteen fifty-three to study the reorganization of Indian states consisted of Justice Fazal Ali, H.N. Kunzru, and K.M. Panikkar. While the prominent leader mentioned as the fourth option played a monumental role in the initial integration of princely states between nineteen forty-seven and nineteen fifty, he was not a member of this specific nineteen fifties investigative body.

105. (C) Mahakoshal, Malwa, Bundelkhand, Baghelkhand, and Sironj tehsil
The current territorial extent of Madhya Pradesh is the result of merging several historical and geographical regions in nineteen fifty-six. This unified state brought together the Mahakoshal area, the Malwa plateau, and the northern regions of Bundelkhand and Baghelkhand. Additionally, the Sironj enclave was added to complete the administrative map, creating a vast,

centrally located state that encompassed the diverse heartland of India.

106. (B) Kanhaiyalal Vaidya
This dedicated political activist was a foundational figure in the establishment of the Praja Mandal in the Ratlam princely state in nineteen twenty. His work focused on mobilizing the local population to demand administrative reforms and better living conditions. His early efforts in the Malwa region were part of a broader trend of rising political consciousness within the autocratic princely states of Central India.

107. (A) P-4, Q-3, R-2, S-1
Before the nineteen fifty-six merger, each constituent unit had its own administrative center. Nagpur served as the capital for the Central Provinces and Berar. Rewa was the capital of Vindhya Pradesh, while Bhopal city was the seat of government for the Bhopal state. In Madhya Bharat, a unique system saw Indore serve as the summer capital, while Gwalior functioned as the winter headquarters.

108. (A) Part A state
Following independence and before the major reorganization of nineteen fifty-six, the former British province of the Central Provinces and Berar was classified as a specific category of state. This designation was reserved for provinces that had been directly governed by British governors. These states, including the Mahakoshal and Chhattisgarh regions, were governed by an elected legislature and a ministry, headed by a constitutional governor.

109. (D) Pt. Ravishankar Shukla
On the first of November nineteen fifty-six, a veteran leader and freedom fighter was appointed as the inaugural head of the newly formed state government. Having previously served as the Chief Minister of the Central Provinces and Berar, he brought significant administrative experience to the task of unifying the four different constituent units. His leadership was crucial during the initial months of the state's administrative transition.

110. (A) 1, 4, 3, 2
The formation of modern Madhya Pradesh followed a chronological sequence beginning with the creation of Vindhya Pradesh and Madhya Bharat in nineteen forty-eight. The state of Bhopal was subsequently merged into the Indian Union in nineteen forty-nine. Finally, the comprehensive States Reorganization Act was passed in nineteen fifty-six, leading to the merger of these diverse units into the large, unified state that exists today.

111. (D) Part A (CP & Berar) - K. N. Katju
At the time of the nineteen fifty-six merger, the political leadership of the various units was clearly defined. Takhatmal Jain led Madhya Bharat, Shambhunath Shukla was in charge of Vindhya Pradesh, and Dr. Shankar Dayal Sharma headed Bhopal. However, the leader mentioned for Part A is incorrectly paired; the Chief Minister of that province during the final period before the merger was actually Pt. Ravishankar Shukla.

112. (B) Bhopal
During the period of integration after nineteen forty-seven, most princely states in the region joined the Indian Union relatively quickly. However, the ruler of Bhopal initially sought to maintain an independent status or explore other political arrangements. This stance led to a significant local protest movement by the people, who demanded a merger with India, eventually forcing the Nawab to sign the accession documents.

113. (C) Vindhya Pradesh
In nineteen forty-eight, thirty-five princely states from the northern and northeastern parts of the region were combined to form a single administrative entity. This merger brought together the fragmented principalities of Bundelkhand and Baghelkhand. Originally established as a Part B state, it was later reclassified as a Part C state before eventually being integrated into the larger state of Madhya Pradesh in nineteen fifty-six.

114. (B) Jiwajirao Scindia
When the state of Madhya Bharat was created in nineteen forty-eight through the merger of various Malwa princely states, a prestigious constitutional position was created for the highest-ranking ruler. The Maharaja of Gwalior was appointed as the Rajpramukh, serving as the formal head of the state. This arrangement

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recognized the historical prominence of the Scindia dynasty while integrating the princely territories into the democratic framework.

115. (D) Rajasthan
The Sironj region has a unique administrative history, having been an enclave situated within the geographical boundaries of Central India but belonging to a different princely state. In the nineteen fifty-six reorganization, this area was transferred from its original state in the west to become a part of the Vidisha district in Madhya Pradesh. This exchange helped in creating more contiguous and manageable state boundaries for both regions.

116. (D) Subhadra Kumari Chauhan
This renowned literary figure from Jabalpur made an immense contribution to the freedom movement through her stirring patriotic poetry. Her most famous work, celebrating the heroism of the Rani of Jhansi, became a national anthem for resistance against colonial rule. Beyond her writing, she was an active participant in political protests, including the Flag Satyagraha, and served as an inspiration for many women.

117. (D) Indore
When the provincial service commission was formally established in nineteen fifty-six, a major commercial and educational city was chosen as its permanent headquarters. This decision was part of a broader strategy to distribute key state institutions across different major cities of the newly formed Madhya Pradesh. Since then, this city has remained the central hub for the state's civil service recruitment and administrative examinations.

118. (D) Gwalior was the winter capital and Indore was the summer capital.
To balance the political interests of the two most powerful princely houses within the new state of Madhya Bharat, a dual capital system was implemented. The government functioned from the northern city during the colder months and moved its operations to the Malwa city during the summer. This arrangement lasted from the state's formation in nineteen forty-eight until its eventual merger in nineteen fifty-six.

119. (A) B. Pattabhi Sitaramayya
The first person to hold the constitutional office of Governor for the unified state of Madhya Pradesh was a distinguished national leader and historian. He assumed office on the first of November nineteen fifty-six, the day the state was formally created. His appointment brought a wealth of political experience from his long association with the Indian National Congress to the nascent administrative structure of the new state.

120. (A) Both A and R are true and R is the correct explanation of A.
The decision to transfer the Vidarbha region, including its capital Nagpur, to the Bombay State was a core recommendation of the States Reorganization Commission. This move was based on the linguistic principle of grouping Marathi-speaking areas together. Since the new Madhya Pradesh was intended to be a unilingual Hindi-speaking state, the removal of the predominantly Marathi-speaking southern districts was deemed a logical administrative necessity.

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CHAPTER 03
Ancient Dynasties

1. What was the primary language and script used in the Ashokan inscriptions found in the Madhya Pradesh region?
(A) Sanskrit language and Brahmi script
(B) Pali language and Kharoshthi script
(C) Prakrit language and Kharoshthi script
(D) Prakrit language and Brahmi script

2. Before ascending to the throne, Agnimitra served as the viceroy of which region under his father Pushyamitra Sunga?
(A) Ujjain
(B) Tripuri
(C) Vidisha
(D) Padmavati

3. Which of the following statements correctly defines the initial construction phase of the Great Stupa at Sanchi?
(A) It was built completely of stone by the Sunga dynasty.
(B) It was constructed by the Satavahanas to commemorate trade victories.
(C) It was originally a brick structure commissioned by Emperor Ashoka.
(D) It was excavated from solid rock during the Gupta period.

4. What is the modern geographical identification of the ancient Naga capital of Padmavati?
(A) Kutwal in Morena district
(B) Tewar in Jabalpur district
(C) Pawaya in Gwalior district
(D) Besnagar in Vidisha district

5. Who was the founder of the Sunga dynasty that played a significant role in the political history of the Vidisha region?
(A) Agnimitra
(B) Pushyamitra
(C) Vasumitra
(D) Devabhuti

6. The presence of the Satavahana dynasty in the southern parts of Madhya Pradesh heavily influenced which of the following?
(A) The introduction of advanced iron-smelting technology and large-scale agricultural tools.
(B) The growth of trade routes connecting north and south India and the rise of merchant guilds.
(C) The complete eradication of the traditional caste system and social hierarchies in Central India.
(D) The construction of free-standing structural stone temples and complex religious shrines.

7. Which prominent Mauryan figure served as the governor of Ujjain before ascending the imperial throne?
(A) Chandragupta Maurya
(B) Ashoka
(C) Bindusara
(D) Dasharatha

8. The famous Heliodorus pillar at Vidisha is associated with which Sunga period ruler?
(A) Pushyamitra
(B) Bhagabhadra
(C) Agnimitra
(D) Devabhuti

9. Identify the incorrect statement concerning the decline of the Sunga dynasty in Madhya Pradesh.
(A) The last Sunga ruler, Devabhuti, was overthrown by his minister.
(B) The Sunga decline led to the immediate establishment of the Vakataka empire in Vidisha.
(C) Post-Sunga fragmentation saw the rise of local independent powers in central India.
(D) The Kanva dynasty briefly succeeded the Sungas in the broader political landscape.

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10. Identify the correct pair regarding Mauryan presence in ancient Madhya Pradesh.
(A) Rupnath Edict - Mentions Ashoka's personal name alongside his royal title Devanampiya Piyadasi.
(B) Gujarra Edict - Located prominently within the central Vindhya ranges near the city of Jabalpur.
(C) Sanchi Schism Edict - Prohibits Buddhist monks and nuns from causing divisions within the sangha.
(D) Panguraria Edict - Written exclusively in Greek and Aramaic scripts for the local foreign population.

11. Which ancient dynasty's influence in Madhya Pradesh represents the exception to predominantly northern political origins, having expanded from the Deccan region?
(A) The Sunga Dynasty
(B) The Naga Dynasty
(C) The Gupta Dynasty
(D) The Satavahana Dynasty

12. The placement of the Sanchi Stupa on a hill near Vidisha was primarily influenced by which of the following causes?
(A) The strategic military advantage of the hill for monitoring frontier movements against foreign invasions.
(B) The accidental discovery of ancient Jain spiritual relics at the exact hilltop location during construction.
(C) The presence of Ashoka's wife in Vidisha and the site's proximity to a prosperous merchant trade route.
(D) The administrative requirement to oversee the large-scale agricultural output of the fertile Betwa valley.

13. Select the correct chronological order of the early Sunga dynasty rulers who influenced the Madhya Pradesh region.
(A) Pushyamitra, Agnimitra, Vasumitra, Bhagabhadra
(B) Agnimitra, Pushyamitra, Vasumitra, Bhagabhadra
(C) Vasumitra, Pushyamitra, Agnimitra, Bhagabhadra
(D) Pushyamitra, Vasumitra, Agnimitra, Bhagabhadra

14. Which of the following best describes the religious policy of the Sunga dynasty in the Madhya Pradesh region based on archaeological evidence?
(A) Fierce opponents who completely eradicated Buddhism and destroyed all existing stupas and viharas.
(B) Rulers who converted to Buddhism and ceased the performance of all traditional Brahmanical sacrifices.
(C) Patrons of Brahmanism who continued to permit the development of Buddhist monuments like Sanchi and Bharhut.
(D) Monarchs who exclusively promoted the tenets of Jainism in their primary regional capital at Vidisha.

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15. Which Satavahana ruler is historically credited with the conquest of the Malwa (Akara and Avanti) and Anupa regions in Madhya Pradesh?
(A) Simuka, the founder of the dynasty
(B) Satakarni I, the conqueror of Malwa
(C) Yajna Sri Satakarni, the sea trader
(D) Gautamiputra Satakarni, the restorer

16. The Mauryan emperor Ashoka married Devi, who was the daughter of a prominent merchant from which ancient city in Madhya Pradesh?
(A) Vidisha
(B) Ujjain
(C) Tripuri
(D) Mahishmati

17. Consider the following statements about the Naga dynasties of Madhya Pradesh:
I. They were ardent worshippers of Lord Shiva.
II. Their kingdom was entirely absorbed by the Mauryan Empire.
III. They issued a large number of copper coins featuring the bull symbol.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

18. Match the Ashokan edict sites in List I with their corresponding modern districts in Madhya Pradesh in List II.
List I: (Ashokan Edict Site)

P. Gujarra
Q. Roopnath
R. Panguraria
S. Sanchi

List II: (Modern District)
1. Katni
2. Sehore
3. Datia
4. Raisen

(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-3, R-4, S-2
(C) P-3, Q-2, R-1, S-4
(D) P-2, Q-4, R-3, S-1

19. Which prominent British archaeologist is credited with the discovery and excavation of the Bharhut Stupa in Madhya Pradesh?
(A) John Marshall
(B) James Prinsep
(C) Mortimer Wheeler
(D) Alexander Cunningham

20. Read the following statements and select the correct option:
Statement I: Pushyamitra Sunga performed the Ashvamedha sacrifice to assert his imperial sovereignty.
Statement II: The Sunga rulers maintained Vidisha as an important regional power center and secondary capital.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

21. The discovery of Satavahana coins made of lead and potin in Madhya Pradesh is most prominently associated with which ancient site?
(A) Khajuraho
(B) Gwalior
(C) Tripuri
(D) Chanderi

22. Which of the following sites in Madhya Pradesh is considered the odd one out because it does not contain a minor rock edict of Emperor Ashoka?
(A) Gujarra
(B) Eran
(C) Roopnath
(D) Panguraria

23. Which dynasty established its power in the Vidisha region immediately following the decline of the Mauryan Empire?
(A) Satavahana dynasty
(B) Vakataka dynasty
(C) Naga dynasty
(D) Sunga dynasty

24. The Naga dynasties of ancient Madhya Pradesh primarily established their political centers at which of the following locations?
(A) Ujjain and Mahishmati
(B) Tripuri and Eran
(C) Vidisha and Sanchi
(D) Padmavati and Kantipuri

25. The Heliodorus pillar inscription at Besnagar (Vidisha) indicates the spread of which religious cult among foreigners in ancient Madhya Pradesh?
(A) Shaivism cult based on the worship of Lord Shiva
(B) Vaishnavism centered on the worship of Lord Vasudeva
(C) Buddhism based on the early teachings of Siddhartha Gautama
(D) Jainism following the spiritual path of the twenty-four Tirthankaras

26. Identify the incorrect statement regarding Ashoka's administrative centers in the Madhya Pradesh region.
(A) Ujjain served as the provincial capital of the western province of the Mauryan Empire.
(B) Vidisha was an important administrative and commercial hub under his reign.
(C) The administration in Ujjain was managed by a prince serving as a viceroy.
(D) Ashoka established major rock edicts inside the urban center of Vidisha.

27. Consider the following statements regarding the historical significance of the Naga kingdoms in post-Sunga Madhya Pradesh:
I. They played a crucial role in resisting the Kushana expansion in Central India.
II. They formed matrimonial alliances with the

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Vakataka dynasty.
III. Ganapatinaga was a prominent Naga ruler who defeated Samudragupta.
IV. Kantipuri was one of their major administrative centers.
Which of the above statements is incorrect?
(A) I and II only
(B) II and IV only
(C) III only
(D) I, III, and IV

28. The term 'Mahamatra' in the context of Mauryan administration in Ujjain refers to which of the following?
(A) A high-ranking state official or minister
(B) The supreme commander of the regional army
(C) A wealthy merchant guild leader
(D) A religious text standardizing Buddhist laws

29. Which of the following sites is considered the odd one out regarding Sunga period patronage in Madhya Pradesh?
(A) Sanchi
(B) Bharhut
(C) Bagh Caves
(D) Vidisha

30. Consider the following statements regarding Sunga period art and architecture in Madhya Pradesh:
I. The stone railing of the Sanchi Stupa was added during the Sunga period.
II. The Bharhut Stupa features extensive sculptural representations of Jataka tales commissioned during Sunga rule.
III. The Sunga kings completely shifted the architectural medium from stone back to wood.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

31. Which of the following accurately describes the religious contributions of the Vakataka dynasty in the Madhya Pradesh region?
(A) Rulers who strictly enforced Buddhist practices and banned all Hindu temple construction.
(B) Patrons who exclusively funded Jain rock-cut architecture throughout the Udayagiri range.
(C) Patrons of Brahmanism, particularly Shaivism and Vaishnavism, who sponsored temple building.
(D) Monarchs who introduced early Islamic architectural styles to the plains of Central India.

32. The famous Nachna Kuthara temple constructed during the Vakataka-Gupta era in Madhya Pradesh is dedicated to which deity?
(A) Lord Vishnu
(B) Goddess Parvati
(C) Lord Surya
(D) Lord Brahma

33. Who is historically considered the founder of the Vakataka dynasty, originating from the Vindhyan region of Madhya Pradesh?
(A) Pravarasena I
(B) Vindhyashakti
(C) Rudrasena I
(D) Prithvisena I

34. What is the historical significance of the Eran inscription dated 510 CE associated with the Gupta ruler Bhanugupta?
(A) It details the trade relations between Rome and Ujjain.
(B) It describes the complete destruction of the Huna invaders.
(C) It announces the adoption of Buddhism as the state religion.
(D) It is the first epigraphic evidence of the practice of Sati in India.

35. Read the following statements and select the correct option:
Assertion (A): Chandragupta II made Ujjain his secondary capital.
Reason (R): Ujjain was a vital commercial hub on the western trade route and controlling it helped manage the newly conquered Shaka territories.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.

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(D) A is false but R is true.

36. Match the ancient Gupta period temple sites in List I with their respective modern districts in Madhya Pradesh in List II.
List I: (Ancient Gupta Period Temple Site)
P. Tigawa
Q. Bhumara
R. Nachna Kuthara
S. Eran
List II: (Modern District)
1. Satna
2. Sagar
3. Panna
4. Jabalpur
(A) P-4, Q-1, R-3, S-2
(B) P-1, Q-2, R-4, S-3
(C) P-4, Q-3, R-1, S-2
(D) P-3, Q-4, R-2, S-1

37. Read the following statements and select the correct option:
Statement I: The Satavahanas patronized both Brahmanism and Buddhism in their territories.
Statement II: Satavahana inscriptions in Central India mention land grants being given exclusively to military commanders.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

38. Identify the incorrect statement regarding the land revenue system during the Gupta period in Madhya Pradesh.
(A) 'Bhaga' was the king's customary share of the agricultural produce.
(B) Land grants given to Brahmanas were known as Agraharas and were tax-free.
(C) 'Bhoga' referred to the periodic supply of fruits, firewood, and flowers to the king.
(D) The state strictly abolished all forms of taxation to promote trade.

39. Varahamihira, a celebrated astronomer and mathematician associated with ancient Ujjain, is the author of which seminal text?
(A) Surya Siddhanta
(B) Aryabhatiya
(C) Lilavati
(D) Brihat Samhita

40. Identify the correct statement regarding Prabhavatigupta's role in the Vakataka administration.
(A) She overthrew her husband to establish direct Gupta rule over the Vakataka territories.
(B) She renounced the throne to become a Buddhist nun at Sanchi.
(C) She led a military campaign against her father, Chandragupta II.
(D) She acted as a powerful regent for her minor sons after the premature death of Rudrasena II.

41. What was a primary cause for the rise of independent local dynasties in Madhya Pradesh during the 6th century CE?
(A) The voluntary and peaceful abdication of the last Gupta emperor from the throne.
(B) Weakening of Gupta authority due to Huna invasions and internal rebellions.
(C) The massive influx of Arab traders who eventually took political control of Malwa.
(D) A severe regional famine that forced the Gupta administration to migrate southward.

42. The matrimonial alliance that profoundly affected the political landscape of central India involved the Vakataka king Rudrasena II and which Gupta princess?
(A) Kumaradevi
(B) Dattadevi
(C) Prabhavatigupta
(D) Dhruvadevi

43. Consider the following statements about the Gupta Empire in Madhya Pradesh:
I. Chandragupta II defeated the Shaka Kshatrapas and annexed Malwa.
II. The Navaratnas adorned the court at Ujjain.
III. The Eran inscription of Bhanugupta provides the first epigraphic evidence of Sati.
IV. The Bagh caves contain Gupta era secular and religious fresco paintings.
V. Skandagupta shifted the imperial capital

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permanently to Vidisha.
Which of the above statements are correct?
(A) I, II, III, and IV
(B) I, III, IV, and V
(C) II, III, IV, and V
(D) I, II, and IV only

44. Which ancient inscription describes Samudragupta transforming the city of Eran into his "Swabhoganagara" (city for his own enjoyment)?
(A) Udayagiri Cave Inscription
(B) Sanchi Stone Inscription
(C) Mandsaur Pillar Inscription
(D) Eran Stone Inscription of Samudragupta

45. Which nomadic central Asian tribe's invasions directly contributed to the decline and fragmentation of the Gupta empire in the Madhya Pradesh region?
(A) The Kushanas
(B) The Shakas
(C) The Hunas
(D) The Indo-Greeks

46. Match the ancient dynasties in List I with their primary centers of power or cultural significance in Madhya Pradesh in List II.
List I: (Ancient Dynasty)
P. Mauryas
Q. Nagas
R. Vakatakas
S. Satavahanas
List II: (Primary Center/Significance)
1. Tripuri (Trade/Coinage)
2. Padmavati
3. Ujjain (Provincial center)
4. Vindhya/Bundelkhand region origins
(A) P-1, Q-2, R-3, S-4
(B) P-3, Q-2, R-4, S-1
(C) P-3, Q-4, R-2, S-1
(D) P-2, Q-3, R-1, S-4

47. Identify the correct statement regarding ancient scholars of Madhya Pradesh and their respective fields of expertise.
(A) Kalidasa - Ancient Medicine and Surgery
(B) Brahmagupta - Mathematics and Astronomy
(C) Varahamihira - Sanskrit Grammar and Phonetics
(D) Banabhatta - Temple Architecture

48. Arrange the following dynasties that exerted influence over parts of ancient Madhya Pradesh in correct chronological order of their emergence.
1. Vakatakas
2. Mauryas
3. Sungas
4. Guptas
(A) 2, 3, 1, 4
(B) 2, 1, 3, 4
(C) 3, 2, 4, 1
(D) 2, 3, 4, 1

49. Which famous Sanskrit poet is traditionally believed to have visited the Vakataka court and composed the 'Meghaduta' during his stay in the region?
(A) Kalidasa
(B) Bhavabhuti
(C) Banabhatta
(D) Bharavi

50. In Gupta administration within Madhya Pradesh, the term 'Uparika' referred to which of the following positions?
(A) The head of the village assembly
(B) The chief judicial officer of the empire
(C) The governor of a province (Bhukti)
(D) The commander of the elephant cavalry

51. The prominent Huna king who left an inscription at Eran detailing his conquests in central India was:
(A) Kanishka
(B) Mihirakula
(C) Rudradaman
(D) Toramana

52. What was the primary political cause for the Gupta-Vakataka matrimonial alliance orchestrated by Chandragupta II?
(A) To acquire the diamond mines of the Panna region and control the precious gemstone trade.
(B) To merge the two powerful empires under a single unified administration and legal system.
(C) To counter the rising power of the Harsha empire and its allies in the northern territories.
(D) To secure the southern frontiers of

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the empire before attacking the Shaka Kshatrapas of the west.

53. The establishment of Gupta supremacy over the territories of Madhya Pradesh began predominantly with the military campaigns of which ruler?
(A) Sri Gupta
(B) Chandragupta I
(C) Samudragupta
(D) Skandagupta

54. The Udayagiri Caves near Vidisha hold great significance for Gupta period art. Which cave is renowned for its colossal rock-cut sculpture of the Varaha avatar rescuing the earth goddess?
(A) Cave 1
(B) Cave 3
(C) Cave 5
(D) Cave 20

55. Which of the following is an early Gupta period temple located in Madhya Pradesh, renowned for its flat-roofed architectural style?
(A) Kankali Devi Temple, Tigawa
(B) Kandariya Mahadeva Temple, Khajuraho
(C) Rajarajeshwara Temple, Ujjain
(D) Chausath Yogini Temple, Bhedaghat

56. Which prominent Vakataka ruler performed four Ashvamedha sacrifices, indicating a vast empire that included parts of modern Madhya Pradesh?
(A) Pravarasena I
(B) Vindhyashakti
(C) Rudrasena II
(D) Narendrasena

57. Which of the following statements is INCORRECT regarding the historical significance of Eran in the Gupta period?
(A) It was completely abandoned and depopulated throughout the Gupta period.
(B) It served as a gateway connecting the Ganges valley with the Malwa region.
(C) It was used as a military headquarters during imperial campaigns.
(D) It functioned as a crucial town for the personal enjoyment of Samudragupta.

58. Which local dynasty of the Mandsaur region (Dashapura) served as feudatories to the Guptas before establishing an independent kingdom under Yashodharman?
(A) The Nagas
(B) The Aulikaras
(C) The Kalachuris
(D) The Parivrajakas

59. Read the following statements and select the correct option:
Statement I: The Bagh Caves in Dhar district were excavated during the Gupta period.
Statement II: The paintings in the Bagh Caves exclusively depict scenes from the Hindu epics Ramayana and Mahabharata.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

60. The Gupta period in Madhya Pradesh is often termed a "Golden Age" primarily because of achievements in which of the following fields?
(A) The total elimination of the caste system and social inequality throughout the empire.
(B) Unprecedented developments in classical Sanskrit literature, astronomy, and temple architecture.
(C) The discovery of gunpowder and advanced artillery systems used for imperial defense.
(D) The establishment of the first democratic republics in the Malwa and Avanti regions.

61. The southern expansion of Harshavardhana's empire into peninsular India was successfully halted on the banks of the Narmada river by which ruler?
(A) Mahendravarman I
(B) Dantidurga
(C) Pulakeshin II
(D) Vikramaditya I

62. According to the Mandsaur inscription, from which region did the guild of silk weavers migrate before settling in Dashapura (Mandsaur)?
(A) Lata (Gujarat)

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(B) Magadha (Bihar)
(C) Kalinga (Odisha)
(D) Gandhara (Northwest)

63. The achievements and military victories of Yashodharman are grandly documented in the victory pillars found at which location in Madhya Pradesh?
(A) Mandsaur (Dashapura)
(B) Ujjain
(C) Vidisha
(D) Gwalior

64. Identify the incorrect statement regarding the religious landscape of ancient Madhya Pradesh.
(A) Buddhism enjoyed widespread merchant patronage resulting in massive stupa complexes.
(B) Bhagavatism (Vaishnavism) gained popularity during the Sunga and Gupta periods.
(C) Jainism had absolutely no presence or royal patronage in the region before the medieval period.
(D) Shaivism was prominent, patronized by dynasties like the Nagas and Vakatakas.

65. Which of the following best describes the political state of Madhya Pradesh immediately following the death of Harshavardhana?
(A) Contested ground among the Gurjara-Pratiharas, Rashtrakutas, and Palas.
(B) Unified into a single massive empire under the rule of the Kalachuris.
(C) Conquered by the Chola empire during their northern military expeditions.
(D) Administration under the direct political control of the Tibetan empire.

66. Tripuri, located near modern Jabalpur, served as an ancient urban center and later became the capital of which significant early medieval dynasty that claimed ancient lineage?
(A) The Kalachuris
(B) The Paramaras
(C) The Chandelas
(D) The Tomaras

67. Identify the correct statement about the religious policy of the Huna ruler Mihirakula in Central India.
(A) Generous patronage of Buddhist monasteries located in the city of Sanchi.
(B) Strict adherence to Jainism and the promotion of the principle of Ahimsa.
(C) Fierce anti-Buddhist stance and the destruction of existing stupas.
(D) Conversion to Christianity under the direct influence of western sea traders.

68. In the context of ancient Madhya Pradesh, what does the term 'Shreni' refer to?
(A) A specialized battalion of the royal palace guards.
(B) A guild or association of merchants and artisans.
(C) A land grant specifically given for educational use.
(D) A tax levied on the surplus of agricultural produce.

69. Which ancient town on the banks of the Narmada River functioned as a crucial river crossing and commercial center on the north-south trade route?
(A) Mahishmati (Maheshwar)
(B) Vidisha
(C) Dashapura
(D) Eran

70. Read the following statements regarding ancient Indian numismatics in Madhya Pradesh and select the correct option:
Statement I: Punch-marked coins, representing the earliest coinage, have been discovered extensively in Ujjain and Vidisha.
Statement II: The symbols on punch-marked coins exclusively depict portraits of Mauryan kings.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

71. What was the ancient name of the site presently known as Vidisha?
(A) Besnagar
(B) Dashapura

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(C) Tumbavana
(D) Mahishmati

72. Which ruler of the Pushyabhuti dynasty exerted brief but significant control over parts of northern and central Madhya Pradesh following the post-Gupta fragmentation?
(A) Rajyavardhana
(B) Harshavardhana
(C) Grahavarman
(D) Sasanka

73. Select the correct chronological sequence of foreign groups that established a political presence or launched major invasions into the Madhya Pradesh region.
(A) Shakas, Indo-Greeks, Kushanas, Hunas
(B) Indo-Greeks, Shakas, Kushanas, Hunas
(C) Kushanas, Shakas, Indo-Greeks, Hunas
(D) Indo-Greeks, Kushanas, Shakas, Hunas

74. Which ancient urban center in Madhya Pradesh is considered the odd one out as it was NOT a primary capital or provincial administrative seat during the ancient period?
(A) Ujjain
(B) Vidisha
(C) Bhimbetka
(D) Padmavati

75. During the Gupta administration, the provincial unit 'Bhukti' was further subdivided into districts. What was the administrative term used for these districts?
(A) Grama
(B) Vithi
(C) Aharam
(D) Vishaya

76. Which local ruler of Malwa rose to prominence by decisively defeating the Huna king Mihirakula and ending Huna supremacy in central India?
(A) Prabhakaravardhana
(B) Harishena
(C) Devagupta
(D) Yashodharman

77. Match the significant ancient inscriptions of Madhya Pradesh in List I with the rulers they are primarily associated with in List II.
List I: (Significant Ancient Inscription)
P. Eran Stone Pillar Inscription (510 CE)
Q. Gwalior Stone Inscription
R. Mandsaur Pillar Inscription
S. Sanchi Stone Inscription (Gupta year 93)
List II: (Associated Ruler)
1. Chandragupta II
2. Yashodharman
3. Bhanugupta
4. Mihirakula
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-1, S-2
(C) P-3, Q-1, R-4, S-2
(D) P-3, Q-4, R-2, S-1

78. Which of the following is an exception when considering the direct causes for the decline of the Gupta Empire in Madhya Pradesh?
(A) Repeated invasions by the Hunas
(B) The assertion of independence by powerful feudatories like Yashodharman
(C) Weak political and military leadership of later Gupta successors
(D) The invasion of central India by the early Delhi Sultanate

79. Read the following statements and select the correct option:
Statement I: Udayagiri Cave 20 is a rare example of a Jain rock-cut cave from the Gupta period.
Statement II: It contains an inscription praising the Jain Tirthankara Parshvanatha.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

80. Which group primarily funded the construction and expansion of Buddhist stupas in Madhya Pradesh during the Sunga and Satavahana periods, as evidenced by numerous inscriptions?
(A) Foreign mercenaries serving in the local armies.
(B) The state treasury through royal imperial grants.
(C) Brahmanical priests in charge of the local rituals.
(D) Merchant guilds and prosperous lay

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followers.

81. Which structural transition is best represented by the architectural evolution of stupas in ancient Madhya Pradesh?
(A) Transition from rock-cut caves to towering marble shikharas
(B) Transition from Hindu temple architecture to Islamic domes
(C) Transition from wood and brick materials to elaborate stone structures
(D) Transition from circular bases to perfectly triangular pyramids

82. According to historical accounts and Banabhatta's 'Harshacharita', Harsha ventured into the Vindhyan forests of Madhya Pradesh primarily for what reason?
(A) To search for his sister, Rajyashri.
(B) To hunt royal tigers in the forests.
(C) To discover hidden Gupta era treasures.
(D) To establish a new southern capital city.

83. Identify the correct pair linking the ancient coin type with its primarily associated metal in ancient Madhya Pradesh.
(A) Dinara - Copper
(B) Kakini - Gold
(C) Suvarna - Lead
(D) Karshapana - Silver/Copper

84. The prosperity of the ancient Malwa region was heavily dependent on the export of which primary agricultural product?
(A) Spices
(B) Silk
(C) Cotton textiles
(D) Sandalwood

85. The Mandsaur inscription of Kumaragupta and Bandhuvarman specifically records the generous public works of a guild consisting of:
(A) Iron smelters
(B) Oil pressers
(C) Silk weavers
(D) Ivory carvers

86. Consider the following statements about Kalidasa's literary works and their connection to Madhya Pradesh:
I. 'Malavikagnimitram' is a play set in the Sunga court at Vidisha.
II. 'Meghadutam' contains lyrical descriptions of the city of Ujjain and the Mahakala temple.
III. 'Rajatarangini' was written by Kalidasa to chronicle the kings of Malwa.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

87. Which of the following is a key definition of 'Agrahara' as found in ancient inscriptions of Madhya Pradesh?
(A) A royal decree for tax increases during state wars.
(B) Rent-free land granted to Brahmanas for religious use.
(C) The central treasury of the regional provincial governor.
(D) The resting place for foreign merchants in urban centers.

88. The distinct "Ujjaini symbol" found on ancient coins excavated in Madhya Pradesh typically consists of:
(A) A crescent moon resting on a stupa
(B) A cross with four circles at the ends of the intersecting lines
(C) A lion standing in front of a chariot
(D) A tree within a square railing surrounded by elephants

89. The ancient trade route known as the 'Dakshinapatha' essentially connected the northern plains to the Deccan and passed through which major cultural and economic hub in Madhya Pradesh?
(A) Khajuraho
(B) Ujjain
(C) Gwalior
(D) Orchha

90. The archaeological sites of Satdhara, Sonari, and Murelkhurd in Madhya Pradesh are renowned for the ruins of:
(A) Ancient Buddhist stupas and viharas
(B) Gupta period Hindu temples
(C) Vakataka defensive forts
(D) Jain monolithic statues

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91. The ancient administrative unit 'Aharam' is associated more with the southern parts of Madhya Pradesh governed by which dynasty?
(A) The Guptas
(B) The Satavahanas
(C) The Nagas
(D) The Pushyabhutis

92. What was the defining characteristic of the 'Kumaramatyas' in the context of Gupta administration in Madhya Pradesh?
(A) Strictly religious ascetics who advised the royal king.
(B) Foreign mercenaries hired to defend the northern borders.
(C) High-ranking officers who served in various top capacities.
(D) Prominent leaders of the local artisan and merchant guilds.

93. Identify the odd one out among the ancient territorial names associated with the geography of Madhya Pradesh.
(A) Avanti
(B) Akara
(C) Anga
(D) Chedi

94. Consider the following statements concerning the ancient urban centers of Madhya Pradesh:
I. Ujjain was the ancient capital of the Avanti mahajanapada.
II. Vidisha was a prominent center for the Sunga dynasty.
III. Tripuri was located near modern-day Jabalpur.
IV. Mahishmati was situated on the banks of the Betwa river.
V. Padmavati was a prominent capital of the Naga dynasty.
Which of the above statements are correct?
(A) I, II, III, and V only
(B) I, II, IV, and V only
(C) II, III, IV, and V only
(D) I, III, IV, and V only

95. The presence of Roman coins and Roman-influenced artifacts in ancient Ujjain directly indicates:
(A) That Malwa was a colony governed by the Roman Empire.
(B) Lucrative international trade contacts with the Mediterranean.
(C) That Roman soldiers formed the core of the Gupta army.
(D) That Indian rulers adopted the Roman state religion.

96. Which of the following best explains why ancient Ujjain emerged as a premier center of learning and astronomy?
(A) It was the only city in India where the Sanskrit language was spoken.
(B) Strategic location on trade routes facilitating the exchange of ideas.
(C) It was isolated from warfare, allowing scholars to work in peace.
(D) It was mandated by royal decree that all astronomers reside there.

97. The structural remains at the ancient site of Pawaya confirm it as the capital of the Naga dynasty. What was its historical name?
(A) Kantipuri
(B) Mathura
(C) Kausambi
(D) Padmavati

98. The Vakataka king Rudrasena II belonged to which specific branch of the Vakataka dynasty that ruled regions bordering Madhya Pradesh?
(A) Nandivardhana-Pravarapura branch
(B) Vatsagulma branch
(C) Tripuri branch
(D) Padmavati branch

99. The historical significance of the Tumain inscription located in Ashoknagar district of Madhya Pradesh is its association with which dynasty?
(A) The Mauryas
(B) The Guptas
(C) The Sungas
(D) The Satavahanas

100. The archaeological discovery of the 'Bodhisattva Padmapani' painting style, reminiscent of Ajanta, is found in which location in Madhya Pradesh?
(A) Udayagiri Caves
(B) Bhimbetka Caves
(C) Bagh Caves

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(D) Adamgarh Rock Shelters

101. The monumental stone gateways (Toranas) of the Sanchi Stupa are masterpieces of narrative art from which period?
(A) Late Sunga and early Satavahana period
(B) Early Mauryan period
(C) Late Gupta period
(D) Early Harsha period

102. What was a major cause for the relative decline in the importance of Vidisha and the simultaneous rise of Ujjain during the late ancient period?
(A) Shift in trade routes favoring Ujjain under the Kshatrapas and Guptas.
(B) A massive earthquake that completely destroyed Vidisha in the 4th century.
(C) The drying of the Betwa river, making Vidisha uninhabitable for trade.
(D) A royal decree by Samudragupta that forbade any trade within Vidisha.

103. The Shaka Kshatrapas (Western Satraps) ruled over Ujjain and Malwa prior to their defeat by which Gupta emperor?
(A) Chandragupta I
(B) Chandragupta II
(C) Samudragupta
(D) Kumaragupta I

104. Which ancient site in Madhya Pradesh yielded the remains of a significant Buddhist monastic complex known as the 'Kakaṇadabota'?
(A) Bharhut
(B) Bagh
(C) Deur Kothar
(D) Sanchi

105. What primarily caused the economic decline of the urban trade centers in Madhya Pradesh towards the end of the ancient period?
(A) The complete exhaustion of the local iron ore deposits.
(B) The shift of the capital of India to the southern coasts.
(C) Decline in Indo-Roman trade and constant disruption of routes.
(D) Prohibition of river navigation by later Gupta monarchs.

106. Read the following statements and select the correct option:
Assertion (A): Ujjain was recognized as the prime meridian (zero degrees longitude) by ancient Indian astronomers.
Reason (R): It housed advanced observatories and was considered a primary center for astronomical studies during the Gupta period.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

107. Which ancient local power established a stronghold at Kantipuri?
(A) The Nagas
(B) The Maghas
(C) The Bodhis
(D) The Guptas

108. Consider the following statements about Buddhism in ancient Madhya Pradesh:
I. Emperor Ashoka built the original Great Stupa at Sanchi.
II. The Bharhut stupa was discovered by Alexander Cunningham.
III. The Bagh caves consist entirely of Jain viharas.
IV. Trade guilds actively funded stupa construction and monastic establishments.
Which of the above statement(s) is/are correct?
(A) I, II, and IV only
(B) I, II, and III only
(C) II, III, and IV only
(D) I, III, and IV only

109. Match the ancient scholars associated with the Madhya Pradesh region in List I with their primary works in List II.
List I: (Ancient Scholar)
P. Kalidasa
Q. Varahamihira
R. Brahmagupta
S. Banabhatta
List II: (Primary Work)
1. Brahmasphutasiddhanta
2. Panchasiddhantika
3. Harshacharita
4. Ritusamhara

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(A) P-1, Q-3, R-2, S-4
(B) P-4, Q-1, R-3, S-2
(C) P-2, Q-4, R-1, S-3
(D) P-4, Q-2, R-1, S-3

110. Identify the correct pair representing an ancient text and its relevance to the history of ancient Madhya Pradesh.
(A) Arthashastra - Provides an account of Huna invasions in Malwa.
(B) Indica - Describes the construction of the Khajuraho temples.
(C) Periplus of the Erythraean Sea - Mentions Ozene as a trade center.
(D) Harshacharita - Details the administrative laws of Satavahanas.

111. Identify the incorrect statement regarding the comparative administrative systems of the major ancient dynasties in Madhya Pradesh.
(A) Mauryan administration in Ujjain was highly centralized with a royal prince often acting as viceroy.
(B) Gupta administration was comparatively more decentralized, giving significant autonomy to provincial governors and district councils.
(C) Satavahana administration introduced the practice of making land grants with fiscal and administrative immunities.
(D) The Sunga administration completely dismantled the provincial systems and ruled directly without any governors.

112. Which of the following statements about the 'Vishayapati' in Gupta Madhya Pradesh is correct?
(A) The supreme commander of the imperial naval forces.
(B) Administrative head of a district, appointed by the governor.
(C) The chief priest in charge of the royal household.
(D) A high-ranking foreign diplomat stationed in Ujjain.

113. Which prominent Gupta period official in Malwa was known by the title 'Sandhivigrahika'?
(A) Chief Treasurer
(B) Head of the Royal Cavalry
(C) Minister of Peace and War
(D) Chief Justice

114. Read the following statements regarding ancient Indian trade routes and select the correct option:
Statement I: The Uttarapatha was a major trade route that bypassed Madhya Pradesh entirely.
Statement II: The Dakshinapatha connected prominent MP cities like Ujjain and Mahishmati to the southern kingdoms.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

115. Which statement accurately captures the condition of Jainism in ancient Madhya Pradesh during the Gupta period?
(A) It was completely persecuted and driven out of the central region.
(B) It became the exclusive state religion of the entire Gupta empire.
(C) It was restricted strictly to the southern districts along the Narmada.
(D) It coexisted peacefully, with ministers and merchants dedicating images.

116. The ancient region of 'Anupa' is geographically correlated with which modern area of Madhya Pradesh?
(A) The Malwa plateau
(B) The Bundelkhand region
(C) The Baghelkhand region
(D) The Nimar region along the Narmada river

117. The concept of 'Devadana' lands in ancient Indian inscriptions refers to:
(A) Lands that were forcibly taken from defeated regional kings.
(B) Wastelands cleared by local peasants for small-scale farming.
(C) Royal hunting grounds that were exclusive to the emperor.
(D) Lands granted directly to religious institutions for maintenance.

118. In ancient Madhya Pradesh, what role did the 'Sarthavaha' play in the urban economy?

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(A) He was the official tax collector for the state.
(B) He was the chief architect of temple construction.
(C) He was a village headman responsible for agriculture.
(D) He was the leader of the mobile merchant caravans.

119. The term 'Pradeshika' in early ancient administration found in inscriptions of the region refers to:
(A) A local provincial tax collector and administrator
(B) A Buddhist monk leading a monastery
(C) The royal executioner
(D) A merchant specialized in overseas trade

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120. Arrange the following ancient urban centers of Madhya Pradesh from North to South geographically.
1. Padmavati (Pawaya)
2. Vidisha
3. Mahishmati (Maheshwar)

(A) 1, 2, 3
(B) 2, 1, 3
(C) 1, 3, 2
(D) 3, 2, 1

ANSWERS

1. (D) Prakrit language and Brahmi script
The Ashokan inscriptions discovered across Madhya Pradesh reflect the administrative and religious reach of the Mauryan Empire. These inscriptions primarily utilized the Prakrit language, which was the vernacular tongue of the common people during that era. The script employed was Brahmi, the precursor to most modern Indian scripts, ensuring the imperial messages were accessible to the local subjects.

2. (C) Vidisha
Before he ascended the imperial throne, Agnimitra served as the viceroy of the Vidisha region. This administrative role was performed under the authority of his father, Pushyamitra Sunga, the founder of the Sunga dynasty. His tenure in Vidisha is immortalized in Kalidasa's famous play, which highlights the political and cultural importance of this ancient urban center.

3. (C) It was originally a brick structure commissioned by Emperor Ashoka.
The initial construction of the Great Stupa at Sanchi dates back to the Mauryan period. Emperor Ashoka commissioned the original edifice as a simple brick structure intended to house sacred relics of the Buddha. Later dynasties, particularly the Sungas and Satavahanas, expanded the monument by adding stone casings, elaborate railings, and the famous four ceremonial gateways seen today.

4. (C) Pawaya in Gwalior district
The ancient city of Padmavati served as a prominent political center for the Naga dynasty in Central India. Modern archaeological research and the discovery of specific inscriptions identify this historical capital with the site of Pawaya, located in the Gwalior district. The region has yielded numerous coins and artifacts that confirm its status as a significant urban trade hub.

5. (B) Pushyamitra
Pushyamitra Sunga was the founder of the Sunga dynasty, establishing his rule after overthrowing the last Mauryan emperor. His reign marked a significant revival of Brahmanical traditions in Central India. Under his leadership, the Vidisha region became a vital political and cultural stronghold, serving as a secondary power center for the empire and fostering regional stability and artistic growth.

6. (B) The growth of trade routes connecting north and south India and the rise of merchant guilds.
The Satavahana dynasty extended its influence into the southern parts of Madhya Pradesh, significantly impacting the regional economy. Their presence facilitated the development of major trade routes that linked Northern India with the Deccan. This economic integration led to the rise of powerful merchant guilds, which played a crucial role in funding religious monuments and promoting urban commercial prosperity.

7. (B) Ashoka
During the reign of his father Bindusara, Prince Ashoka served as the provincial governor of Ujjain. This administrative experience in the western province of the Mauryan Empire was crucial for his future governance. His time in Ujjain allowed him to manage a vital trade hub and establish connections that later supported his imperial expansion and widespread Buddhist patronage.

8. (B) Bhagabhadra
The Heliodorus pillar at Vidisha is a significant historical monument associated with the Sunga king Bhagabhadra. It was erected by Heliodorus, a Greek ambassador from Taxila, who identified himself as a devotee of Vasudeva. This inscription provides early evidence of the spread of Bhagavatism among foreigners and highlights the diplomatic relations maintained by the Sunga rulers in Central India.

9. (B) The Sunga decline led to the immediate establishment of the Vakataka empire in Vidisha.
The decline of the Sunga dynasty was followed by a period of political fragmentation in Madhya Pradesh. While the last ruler, Devabhuti, was

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overthrown by the Kanva dynasty, the Vakatakas did not establish their empire immediately afterward. Instead, various local powers and independent tribal republics emerged across the region before the eventual rise of the Vakataka and Gupta imperial powers.

10. (C) Sanchi Schism Edict - Prohibits Buddhist monks and nuns from causing divisions within the sangha.
The Sanchi Schism Edict is a vital administrative record from the Mauryan period found in Madhya Pradesh. It documents Emperor Ashoka's efforts to maintain the unity and integrity of the Buddhist community. The inscription specifically outlines strict penalties for any monks or nuns who attempted to create divisions within the sangha, reflecting the state's role in overseeing religious harmony.

11. (D) The Satavahana Dynasty
Unlike many dynasties that ruled Madhya Pradesh from northern power centers, the Satavahanas originated from the Deccan region. Their northward expansion brought large parts of central and southern Madhya Pradesh under their control. This dynasty represents a significant southward political influence that balanced the predominantly northern imperial traditions of the Mauryas and the later Guptas in the regional history.

12. (C) The presence of Ashoka's wife in Vidisha and the site's proximity to a prosperous merchant trade route.
The location of the Sanchi Stupa was strategically chosen due to several social and economic factors. Emperor Ashoka's marriage to Devi, the daughter of a Vidisha merchant, established a personal connection to the area. Furthermore, the site's proximity to a major commercial trade route ensured that the Buddhist complex would receive consistent patronage and visibility from wealthy traveling merchant guilds.

13. (A) Pushyamitra, Agnimitra, Vasumitra, Bhagabhadra
The early Sunga dynasty followed a specific succession of rulers who solidified their control over the Vidisha region. Pushyamitra established the dynasty, followed by his son Agnimitra, who served as viceroy before becoming king. Later, Vasumitra and Bhagabhadra continued the lineage, with the latter being notable for his diplomatic relations with the Indo-Greeks, as recorded on the Heliodorus pillar.

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14. (C) Patrons of Brahmanism who continued to permit the development of Buddhist monuments like Sanchi and Bharhut.
Archaeological evidence in Madhya Pradesh suggests that the Sunga dynasty followed a policy of religious pluralism. While the rulers were traditionally patrons of Brahmanism and performed Vedic sacrifices, they did not suppress other faiths. Significant Buddhist monuments, including the stupas at Sanchi and Bharhut, underwent major renovations and artistic expansions under their rule, often funded by the local merchant community.

15. (D) Gautamiputra Satakarni, the restorer
Gautamiputra Satakarni is celebrated as the most powerful ruler of the Satavahana dynasty. He successfully defeated the Shaka rulers and expanded his empire into Central India. His conquests included the regions of Malwa and Anupa, which correspond to modern-day Madhya Pradesh. His inscriptions describe him as the restorer of the dynasty's prestige, having recovered territories previously lost to foreign invaders.

16. (A) Vidisha
Emperor Ashoka's personal life was closely linked to the city of Vidisha in Madhya Pradesh. While serving as the governor of Ujjain, he married Devi, who was the daughter of a wealthy local merchant from Vidisha. This marriage significantly influenced the religious landscape of the region, as Devi remained in Vidisha and actively supported the development of early Buddhist monastic centers.

17. (C) I and III only
The Naga dynasties of Madhya Pradesh were significant local powers during the post-Mauryan and pre-Gupta periods. They were dedicated worshippers of Shiva and issued extensive copper coinage featuring symbols like the bull. While they were eventually defeated by the Guptas, they were not absorbed by the Mauryas. Their political influence centered around major hubs like Padmavati and Kantipuri in central India.

18. (A) P-3, Q-1, R-2, S-4
The distribution of Ashokan edicts across modern Madhya Pradesh districts highlights the strategic reach of Mauryan administration. Gujarra is located in Datia, while the Roopnath edict is found in the Katni district. The Panguraria inscriptions are situated in Sehore, and the world-renowned Sanchi complex is in Raisen. These sites served as permanent records of the emperor's religious and administrative policies.

19. (D) Alexander Cunningham
Alexander Cunningham, the first Director-General of the Archaeological Survey of India, is credited with the discovery and excavation of the Bharhut Stupa in 1873. Located in the Satna district of Madhya Pradesh, this monument is famous for its intricate carvings depicting Jataka tales. Cunningham's work preserved these invaluable artistic treasures, which provide deep insights into the Sunga period's Buddhist culture.

20. (A) Both Statement I and Statement II are correct.
Pushyamitra Sunga performed the ancient Ashvamedha sacrifice to demonstrate his sovereign authority after the collapse of the Mauryan Empire. Simultaneously, the Sunga rulers maintained the city of Vidisha as a crucial secondary capital and regional power base. These actions highlight the dual focus of the dynasty on reviving traditional Brahmanical rituals while managing a decentralized but strategically important administrative network.

21. (C) Tripuri
Tripuri, located near modern Jabalpur, was a major commercial center that has yielded significant numismatic evidence of Satavahana rule. Excavations at this site have uncovered numerous coins made of lead and potin, which were characteristic materials used by the dynasty. These discoveries confirm the extension of Satavahana political and economic influence into the northern parts of the Narmada valley region.

22. (B) Eran
While Madhya Pradesh is home to several important Ashokan inscriptions, Eran is primarily known for its Gupta-era artifacts rather than Mauryan minor rock edicts. Sites like Gujarra, Roopnath, and Panguraria contain specific Ashokan inscriptions that detail the emperor's personal name or religious declarations. In contrast, Eran's historical importance peaks during the Gupta period, featuring significant inscriptions related to Samudragupta and Bhanugupta.

23. (D) Sunga dynasty
Immediately following the decline of the Mauryan Empire in the 2nd century BCE, the Sunga dynasty established its authority in the Vidisha region. Pushyamitra Sunga, the founder, shifted the political focus towards Central India, making Vidisha a vital administrative and cultural center. This transition marked a significant shift in regional politics, characterized by a revival of Brahmanical traditions and regional governance.

24. (D) Padmavati and Kantipuri
The Naga dynasties of ancient Madhya Pradesh established their primary political and administrative headquarters at Padmavati and Kantipuri. Padmavati, identified with modern Pawaya in Gwalior, and Kantipuri served as strategic centers for their rule before the Gupta expansion. These cities were important hubs for regional trade and religious activities, specifically associated with Shaivism, as evidenced by local numismatic and archaeological finds.

25. (B) Vaishnavism centered on the worship of Lord Vasudeva
The Heliodorus pillar inscription at Besnagar provides definitive evidence of the spread of Vaishnavism during the 2nd century BCE. Heliodorus, an Indo-Greek envoy, dedicated the pillar to Vasudeva, identifying himself as a Bhagavata. This monument highlights the significant cultural exchange occurring in ancient Vidisha and the adoption of Indian religious traditions by foreign officials residing in the Sunga territories.

26. (D) Ashoka established major rock edicts inside the urban center of Vidisha.
While Ujjain and Vidisha were critical administrative and commercial hubs under Ashoka's reign, the placement of edicts followed specific patterns. Ashoka typically established minor rock edicts or pillar edicts in several locations across Madhya Pradesh, such as Gujarra and Sanchi. However, there is no archaeological evidence of major rock edicts being established

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within the urban center of Vidisha itself during his administration.

27. (C) III only
The Naga kingdoms were influential in resisting foreign expansions and maintained strong ties with contemporary dynasties like the Vakatakas. While Ganapatinaga was indeed a prominent Naga ruler, historical records such as the Allahabad Pillar inscription confirm that he was actually defeated by the Gupta emperor Samudragupta. Therefore, the assertion that he defeated Samudragupta is historically incorrect in the context of regional power struggles.

28. (A) A high-ranking state official or minister
In the Mauryan administrative framework, the term 'Mahamatra' referred to high-ranking officials who held significant responsibilities in the empire. In provincial centers like Ujjain, these ministers were tasked with various duties, including judicial oversight, religious affairs, and city administration. They assisted the royal prince or viceroy in maintaining order and implementing imperial decrees, ensuring efficient governance across the diverse Mauryan territories.

29. (C) Bagh Caves
Sanchi, Bharhut, and Vidisha are all sites with significant archaeological remains or inscriptions dating back to the Sunga period, reflecting the dynasty's patronage or cultural influence. In contrast, the Bagh Caves are associated with the later Gupta period. These rock-cut caves are famous for their fresco paintings and architecture, representing a different era of artistic development and religious patronage in Madhya Pradesh.

30. (A) I and II only
During the Sunga period, significant additions were made to earlier Buddhist structures. At Sanchi, the original brick stupa was encased in stone, and a massive stone railing was added. Similarly, the Bharhut Stupa was embellished with sculptural panels depicting Jataka tales. However, the period did not see a shift back to wood; instead, it solidified the transition towards stone as the primary medium.

31. (C) Patrons of Brahmanism, particularly Shaivism and Vaishnavism, who sponsored temple building.
The Vakataka dynasty played a pivotal role in the religious and architectural history of Madhya Pradesh as staunch patrons of Brahmanism. They sponsored the construction of several early Hindu temples dedicated to Shiva and Vishnu. Their patronage supported the development of classical temple architecture and the Sanskrit literary tradition, reflecting the broader revival of traditional Vedic and Puranic practices in Central India.

32. (B) Goddess Parvati
The Nachna Kuthara temple, located in the Panna district, is a significant example of early temple architecture from the Vakataka-Gupta transition period. This structural temple is specifically dedicated to Goddess Parvati. It features a simple square sanctum and is renowned for its intricate carvings and the distinct flat-roofed style that characterizes the early phase of structural stone temples in Central India.

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33. (B) Vindhyashakti
Vindhyashakti is historically recognized as the founder of the Vakataka dynasty, which rose to power in the late 3rd century CE. Originating from the Vindhyan region of Madhya Pradesh, his lineage eventually expanded into a major imperial power. His successors, particularly Pravarasena I, further consolidated the empire, making the Vakatakas one of the most influential political forces in ancient Central and South India.

34. (D) It is the first epigraphic evidence of the practice of Sati in India.
The Eran inscription, dated 510 CE during the reign of the Gupta ruler Bhanugupta, holds immense historical value. It records the death of a general named Goparaja in battle and mentions that his wife immolated herself on his funeral pyre. This inscription serves as the earliest definitive epigraphic evidence of the practice of Sati in ancient India, providing critical social data.

35. (A) Both A and R are true and R is the correct explanation of A.
Chandragupta II established Ujjain as his secondary capital after successfully defeating the Shaka Kshatrapas of Western India. Ujjain was a vital commercial hub located at the junction of major trade routes. Controlling this city allowed the Gupta Empire to effectively manage the newly annexed territories of Malwa and Gujarat while facilitating international trade, justifying its status as a strategic administrative center.

36. (A) P-4, Q-1, R-3, S-2
Gupta period temples are distributed across several districts in modern Madhya Pradesh. Tigawa is located in Jabalpur, while Bhumara is situated in Satna. The Nachna Kuthara temple is found in Panna, and the historical site of Eran is in the Sagar district. These sites collectively represent the early evolution of Hindu temple architecture, featuring stone construction and elaborate mythological carvings.

37. (C) Statement I is correct but Statement II is incorrect.
The Satavahanas were known for their inclusive religious patronage, supporting both Brahmanism and Buddhism throughout their empire. However, their inscriptions in Central India frequently record land grants given to Buddhist monasteries and Brahmanical priests rather than being restricted to military commanders. These grants provided religious institutions with fiscal and administrative autonomy, facilitating the growth of monastic and educational centers in the region.

38. (D) The state strictly abolished all forms of taxation to promote trade.
The Gupta Empire maintained a sophisticated land revenue system in Madhya Pradesh. Farmers paid 'Bhaga', a portion of their produce, to the king, along with 'Bhoga', which consisted of occasional gifts like fruit and firewood. Exempted lands, known as Agraharas, were granted to religious institutions. Contrary to the idea of total abolition, the state relied on various taxes to fund administration.

39. (D) Brihat Samhita
Varahamihira was a profound scholar who lived in Ujjain during the Gupta period, contributing extensively to the fields of astronomy and mathematics. His seminal work, the 'Brihat Samhita', is an encyclopedic text covering a wide range of subjects, including planetary movements, eclipses, rainfall, and architecture. He also authored the 'Panchasiddhantika', which summarizes five earlier systems of Indian and Greek astronomy.

40. (D) She acted as a powerful regent for her minor sons after the premature death of Rudrasena II.
Prabhavatigupta, the daughter of Chandragupta II, played a critical role in Vakataka history. Following the early death of her husband, King Rudrasena II, she took charge of the administration as regent for her minor sons. Her long and effective regency ensured continued Gupta influence in the Vakataka court and provided stability to the kingdom during a crucial period of political transition.

41. (B) Weakening of Gupta authority due to Huna invasions and internal rebellions.
The 6th century CE witnessed the gradual fragmentation of the Gupta Empire in Madhya Pradesh. This political decline was primarily triggered by repeated invasions by the nomadic Hunas, which drained the imperial treasury and weakened the central military. Consequently, powerful local feudatories and regional governors seized the opportunity to assert their independence, leading to the rise of various local dynasties.

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42. (C) Prabhavatigupta
The matrimonial alliance between the Guptas and the Vakatakas was a masterstroke of ancient Indian diplomacy. Chandragupta II married his daughter, Prabhavatigupta, to the Vakataka king Rudrasena II. This union secured the southern flank of the Gupta Empire, providing the necessary political and military support for Chandragupta II to successfully launch his campaign against the Shaka satraps of Western India.

43. (A) I, II, III, and IV
The Gupta Empire in Madhya Pradesh was marked by significant military, cultural, and artistic achievements. Chandragupta II annexed Malwa, and his court at Ujjain was famously adorned by the Navaratnas. Epigraphic evidence

from Eran provides the first record of Sati, while the Bagh caves showcase exquisite fresco paintings. However, the capital remained at Pataliputra, with Ujjain serving as a secondary center.

44. (D) Eran Stone Inscription of Samudragupta
The Eran Stone Inscription is a key historical document that highlights Samudragupta's personal connection to the region. In this record, the emperor refers to the city of Eran as his 'Swabhoganagara', or the city for his own enjoyment. This suggests that Eran was not only a strategic military and administrative outpost but also a favored personal retreat for the Gupta monarch.

45. (C) The Hunas
The Hunas were a nomadic central Asian tribe whose frequent and violent invasions during the late 5th and early 6th centuries severely destabilized the Gupta Empire. In Madhya Pradesh, their incursions led to the loss of imperial control over vital regions like Malwa. These attacks exhausted state resources and empowered local governors to declare independence, ultimately accelerating the collapse of Gupta supremacy.

46. (B) P-3, Q-2, R-4, S-1
Different ancient dynasties centered their power in various regions of Madhya Pradesh. The Mauryas utilized Ujjain as a major provincial center, while the Nagas ruled from Padmavati. The Vakatakas had their origins in the Vindhya and Bundelkhand regions, eventually expanding south. The Satavahanas exerted influence in Tripuri, where archaeological evidence like coins and seals confirms their significant commercial and administrative presence.

47. (B) Brahmagupta - Mathematics and Astronomy
Brahmagupta was a distinguished mathematician and astronomer who lived in the Ujjain region. His major work, 'Brahmasphutasiddhanta', introduced fundamental concepts in mathematics, including the rules for working with zero and negative numbers. His contributions were central to the scientific advancements of ancient India and influenced both Islamic and Western astronomical traditions, solidifying Ujjain's reputation as a premier seat of learning.

48. (A) 2, 3, 1, 4
The political history of Madhya Pradesh followed a specific chronological sequence among major dynasties. The Mauryas established early imperial control, followed by the Sungas who rose after the Mauryan decline. Later, the Vakatakas emerged in the Vindhyan region during the late 3rd century. Finally, the Guptas established their supremacy in the 4th century, eventually forming a powerful alliance with the Vakataka rulers.

49. (A) Kalidasa
Kalidasa, the legendary Sanskrit poet, is traditionally associated with the court of the Gupta emperor Chandragupta II at Ujjain. Historical traditions and literary analysis suggest he also spent time at the Vakataka court. During his travels or stay in the region, he is believed to have composed the 'Meghaduta', which contains evocative descriptions of the Malwa landscape and the Mahakala temple.

50. (C) The governor of a province (Bhukti)
In the Gupta administrative hierarchy, the 'Uparika' was a crucial official who served as the governor of a province, known as a 'Bhukti'. These governors were often members of the royal family or high-ranking nobles. In Madhya Pradesh, the Uparikas were responsible for maintaining local law and order, collecting revenue, and overseeing the administration of the constituent districts or 'Vishayas'.

51. (D) Toramana
Toramana was a powerful Huna king who led extensive invasions into Central India during the decline of the Gupta Empire. He left a significant inscription at Eran, which details his conquests and his control over the Malwa region. His presence marked a period of intense conflict and political shift in Madhya Pradesh as nomadic tribes challenged the established imperial authority of the Guptas.

52. (D) To secure the southern frontiers of the empire before attacking the Shaka Kshatrapas of the west.
The Gupta-Vakataka matrimonial alliance was a strategic military necessity for Chandragupta II. By marrying his daughter to the Vakataka king, he secured his southern border and gained a reliable ally. This diplomatic move allowed

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him to concentrate his full military strength on the campaign against the Shaka Kshatrapas of Gujarat and Malwa, leading to their final defeat and annexation.

53. (C) Samudragupta
The establishment of Gupta supremacy in Madhya Pradesh is primarily attributed to the extensive military campaigns of Samudragupta. His Allahabad Pillar inscription records the defeat of several forest kings and local rulers in the Vindhyan region. Through these conquests, he transformed Central India into a core part of the Gupta Empire, establishing administrative centers at strategic locations like Eran and Vidisha.

54. (C) Cave 5
Cave 5 at the Udayagiri complex near Vidisha is world-renowned for its colossal rock-cut sculpture of the Varaha avatar. This masterpiece of Gupta art depicts Lord Vishnu in his boar incarnation rescuing the Earth Goddess, Prithvi, from the cosmic ocean. The sculpture is celebrated for its dynamic composition and symbolic representation of the Gupta monarchs as protectors of the cosmic and social order.

55. (A) Kankali Devi Temple, Tigawa
The Kankali Devi Temple at Tigawa, located in the Jabalpur district, is a classic example of early Gupta architecture. It features the characteristic flat-roofed style and a small square sanctum preceded by a pillared porch. This simple yet elegant stone structure represents the formative stage of Hindu temple building in India, before the development of more complex pyramidal towers and larger complexes.

56. (A) Pravarasena I
Pravarasena I was the most illustrious ruler of the early Vakataka dynasty. He is historically notable for performing four Ashvamedha sacrifices, a feat that signified his status as a sovereign emperor with a vast territory. His reign saw the expansion of Vakataka power across Central India, including parts of modern Madhya Pradesh, laying the foundation for the dynasty's future political and cultural prominence.

57. (A) It was completely abandoned and depopulated throughout the Gupta period.
Eran was a vital center during the Gupta period and was certainly not abandoned. It served as a strategic military headquarters for imperial campaigns and as a crucial town for the personal enjoyment of Samudragupta. Geographically, it functioned as a gateway connecting the Ganges valley with the Malwa region, making it a prosperous hub for both administration and trade throughout the era.

58. (B) The Aulikaras
The Aulikaras were a prominent local dynasty based in Dashapura, modern Mandsaur. They initially served as feudatories to the Gupta emperors, contributing to the regional administration and military. However, as Gupta authority waned, the Aulikaras rose to prominence, particularly under Yashodharman, who established an independent kingdom and famously defeated the Huna invaders, asserting regional sovereignty in the 6th century.

59. (C) Statement I is correct but Statement II is incorrect.
The Bagh Caves in the Dhar district are a remarkable example of rock-cut architecture excavated during the Gupta period. While the first statement is correct, the second is false because the caves are Buddhist in nature. The famous fresco paintings in these caves primarily depict Buddhist themes and secular life rather than being exclusively dedicated to scenes from the Hindu epics like the Ramayana.

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60. (B) Unprecedented developments in classical Sanskrit literature, astronomy, and temple architecture.
The Gupta period is celebrated as a "Golden Age" due to the extraordinary flourishing of culture and science. In Madhya Pradesh, this was visible through the works of Kalidasa and Varahamihira, the birth of structural stone temples at sites like Tigawa and Eran, and advancements in astronomy at Ujjain. This era established the classical foundations of Indian art, literature, and scientific inquiry.

61. (C) Pulakeshin II
The Narmada River served as a natural boundary between the northern and southern empires.

When Harshavardhana attempted to expand his kingdom southward into the Deccan, he was decisively defeated by the Chalukya king, Pulakeshin II. This significant battle on the banks of the Narmada halted Harsha's expansionist ambitions and established a long-standing political balance between the major powers of Northern and Southern India.

62. (A) Lata (Gujarat)
The famous Mandsaur inscription provides a rare and detailed account of the migration of a guild of silk weavers. These artisans moved from the Lata region in modern-day Gujarat to Dashapura, attracted by its prosperity and the patronage of local rulers. This record highlights the mobility of professional guilds and the economic integration of different regions in ancient India through trade and craftsmanship.

63. (A) Mandsaur (Dashapura)
Yashodharman, the powerful Aulikara ruler, celebrated his significant military victories by erecting monumental victory pillars at Mandsaur. These inscriptions record his triumph over the Huna king Mihirakula and claim that his authority extended over a vast territory. The pillars are crucial historical monuments that document the decline of Huna power and the emergence of strong regional leadership in 6th-century Madhya Pradesh.

64. (C) Jainism had absolutely no presence or royal patronage in the region before the medieval period.
The religious landscape of ancient Madhya Pradesh was diverse and inclusive. While Buddhism, Vaishnavism, and Shaivism were prominent, Jainism also had a significant presence and received patronage long before the medieval period. Inscriptions and rock-cut caves, such as those at Udayagiri, provide clear evidence of Jain followers and ministers commissioning religious images and structures during the Gupta and post-Gupta eras.

65. (A) Contested ground among the Gurjara-Pratiharas, Rashtrakutas, and Palas.
Following the death of Harshavardhana, Central India became a strategic battleground for the three major powers of the early medieval period. The Gurjara-Pratiharas, Rashtrakutas, and Palas frequently campaigned across Madhya Pradesh to gain control over the fertile Malwa region and the symbolic city of Kannauj. This period of "Tripartite Struggle" significantly influenced the regional political boundaries and the local administrative structures.

66. (A) The Kalachuris
Tripuri, located near modern Jabalpur, became the capital of the Kalachuri dynasty. These rulers claimed ancient lineage and established a powerful kingdom that dominated parts of Central India for several centuries. The city was a renowned center for Brahmanical culture and trade. The Kalachuris left a lasting impact on the region through their patronage of temple architecture and the development of local administration.

67. (C) Fierce anti-Buddhist stance and the destruction of existing stupas.
Mihirakula, the Huna ruler, is historically remembered for his fierce opposition to Buddhism. Accounts from ancient travelers and local traditions suggest that during his brief rule over parts of Central India, he actively persecuted Buddhist monks and destroyed numerous monasteries and stupas. His religious intolerance stood in stark contrast to the generally pluralistic and supportive policies followed by earlier Indian imperial dynasties.

68. (B) A guild or association of merchants and artisans.
In ancient Madhya Pradesh, a 'Shreni' was a professional guild or association that organized merchants and artisans of similar trades. These guilds played a vital role in the economy by regulating quality, setting prices, and providing credit. They also functioned as significant social and religious patrons, frequently funding the construction and maintenance of temples, stupas, and public works across the region.

69. (A) Mahishmati (Maheshwar)
Mahishmati, located on the banks of the Narmada River, was one of the most important urban centers in ancient Central India. It served as a vital river crossing and a major hub on the Dakshinapatha trade route connecting the north and south. Its strategic location made it a prosperous commercial center and a coveted

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political capital for various regional and imperial dynasties.

70. (C) Statement I is correct but Statement II is incorrect.
Punch-marked coins represent the earliest form of Indian coinage and have been found extensively at sites like Ujjain and Vidisha. While the first statement is correct, the second is false. These early coins did not feature royal portraits; instead, they were stamped with various symbols like trees, suns, and animals. Royal portraiture on coins was a much later development introduced primarily by the Indo-Greeks and Kushanas.

71. (A) Besnagar
The city presently known as Vidisha was historically called Besnagar in ancient times. Located near the confluence of the Betwa and Bes rivers, it was a flourishing center of trade and culture. Archaeological excavations at Besnagar have revealed significant remains from the Mauryan and Sunga periods, including the famous Heliodorus pillar, which underscores its importance as a major political and religious hub.

72. (B) Harshavardhana
Harshavardhana of the Pushyabhuti dynasty briefly extended his influence over northern Madhya Pradesh during the 7th century. After consolidating power in Northern India, he attempted to secure the Vindhyan frontier. Although his southern expansion was checked by Pulakeshin II, his administrative reach touched parts of Malwa and the forest regions of Central India, as noted in the writings of his court poet, Banabhatta.

73. (B) Indo-Greeks, Shakas, Kushanas, Hunas
The Madhya Pradesh region experienced successive waves of foreign invasions and political influence. The Indo-Greeks first established diplomatic and trade contacts, followed by the Shakas (Western Satraps) who ruled Malwa for centuries. Later, the Kushanas exerted influence in the north, and finally, the Hunas launched devastating invasions during the decline of the Gupta Empire. This sequence highlights the region's historical vulnerability and strategic importance.

74. (C) Bhimbetka
Bhimbetka is renowned for its prehistoric rock shelters and cave paintings, representing the earliest evidence of human habitation in India. Unlike Ujjain, Vidisha, or Padmavati, it never served as a primary capital or an administrative seat for any ancient dynasty. While the other three were major urban hubs with political and commercial significance, Bhimbetka's importance is almost entirely archaeological and prehistoric in nature.

75. (D) Vishaya
In the administrative system of the Gupta Empire, the largest provincial unit was the 'Bhukti', which was governed by an 'Uparika'. These provinces were further subdivided into districts known as 'Vishayas'. Each Vishaya was managed by an official called a 'Vishayapati', who was often assisted by a council of local representatives, including merchants and artisans, to ensure effective local governance.

76. (D) Yashodharman
Yashodharman, the ruler of Malwa from the Aulikara dynasty, achieved historical fame by decisively defeating the Huna king Mihirakula. This military victory around 528 CE effectively broke the Huna power in Central India and ended their predatory raids. Yashodharman commemorated this achievement through inscriptions at Mandsaur, where he is praised for his valor and for restoring peace and order to the region.

77. (D) P-3, Q-4, R-2, S-1
Significant inscriptions in Madhya Pradesh are linked to various historical figures. The Eran Stone Pillar (510 CE) is associated with Bhanugupta and the Sati practice. The Gwalior Stone Inscription records the rule of Mihirakula. The Mandsaur Pillar celebrates the victories of Yashodharman, while the Sanchi Stone Inscription (Gupta year 93) provides evidence of the administration and patronage under Chandragupta II.

78. (D) The invasion of central India by the early Delhi Sultanate
The decline of the Gupta Empire in Madhya Pradesh was primarily caused by internal and contemporary external factors. Repeated Huna invasions, the rise of powerful independent

feudatories like Yashodharman, and weak later leadership all contributed to the fragmentation of the empire. The Delhi Sultanate, however, emerged several centuries later and played no role in the historical decline of the Gupta imperial power.

79. (A) Both Statement I and Statement II are correct.
Cave 20 at the Udayagiri complex is a rare and significant example of Jain rock-cut architecture from the Gupta period. It contains a specific inscription that praises the Jain Tirthankara Parshvanatha, confirming the presence and patronage of Jainism alongside Brahmanical traditions. This cave highlights the inclusive religious environment maintained by the Gupta administration, where multiple faiths coexisted and flourished within the same regional centers.

80. (D) Merchant guilds and prosperous lay followers.
While royal patronage was important, the massive construction and expansion of Buddhist stupas in Madhya Pradesh were largely funded by the common people. Inscriptions at Sanchi and Bharhut record hundreds of individual donations from merchant guilds, artisans, and lay followers. This collective patronage reflects the deep-rooted popularity of Buddhism among the urban commercial classes and the financial independence of these monastic establishments.

81. (C) Transition from wood and brick materials to elaborate stone structures
The architectural evolution of stupas in Madhya Pradesh is characterized by a significant material transition. Early Mauryan stupas were typically built with simple bricks and wooden railings. During the Sunga and Satavahana periods, these monuments were expanded and encased in stone. This transition allowed for the creation of elaborate sculptural narrative art on stone gateways and railings, leading to more permanent and monumental religious structures.

82. (A) To search for his sister, Rajyashri.
According to the 'Harshacharita' by Banabhatta, Harshavardhana traveled into the dense Vindhyan forests of Madhya Pradesh on a personal mission. After the death of her husband, his sister Rajyashri had fled into the wild to escape her captors. Harsha's successful quest to find and rescue her before she performed self-immolation is a famous episode that highlights the king's family ties and his regional reach.

83. (D) Karshapana - Silver/Copper
In ancient Madhya Pradesh, the 'Karshapana' was the most common type of currency, typically made of silver or copper. These punch-marked or cast coins were used for daily commercial transactions across various dynasties, including the Mauryas and Sungas. Other coins like the gold 'Dinara' belonged to the Gupta period, but the Karshapana remained a staple of the regional economy for several centuries.

84. (C) Cotton textiles
The ancient Malwa region was famous for its high-quality agricultural products and industrial crafts. Its economic prosperity was heavily built upon the production and export of cotton textiles. The fertile black soil of Malwa was ideal for cotton cultivation, and the region became a major center for weaving and dyeing, with its finished products being traded extensively across India and even to international markets.

85. (C) Silk weavers
The Mandsaur inscription of Kumaragupta and Bandhuvarman is a vital historical source that documents the activities of a silk weavers' guild. These artisans, who migrated from the Lata region, became prosperous in Dashapura and funded the construction and subsequent repair of a magnificent temple dedicated to the Sun God. This record underscores the wealth, mobility, and social influence of professional guilds in ancient Madhya Pradesh.

86. (A) I and II only
Kalidasa's literature is deeply connected to the geography and history of Madhya Pradesh. 'Malavikagnimitram' is a romantic play set in the Sunga court at Vidisha. 'Meghadutam' provides lyrical and detailed descriptions of Ujjain and the Mahakala temple. However, the 'Rajatarangini' was not written by Kalidasa; it is a 12th-century chronicle of the kings of Kashmir composed by the historian Kalhana.

87. (B) Rent-free land granted to Brahmanas for religious use.
In ancient Indian administration, 'Agrahara' refers to land grants given specifically to

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Brahmanas or religious institutions. These lands were typically granted in perpetuity and were exempt from all state taxes. Such grants were common in Madhya Pradesh during the Gupta period, aimed at supporting religious scholarship, ritual performances, and the establishment of educational centers, thereby fostering a vibrant Brahmanical culture in the region.

88. (B) A cross with four circles at the ends of the intersecting lines
The "Ujjaini symbol" is a distinct numismatic feature found on ancient coins from the Malwa region. It consists of a cross where each of the four arms ends in a small circle. This symbol appears on various types of coinage, including those of the Satavahanas and local Malwa tribes, serving as a regional mark associated with the prominent urban and commercial center of Ujjain.

89. (B) Ujjain
The Dakshinapatha was one of the most vital ancient trade routes, connecting the Ganges valley in the north to the Deccan and the southern coasts. Ujjain served as the primary cultural and economic hub on this route within Madhya Pradesh. Its strategic location at the junction of northern and southern paths made it a crucial site for the exchange of goods, ideas, and political influence.

90. (A) Ancient Buddhist stupas and viharas
While Sanchi is the most famous, the region around Vidisha contains several other important Buddhist sites like Satdhara, Sonari, and Murelkhurd. These locations feature the ruins of ancient stupas and viharas, indicating that the area was a massive Buddhist monastic hub during the Mauryan and Sunga periods. These smaller complexes served as quiet retreats for monks and received patronage from the local merchant community.

91. (B) The Satavahanas
The term 'Aharam' was an administrative unit used by the Satavahana dynasty to designate districts within their empire. This terminology is frequently found in their inscriptions across the Deccan and southern Madhya Pradesh. Unlike the 'Vishaya' used by the Guptas, the 'Aharam' system reflects the unique administrative traditions of the Satavahanas as they expanded their governance from the south into the Narmada valley.

92. (C) High-ranking officers who served in various top capacities.
Under Gupta administration, 'Kumaramatyas' were a class of high-ranking officials who formed the backbone of the imperial bureaucracy. They were not restricted to a single department but could be appointed as provincial governors, district heads, or ministers of peace and war. In Madhya Pradesh, these versatile officers played a key role in maintaining central control over the diverse and geographically vast territories of the empire.

93. (C) Anga
Avanti, Akara, and Chedi are all ancient territorial names directly associated with the geography of modern-day Madhya Pradesh. Avanti corresponds to Western Malwa, Akara to Eastern Malwa, and Chedi to the Bundelkhand region. In contrast, Anga was an ancient Mahajanapada located in the eastern part of the Indian subcontinent, specifically in modern-day Bihar and West Bengal, far from the central Indian landscape.

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94. (A) I, II, III, and V only
Most of the statements regarding ancient urban centers in Madhya Pradesh are historically accurate. Ujjain was the capital of Avanti, Vidisha was a Sunga hub, and Padmavati was a Naga capital. Tripuri was indeed near modern Jabalpur. However, statement IV is incorrect because Mahishmati was situated on the banks of the Narmada River, not the Betwa River, which flows much further to the north near Vidisha.

95. (B) Lucrative international trade contacts with the Mediterranean.
The discovery of Roman coins and Mediterranean-style artifacts in ancient Ujjain serves as definitive evidence of thriving international trade. Ujjain was a major terminal for the export of Indian goods like textiles and spices, which were transported to western ports and then to the Roman Empire. This trade brought significant wealth to the Malwa region and facilitated cultural exchanges between India and the Western world.

96. (B) Strategic location on trade routes facilitating the exchange of ideas.
Ujjain's emergence as a premier center of learning and astronomy was primarily due to its

strategic geographical location. Being situated at the crossroads of major trade routes, it became a melting pot for scholars, travelers, and ideas from across the subcontinent and beyond. This constant influx of diverse knowledge, combined with strong royal patronage, fostered a vibrant intellectual environment conducive to scientific and literary advancements.

97. (D) Padmavati
Archaeological remains at the site of Pawaya in the Gwalior district confirm its identification as the ancient city of Padmavati. This city was the flourishing capital of the Naga dynasty during the pre-Gupta period. Descriptions in classical literature and the discovery of numerous Naga coins at the site highlight its importance as a center of political power and a hub for the Shaivite religious tradition.

98. (A) Nandivardhana-Pravarapura branch
The Vakataka dynasty was divided into several branches, with the Nandivardhana-Pravarapura branch being the most prominent. King Rudrasena II belonged to this line, which ruled over territories bordering and including parts of Madhya Pradesh. His marriage to the Gupta princess Prabhavatigupta and the subsequent regency significantly linked this specific branch of the Vakatakas with the political history and administration of the Gupta Empire in Central India.

99. (B) The Guptas
The Tumain inscription, found in the Ashoknagar district of Madhya Pradesh, is a significant historical record associated with the Gupta dynasty. It dates back to the reign of Kumaragupta I and mentions his governor, Ghatotkachagupta. This inscription provides valuable information about the provincial administration of the Guptas and confirms their continued control over the Malwa region during the mid-5th century CE.

100. (C) Bagh Caves
The Bagh Caves in the Dhar district are renowned for their exquisite mural paintings, which bear a close stylistic resemblance to the world-famous Ajanta paintings. Among these, the depiction of 'Bodhisattva Padmapani' is a significant artistic discovery. These frescoes represent the pinnacle of Buddhist art in Madhya Pradesh during the Gupta period, showcasing the region's contribution to the classical Indian painting tradition and religious iconography.

101. (A) Late Sunga and early Satavahana period
The four monumental stone gateways, or Toranas, of the Great Stupa at Sanchi are masterpieces of narrative art. While the original stupa was Mauryan, these elaborate gateways were added later, during the late Sunga and early Satavahana periods. The intricate carvings depict various Jataka tales and scenes from the life of the Buddha, reflecting the advanced stone-carving skills and artistic maturity of that era.

102. (A) Shift in trade routes favoring Ujjain under the Kshatrapas and Guptas.
During the late ancient period, Ujjain rose to prominence at the expense of Vidisha due to shifting economic patterns. Under the rule of the Shaka Kshatrapas and later the Guptas, major trade routes were rerouted to pass through Ujjain, which was better positioned for the burgeoning trade with the western coast and the Roman Empire. This economic shift naturally led to Ujjain becoming the primary administrative and commercial center.

103. (B) Chandragupta II
The Shaka Kshatrapas, also known as the Western Satraps, had ruled over Ujjain and Malwa for several centuries. Their long-standing authority was finally ended by the Gupta emperor Chandragupta II. His successful military campaign resulted in the total annexation of their territories, including the strategic Malwa region. This victory eliminated foreign rule in Central India and significantly expanded the Gupta Empire's access to the western sea trade.

104. (D) Sanchi
The world-famous archaeological site of Sanchi was historically known as 'Kakaṇadabota', as mentioned in several ancient inscriptions found at the site. It was a massive Buddhist monastic complex that thrived for over a thousand years. The ruins include multiple stupas, viharas, and temples, representing the continuous development of Buddhist architecture and patronage from the Mauryan period down to the late ancient and early medieval eras.

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105. (C) Decline in Indo-Roman trade and constant disruption of routes.
The economic decline of urban trade centers in Madhya Pradesh towards the end of the ancient period was primarily driven by the waning of international commerce. The decline of the Roman Empire led to a significant reduction in Indo-Roman trade, which had been a major source of prosperity. Additionally, constant Huna invasions and internal conflicts disrupted domestic trade routes, making long-distance commerce increasingly difficult and unsustainable.

106. (A) Both A and R are true and R is the correct explanation of A.
Ancient Indian astronomers designated Ujjain as the prime meridian, the zero-degree longitude from which all calculations were made. This was because Ujjain was the premier center for astronomical studies, housing advanced observatories and renowned scholars like Varahamihira. The city's reputation as the intellectual heart of Indian science during the Gupta period justified its central position in the mathematical and astronomical mapping of the subcontinent.

107. (A) The Nagas
Kantipuri was one of the significant administrative and political strongholds of the Naga dynasty in ancient Madhya Pradesh. Along with Padmavati and Mathura, it served as a major center from which the Naga rulers exerted their influence before being incorporated into the Gupta Empire. The region around Kantipuri has yielded coins and archaeological evidence that reflect the dynasty's political authority and their strong dedication to Shaivism.

108. (A) I, II, and IV only
Buddhism flourished in ancient Madhya Pradesh with significant contributions from various sectors. Emperor Ashoka built the original Great Stupa at Sanchi, and later, Alexander Cunningham brought the Bharhut stupa to historical prominence through its discovery. Trade guilds were essential patrons, providing much of the funding for these monuments. However, the Bagh caves were Buddhist monastic sites, not Jain viharas, representing a different religious tradition.

109. (D) P-4, Q-2, R-1, S-3
Ancient scholars of the Madhya Pradesh region produced several landmark works. Kalidasa composed the lyrical poem 'Ritusamhara'. Varahamihira authored the 'Panchasiddhantika', a summary of five astronomical systems. Brahmaguptawrotethe'Brahmasphutasiddhanta', which revolutionized mathematics. Banabhatta, the court poet of Harshavardhana, composed the 'Harshacharita', a biography of his patron. These works collectively represent the pinnacle of ancient Indian intellectual achievement in literature and the sciences.

110. (C) Periplus of the Erythraean Sea - Mentions Ozene as a trade center.
The 'Periplus of the Erythraean Sea', a 1st-century CE Greek travelogue, is a crucial source for the history of ancient Madhya Pradesh. It specifically mentions 'Ozene' (Ujjain) as a major inland trading center that supplied essential goods, such as textiles and semi-precious stones, to the western ports of India. This reference highlights the city's early and prominent role in the global maritime trade networks of antiquity.

111. (D) The Sunga administration completely dismantled the provincial systems and ruled directly without any governors.
Administrative systems varied across dynasties, but the Sunga administration did not completely dismantle provincial governance. While the Mauryas were highly centralized and the Guptas more decentralized, the Sungas continued to use provincial administrators. In fact, Agnimitra famously served as the viceroy or governor of the Vidisha region under his father, proving that the system of provincial governorships remained a functional part of Sunga governance.

112. (B) Administrative head of a district, appointed by the governor.
In the Gupta administrative hierarchy within Madhya Pradesh, the 'Vishayapati' served as the chief officer of a district, known as a 'Vishaya'. He was typically appointed by the provincial governor, the 'Uparika'. The Vishayapati was responsible for local administration, land records, and revenue collection. He often worked in consultation with a local council comprising prominent merchants, artisans, and scribes to ensure effective district management.

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113. (C) Minister of Peace and War
The title 'Sandhivigrahika' was held by a high-ranking official in the Gupta administration, specifically the Minister of Peace and War. This official was responsible for managing diplomatic relations, negotiating treaties, and overseeing military strategies. In a strategically important region like Malwa, the Sandhivigrahika played a crucial role in managing the empire's frontiers and handling the complex political relationships with neighboring states and forest tribes.

114. (D) Statement I is incorrect but Statement II is correct.
While the Uttarapatha was a major northern trade route, it did not bypass Madhya Pradesh; its branches connected northern hubs with central Indian cities. However, the second statement is correct, as the Dakshinapatha was the primary route that linked the northern plains to the Deccan. This route passed directly through prominent cities like Ujjain and Mahishmati, making them vital commercial and cultural gateways to the south.

115. (D) It coexisted peacefully, with ministers and merchants dedicating images.
During the Gupta period in Madhya Pradesh, Jainism enjoyed a state of peaceful coexistence with other faiths. There is no evidence of persecution; instead, archaeological finds show that high-ranking officials and wealthy merchants dedicated Jain images and built shrines. For example, an inscription at Udayagiri records the dedication of a Jain image by a minister, highlighting the inclusive religious patronage that characterized the Gupta administration in the region.

116. (D) The Nimar region along the Narmada river
The ancient geographical term 'Anupa' refers to the fertile region located along the banks of the Narmada River. In modern-day Madhya Pradesh, this area corresponds to the Nimar region, encompassing districts like Khargone and Khandwa. Historically, Anupa was a prosperous territory and a major agricultural hub, often contested by various dynasties, including the Satavahanas and the Shakas, due to its strategic and economic value.

117. (D) Lands granted directly to religious institutions for maintenance.
The term 'Devadana' specifically refers to land grants made to temples or other religious institutions for their upkeep and the performance of rituals. These grants ensured that temples had a permanent source of income to support priests, maintain structures, and fund festivals. In ancient Madhya Pradesh, such grants were common and played a vital role in the growth and sustainability of major religious centers across the region.

118. (D) He was the leader of the mobile merchant caravans.
The 'Sarthavaha' was a prominent figure in the ancient urban economy of Madhya Pradesh. As the leader of mobile merchant caravans, he organized and guided long-distance trade expeditions across the subcontinent. Due to the risks involved in ancient travel, the Sarthavaha held significant influence and prestige. He often represented the merchant community in local administrative councils, ensuring that the interests of trade were well-protected by the state.

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119. (A) A local provincial tax collector and administrator
In the early ancient administrative framework of the Mauryan period, the 'Pradeshika' was a high-ranking provincial official. They were responsible for various duties, including the collection of taxes, maintenance of law and order, and periodic inspection of local administration within their assigned regions. Their role was crucial for ensuring that the central government's policies were effectively implemented at the grassroots level across the vast Mauryan territories.

120. (A) 1, 2, 3
Geographically, the ancient urban centers of Madhya Pradesh are arranged from north to south. Padmavati, modern Pawaya in the Gwalior district, is the northernmost site. Moving south, Vidisha is located in the central part of the state, near the Betwa River. Finally, Mahishmati, or modern Maheshwar, is situated further south on the banks of the Narmada River. This north-south alignment followed the traditional trade and migration routes of antiquity.

CHAPTER 04
Early Medieval Dynasties

1. Before shifting their capital to Dhara (Dhar), which prominent city served as the early political center of the Paramara rulers?
(A) Mandu
(B) Vidisha
(C) Maheshwar
(D) Ujjain

2. Identify the correct statement regarding the region ruled by the Chandellas.
(A) It was historically known as Mahakoshal, named after their early conquests.
(B) It was historically known as Avanti, reflecting their early capital city.
(C) It was historically known as Jejakabhukti, named after the ruler Jayashakti.
(D) It was termed Dasharna in the majority of the medieval era epigraphs.

3. Which group of temples in northern Madhya Pradesh is considered a classic example of Gurjara-Pratihara architectural patronage?
(A) The Chausath Yogini temples of Bhedaghat
(B) The Kakanmath temple in Sihoniya
(C) The Bateshwar temple complex in Morena
(D) The Bhojpur Shiva temple

4. Which of the following represents the correct sequence of Kalachuri rulers of Tripuri from earliest to latest?
(A) Kokalla I, Gangeyadeva, Lakshmi Karna, Vijayasimha
(B) Gangeyadeva, Kokalla I, Lakshmi Karna, Vijayasimha
(C) Kokalla I, Lakshmi Karna, Gangeyadeva, Vijayasimha
(D) Vijayasimha, Gangeyadeva, Kokalla I, Lakshmi Karna

5. Raja Bhoja is widely celebrated as a scholar-ruler. His famous Sanskrit treatise 'Samaranganasutradhara' primarily deals with which of the following subjects?
(A) Statecraft and military administration
(B) Architecture and town planning
(C) Medicine and human anatomy
(D) Poetics and grammar

6. In the administrative terminology of the Kalachuri dynasty, the term 'Mahapramatara' referred to which official?
(A) Commander-in-chief of the army
(B) Officer in charge of land records and measurement
(C) Chief justice or legal advisor
(D) Head of the royal treasury

7. Following the decline of the Gupta Empire, which of the following dynasties established their initial control over the Malwa region before the rise of the Paramaras?
(A) The Pushyabhuti dynasty
(B) The Gurjara-Pratiharas
(C) The Vakataka dynasty
(D) The Maitraka dynasty

8. The decline of the Paramara dynasty in the 11th century was significantly accelerated by a simultaneous attack from which two regional powers?
(A) The Cholas of Tanjore and the Palas of Bengal
(B) The Chalukyas of Gujarat and the Kalachuris of Tripuri
(C) The Chandellas of Jejakabhukti and the Tomars of Gwalior
(D) The Chauhans of Ajmer and the Gahadavalas of Kannauj

9. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer.
Assertion (A): The architectural style of the Khajuraho temples prominently features intricate erotic sculptures on their outer walls.
Reason (R): The Chandella rulers were heavily

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influenced by Tantric cults and the Kapalika sect, which integrated sensuality with spiritual liberation.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

10. Consider the following statements regarding Paramara ruler Siyaka II:
Statement I: Siyaka II successfully defeated the Rashtrakuta king Khottiga and sacked their capital Manyakheta.
Statement II: This victory marked the formal independence of the Paramaras from Rashtrakuta suzerainty.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

11. The Kalachuri ruler Gangeyadeva assumed which of the following grand titles after his extensive military conquests?
(A) Trikalingadhipati
(B) Maharajadhiraja
(C) Sakalauttarapathanatha
(D) Vikramaditya

12. The continuous tripartite struggle for the control of Kannauj significantly impacted the political landscape of early medieval Madhya Pradesh. Which three dynasties were involved in this conflict?
(A) The Paramaras, the Kalachuris, and the Chandellas
(B) The Chalukyas, the Cholas, and the Pandyas
(C) Gurjara-Pratiharas, Rashtrakutas, and Palas
(D) The Tomars, the Chauhans, and the Gahadavalas

13. Who among the following is widely accepted by historians as the founder of the Chandella dynasty in the Bundelkhand region?
(A) Nannuka
(B) Jayashakti
(C) Harsha
(D) Yashovarman

14. Which of the following statements regarding the Bhoj Shala of Dhar is incorrect?
(A) It was established by Raja Bhoja as a prominent center for Sanskrit learning.
(B) The main shrine was dedicated to Vagdevi, the goddess of learning and wisdom.
(C) It currently houses the original Vagdevi sculpture carved during Bhoja's reign.
(D) Historical inscriptions found at the site contain grammatical rules and Sanskrit alphabets.

15. The political and cultural center of the Kalachuris, Tripuri, is located near which modern-day city in Madhya Pradesh?
(A) Gwalior
(B) Ujjain
(C) Khandwa
(D) Jabalpur

16. The famous Gwalior Inscription, which provides extensive information about the early history and conquests of the Gurjara-Pratiharas, belongs to which ruler?
(A) Mihira Bhoja
(B) Nagabhata I
(C) Vatsaraja
(D) Mahendrapala I

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17. Which Chandella king successfully resisted the invasions of Mahmud of Ghazni, forcing the invader to eventually establish a peace treaty?
(A) Vidyadhara
(B) Dhanga Deva
(C) Kirtivarman
(D) Paramardi Deva

18. Match List I with List II and select the correct answer using the codes given below:
List I: (Early Medieval Dynasty of MP)
P. Paramara
Q. Chandella
R. Kalachuri
S. Tomar
List II: (Capital City)
1. Tripuri
2. Gwalior

3. Dhara
4. Khajuraho

(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-1, R-4, S-2
(D) P-1, Q-4, R-3, S-2

19. The famous Lakshmana Temple at Khajuraho was built to commemorate the military success of which Chandella ruler?
(A) Dhanga Deva
(B) Vidyadhara
(C) Paramardi Deva
(D) Yashovarman

20. The famous Bhojpur temple built by Raja Bhoja is primarily dedicated to which Hindu deity?
(A) Lord Shiva
(B) Lord Vishnu
(C) Goddess Durga
(D) Lord Surya

21. Which of the following represents the correct chronological sequence of the Paramara rulers of Malwa?
1. Sindhuraja
2. Vakpati Munja
3. Raja Bhoja
4. Siyaka II

(A) 4, 2, 1, 3
(B) 4, 1, 2, 3
(C) 2, 4, 1, 3
(D) 2, 1, 4, 3

22. According to the Navasahasankacharita and later epigraphic records, the Paramara dynasty traces its mythological origin to which of the following?
(A) A solar lineage originating from Lord Rama
(B) A sacrificial fire pit (Agnikunda) on Mount Abu
(C) A lunar lineage originating from Lord Krishna
(D) A direct descent from the Naga deities of Central India

23. Which historical biography composed by the poet Padmagupta details the exploits of the Paramara king Sindhuraja?
(A) Prithviraj Raso
(B) Vikramankadevacharita
(C) Rajatarangini
(D) Navasahasankacharita

24. The magnificent Kandariya Mahadeva Temple, considered the pinnacle of Chandella architecture, was constructed during the reign of which ruler?
(A) Dhanga Deva
(B) Yashovarman
(C) Madanavarman
(D) Vidyadhara

25. The Chandella dynasty of early medieval Madhya Pradesh claimed their origin from which mythological lineage?
(A) Suryavanshi (Solar lineage)
(B) Chandravanshi (Lunar lineage)
(C) Agnivanshi (Fire-born lineage)
(D) Nagavanshi (Serpent lineage)

26. The Rashtrakuta ruler Dantidurga is known to have performed the 'Hiranyagarbha' (golden womb) ritual in which city of present-day Madhya Pradesh?
(A) Tripuri
(B) Khajuraho
(C) Maheshwar
(D) Ujjain

27. Who was the founder of the Kalachuri dynasty of Tripuri?
(A) Kokalla I
(B) Vamaraja Deva
(C) Shankaragana
(D) Yuvrajadeva I

28. The Munjasagar Lake in Dhar was constructed by which Paramara ruler, who was also known for his patronage of poets like Padmagupta and Dhananjaya?
(A) Vakpati Munja
(B) Siyaka II
(C) Sindhuraja
(D) Raja Bhoja I

29. Which Chandella ruler is credited with formally asserting complete independence from the Gurjara-Pratiharas by issuing his own inscriptions without invoking their suzerainty?
(A) Nannuka
(B) Rahila

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(C) Dhanga Deva
(D) Kirtivarman

30. Consider the following statements regarding the literary works attributed to Raja Bhoja:
I. Saraswatikanthabharana is a treatise on Sanskrit grammar and poetics.
II. Yuktikalpataru discusses statecraft, politics, and even shipbuilding.
III. Tattvaprakasha is a text dedicated to Vaishnava philosophy and rituals.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

31. The Gujari Mahal within the Gwalior Fort complex was constructed by Man Singh Tomar for which of his queens?
(A) Rani Durgavati
(B) Mrignayani
(C) Roopmati
(D) Padmini

32. The 'Gadhaiya' coins, which were widely circulated in the Malwa and adjoining regions during the early medieval period, are characterized by:
(A) Pure gold content depicting a seated goddess
(B) Degenerate Indo-Sassanian motifs with a stylized fire altar
(C) Bilingual scripts in Sanskrit and Arabic
(D) Large silver formats featuring the king's bust

33. The Tomar dynasty of Gwalior rose to prominence following the decline of which major empire in northern India?
(A) The Gupta Empire
(B) The Delhi Sultanate (Tughlaq decline)
(C) The Gurjara-Pratihara Empire
(D) The Mughal Empire

34. What is the Odd One Out among the following Khajuraho temples based on their religious affiliation?
(A) Parsvanatha Temple
(B) Adinatha Temple
(C) Ghantai Temple
(D) Matangeshwara Temple

35. The Teli ka Mandir located in the Gwalior Fort is structurally unique in northern India primarily because:
(A) It features a Dravidian style vault (Valabhi shikhara) over a Nagara style base.
(B) It is the only temple entirely carved out of a single rock.
(C) It lacks a garbhagriha (sanctum sanctorum).
(D) It was exclusively dedicated to the worship of Buddhist deities.

36. The process of 'Rajputization' in early medieval Madhya Pradesh primarily refers to:
(A) Integrating tribal chiefs into the Kshatriya fold via Brahmanical rituals.
(B) The complete replacement of tribal populations by invading Rajput clans from the north.
(C) The enforcement of Rajput architectural styles on all existing religious monuments.
(D) The exclusive adoption of the Rajasthani language in royal courts of Central India.

37. The famous Chausath Yogini temple located at Bhedaghat was heavily patronized by which of the following dynasties?
(A) Kalachuris
(B) Paramaras
(C) Chandellas
(D) Tomars

38. The structural design of the Parliament House of India is widely believed to have been inspired by which early medieval temple in Madhya Pradesh?
(A) Kandariya Mahadeva Temple, Khajuraho
(B) Nilakantheshwar Temple, Udaypur
(C) Sas-Bahu Temple, Gwalior
(D) Chausath Yogini Temple, Mitaoli

39. The Sas-Bahu (Sahastrabahu) Temple located in the Gwalior Fort was constructed during the reign of which dynasty (often ruling as feudatories in the region)?
(A) Pratihara
(B) Tomar
(C) Kalachuri
(D) Kachchhapaghata

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40. Alha and Udal, the legendary warriors whose valor is celebrated in regional folk epics, served as generals in the army of which dynasty?
(A) Paramara
(B) Kalachuri
(C) Tomar
(D) Chandella

41. Match List I with List II and select the correct answer using the codes given below:
List I: (Architectural Monument)
P. Kandariya Mahadeva Temple
Q. Man Mandir Palace
R. Bhojpur Shiva Temple
S. Chausath Yogini Temple (Bhedaghat)
List II: (Associated Dynasty)
1. Paramara
2. Tomar
3. Kalachuri
4. Chandella
(A) P-4, Q-1, R-2, S-3
(B) P-4, Q-2, R-1, S-3
(C) P-3, Q-2, R-1, S-4
(D) P-1, Q-2, R-3, S-4

42. The formidable Gwalior Fort earned the moniker "the pearl amongst fortresses in India" or the "Gibraltar of India." Which Tomar ruler significantly fortified it and built the Man Mandir palace within?
(A) Dungar Singh
(B) Viramadeva
(C) Man Singh Tomar
(D) Vikramaditya Tomar

43. During the early medieval period in MP, the term 'Agrahara' referred to:
(A) A fortified military garrison
(B) A rent-free land grant given to Brahmanas for religious or educational purposes
(C) A royal tax imposed on merchants
(D) An irrigation canal built by the state

44. Match List I with List II and select the correct answer using the codes given below:
List I: (Literary Work)
P. Prabodhacandrodaya
Q. Karpuramanjari
R. Parijatamanjari
S. Navasahasankacharita
List II: (Author)
1. Rajasekhara
2. Padmagupta
3. Krishna Misra
4. Madana
(A) P-1, Q-3, R-2, S-4
(B) P-4, Q-2, R-3, S-1
(C) P-3, Q-4, R-1, S-2
(D) P-3, Q-1, R-4, S-2

45. The decline of the Chandella dynasty in the early 13th century was finalized by the invasion of which Delhi Sultanate general?
(A) Iltutmish
(B) Alauddin Khalji
(C) Qutbuddin Aibak
(D) Muhammad bin Tughlaq

46. Which Kalachuri ruler was known for his vast empire stretching from Kangra in the north to the Godavari in the south, earning him the title of the 'Indian Napoleon' in regional histories?
(A) Kokalla I
(B) Lakshmi Karna
(C) Yuvrajadeva I
(D) Gangeyadeva

47. The Udayeshwara (Nilakantheshwar) Temple at Udaypur, a masterpiece of the Bhumija style of architecture, was built by which Paramara ruler?
(A) Raja Bhoja
(B) Udayaditya
(C) Vakpati Munja
(D) Naravarman

48. The Chahamana (Chauhan) rulers engaged in a bitter rivalry with the Chandella dynasty in the 12th century. The famous Battle of Mahoba (1182 CE) was fought between Prithviraj Chauhan and which Chandella ruler?
(A) Vidyadhara
(B) Paramardi Deva
(C) Madanavarman
(D) Kirtivarman

49. Which of the following represents the correct chronological sequence of the historical emergence to prominence of the following dynasties?
1. Kalachuris of Tripuri
2. Gurjara-Pratiharas

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3. Tomars of Gwalior
4. Chandellas of Jejakabhukti

(A) 2, 4, 1, 3
(B) 2, 1, 4, 3
(C) 1, 2, 4, 3
(D) 4, 2, 1, 3

50. Consider the following statements regarding the economic conditions under the early medieval dynasties of MP:

I. There was a notable decline in long-distance inter-regional trade compared to the Gupta period.
II. Society saw the emergence of a closed village economy with self-sufficient units.
III. Local merchant guilds known as Shrenis continued to play a role in local commerce.
IV. Gold coinage was highly standardized and mass-produced by all minor rulers.
V. Barter system and cowry shells became increasingly common for daily transactions.

Which of the above statement(s) is/are incorrect?
(A) I and II only
(B) III and V only
(C) IV only
(D) II, IV, and V only

51. Which of the following Kalachuri kings of Tripuri introduced the famous 'Seated Goddess' (Lakshmi) type of gold coins, which later became a model for other North Indian dynasties?
(A) Kokalla I
(B) Lakshmi Karna
(C) Yuvrajadeva II
(D) Gangeyadeva

52. Consider the following statements regarding the musical contributions of Man Singh Tomar:

I. He patronized the evolution and refinement of the Dhrupad style of classical music.
II. He authored a significant treatise on music called Man Kautuhal.
III. His court was graced by renowned musicians, including Baiju Bawra.
IV. He banned the singing of regional folk songs in his court to strictly enforce classical music.

Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) I, III, and IV only
(C) II, III, and IV only
(D) I, II, III, and IV

53. Identify the incorrect statement concerning the temple building traditions of early medieval dynasties in Madhya Pradesh.
(A) The Paramara temples typically feature the Bhumija style of shikhara.
(B) The Chandella temples at Khajuraho are constructed in the Panchayatana layout.
(C) The Kalachuri temples are characterized by the exclusive use of local white marble.
(D) Early medieval temples in the region generally avoided the use of mortar, relying on dry masonry.

54. Which queen of the Kalachuri dynasty is historically famous for issuing the Bhedaghat inscription and constructing a Shiva temple alongside a matha (monastery) for Pasupata ascetics?
(A) Queen Gosal Devi
(B) Queen Nohala
(C) Queen Alhanadevi
(D) Queen Kumaradevi

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55. Which Chandella ruler commissioned the play 'Prabodhacandrodaya', an allegorical Sanskrit drama highlighting Vedantic philosophy?
(A) Kirtivarman
(B) Vidyadhara
(C) Madanavarman
(D) Dhanga Deva

56. Who among the following is recognized as the founder of the Tomar dynasty of Gwalior in the late 14th century?
(A) Viramadeva
(B) Dungar Singh
(C) Kirtisingh
(D) Man Singh Tomar

57. The Kalachuri era, prominently used in the epigraphs of the dynasty, begins from which of the following years?
(A) 248-249 CE
(B) 57 BCE
(C) 78 CE
(D) 319-320 CE

58. The early medieval temples of Madhya Pradesh predominantly follow which fundamental architectural style?
(A) Nagara
(B) Dravida
(C) Vesara
(D) Kalinga

59. Consider the following statements regarding the religious conditions under the early medieval dynasties of MP:
I. Shaivism was the most dominant royal cult among the Kalachuris and Paramaras.
II. Jainism received significant patronage, evident in the temples at Khajuraho and Gwalior fort.
III. Buddhism experienced a major revival and became the state religion of the Chandellas.
IV. The Mattamayura sect of Shaiva ascetics exerted considerable influence on Kalachuri rulers.
V. Religious syncretism was common, with rulers donating to multiple faiths.
Which of the above statement(s) is/are correct?
(A) I, II, III, and V
(B) II, III, IV, and V
(C) I, II, IV, and V
(D) I, III, IV, and V

60. Copper plate inscriptions from the early medieval period in Madhya Pradesh were predominantly issued for which of the following purposes?
(A) Recording trade agreements with foreign merchants
(B) Documenting land grants to Brahmanas and temples
(C) Outlining the penal code of the dynasty
(D) Declaring the exact astronomical positions of stars

61. The famous poet Rajasekhara, who authored Karpuramanjari and Kavyamimamsa, resided in the court of which dynasty that held significant sway over northern MP?
(A) Paramara
(B) Kalachuri
(C) Gurjara-Pratihara
(D) Chandella

62. The following question consists of two statements, one labeled as Assertion (A) and the other as Reason (R). Examine these two statements carefully and select the correct answer.
Assertion (A): The early medieval period in Madhya Pradesh witnessed a significant decline in the centralized collection of land revenue.
Reason (R): The widespread practice of granting land (Agrahara and Brahmadeya) transferred revenue and administrative rights to the grantees.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

63. Which Tomar ruler is recognized for commissioning a series of magnificent colossal Jain Tirthankara rock-cut sculptures on the cliffs of Gwalior Fort?
(A) Dungar Singh
(B) Man Singh Tomar
(C) Kirtisingh
(D) Vikramaditya

64. Match List I with List II and select the correct answer using the codes given below:
List I: (Ruler)
P. Mihira Bhoja
Q. Vidyadhara
R. Gangeyadeva
S. Raja Bhoja
List II: (Title/Epithet)
1. Kaviraja
2. Adivaraha
3. Vikramaditya
4. Defender against Mahmud Ghazni
(A) P-4, Q-2, R-1, S-3
(B) P-2, Q-3, R-4, S-1
(C) P-2, Q-4, R-3, S-1
(D) P-1, Q-4, R-3, S-2

65. Consider the following statements regarding the military campaigns of Raja Bhoja of the Paramara dynasty:
I. He successfully campaigned against the Chalukyas of Kalyani in his early reign.
II. He annexed the entire Gangetic plain up to

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Bengal.
III. He engaged in prolonged conflicts with the Kalachuri ruler Gangeyadeva and defeated him.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) I and III only
(C) II and III only
(D) I, II, and III

66. Which dynasty built the prominent Kakanmath temple located at Sihoniya in the Morena district?
(A) Kachchhapaghata
(B) Gurjara-Pratihara
(C) Tomar
(D) Kalachuri

67. The Chandella rulers developed extensive water management systems in their arid territory. Which of the following lakes is NOT attributed to Chandella patronage?
(A) Rahila Sagar
(B) Kirat Sagar
(C) Munjasagar
(D) Madan Sagar

68. The prominent architectural legacy of the early medieval period visible in MP today heavily features the 'Panchayatana' style. What does this term imply?
(A) A temple built on a five-tiered pyramidal base
(B) A main shrine surrounded by four subsidiary shrines
(C) A temple featuring five distinct domes
(D) A structure housing five different deities in a single sanctum

69. Which of the following works does NOT belong to the corpus of Sanskrit literature produced or patronized during the Paramara period?
(A) Malatimadhava
(B) Saraswatikanthabharana
(C) Navasahasankacharita
(D) Parijatamanjari

70. During the early medieval period, the expansion of the agrarian economy in Madhya Pradesh was heavily facilitated by the introduction of the 'Arghatta', which refers to:
(A) A new type of high-yielding wheat seed variant
(B) An iron-tipped heavy plow for tilling tough soil
(C) A Persian wheel mechanism for irrigation water
(D) A sophisticated system of three-year crop rotation

71. Consider the following statements regarding the Kalachuris of Tripuri:
I. They widely used the Kalachuri-Chedi era in their inscriptions.
II. Their most famous king, Lakshmi Karna, defeated the Paramara king Bhoja in alliance with the Chalukyas of Gujarat.
III. They built the famous Kandariya Mahadeva temple.
IV. Their kingdom ultimately fragmented and was absorbed by the Gond and Baghela kingdoms.
Which of the above statement(s) is/are correct?
(A) I, II, and IV only
(B) I, II, and III only
(C) II, III, and IV only
(D) I, III, and IV only

72. The Tomar dynasty of Gwalior finally met its end and was absorbed into the expanding empire of which ruler in the early 16th century?
(A) Babur
(B) Ibrahim Lodi
(C) Sher Shah Suri
(D) Akbar

73. Which of the following factors is considered the primary cause for the proliferation of numerous sub-castes (like Kayasthas) during the early medieval period in MP?
(A) Intermarriage between invading Turks and local populations
(B) The total abolition of the Varna system by minor kings
(C) The mass conversion of tribes to the Buddhist faith
(D) More complex administration and formal record-keeping

74. Which prominent Chandella king is recorded to have voluntarily ended his life by attaining

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'Jal Samadhi' at the sacred confluence in Prayag after living for more than a hundred years?
(A) Yashovarman
(B) Vidyadhara
(C) Dhanga Deva
(D) Kirtivarman

75. The Rashtrakuta king Krishna III invaded Malwa and Central India in the 10th century. Which Paramara ruler faced his campaign?
(A) Vakpati Munja
(B) Sindhuraja
(C) Upendra
(D) Siyaka II

76. Identify the correct statement regarding the sculpture schools of early medieval MP.
(A) Sculptors exclusively utilized white marble imported from the Rajasthan region.
(B) Khajuraho sculptures are renowned for their total lack of spiritual themes.
(C) The creation of colossal, monolithic statues was entirely absent in this period.
(D) The sculptures often exhibit a graceful three-bended (tribhanga) posture.

77. Which Chandella ruler commissioned the excavation of the Madan Sagar lake and the construction of temples in Mahoba?
(A) Vidyadhara
(B) Kirtivarman
(C) Paramardi Deva
(D) Madanavarman

78. The Gurjara-Pratihara ruler Nagabhata II is recorded to have captured which strategic fort in Madhya Pradesh from the Rashtrakutas?
(A) Asirgarh
(B) Mandu
(C) Raisen
(D) Gwalior

79. The Chahamana (Chauhan) presence in Madhya Pradesh, though peripheral, is attested by inscriptions found primarily in which region?
(A) Nimar region
(B) Gwalior-Chambal (Morena) region
(C) Mahakoshal region
(D) Malwa plateau (Ujjain)

80. Which of the following temples at Khajuraho is NOT associated with the Shaiva tradition?
(A) Kandariya Mahadeva Temple
(B) Vishvanatha Temple
(C) Matangeshwara Temple
(D) Chaturbhuj Temple

81. The 'Bhumija' style of temple architecture, characterized by a star-shaped plan and miniature spires radiating upward, originated under the patronage of which dynasty?
(A) Chandella
(B) Kalachuri
(C) Paramara
(D) Tomar

82. In early medieval MP, the term 'Samanta' denoted:
(A) A feudatory chieftain or vassal under the central king
(B) A bonded agricultural laborer
(C) A regional merchant guild
(D) The supreme priest of the royal temple

83. The Khajuraho Group of Monuments was inscribed as a UNESCO World Heritage Site in which year?
(A) 1983
(B) 1986
(C) 1989
(D) 1993

84. The capital of the Kalachuris, Tripuri, is historically contiguous with the modern-day village of:
(A) Eran
(B) Vidisha
(C) Tewar
(D) Pawaya

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85. The Kalachuris of Tripuri belonged to which ancient lineage, as claimed in their inscriptions?
(A) Ikshvaku lineage
(B) Yadava lineage
(C) Haihaya lineage
(D) Maurya lineage

86. The defeat of the Paramara dynasty and the subsequent integration of the Malwa region into the Delhi Sultanate was executed by Ain-ul-Mulk Multani, a general of which Sultan?

(A) Qutbuddin Aibak
(B) Alauddin Khalji
(C) Balban
(D) Firuz Shah Tughlaq

87. The famous Matangeshwara temple at Khajuraho is unique among the Khajuraho group primarily because:
(A) It is the only temple built entirely of granite.
(B) Active worship has continued there since its origin.
(C) It lacks any sculptural ornamentation on its exterior walls.
(D) It is dedicated exclusively to a Jain Tirthankara deity.

88. The historical text 'Vikramankadevacharita' by Bilhana mentions his visit to the court of which dynasty in Madhya Pradesh during his travels?
(A) Paramaras of Malwa
(B) Kalachuris of Tripuri
(C) Chandellas of Jejakabhukti
(D) Tomars of Gwalior

89. The Paramara ruler Sindhuraja assumed which of the following titles to signify his valor?
(A) Adivaraha
(B) Kumaranarayana
(C) Kalanjradhipati
(D) Kavyamimamsaka

90. Identify the correct pair representing an early medieval dynasty and its primary script used in epigraphs in Madhya Pradesh.
(A) Chandellas - Nagari script
(B) Paramaras - Brahmi script
(C) Kalachuris - Kharosthi script
(D) Tomars - Sharada script

91. The copper plate inscriptions of the Chandellas, such as those found at Semra and Mahoba, primarily record:
(A) Architectural blueprints of the Khajuraho temples
(B) Royal genealogies and extensive land grants
(C) Tax rates for agricultural goods
(D) Astrological predictions for the kingdom

92. Which Kalachuri ruler founded the city of Karnavati, situated near present-day Jabalpur?
(A) Yuvrajadeva I
(B) Gangeyadeva
(C) Lakshmi Karna
(D) Kokalla II

93. Identify the incorrect pair of a dynasty and its major decline factor.
(A) Paramaras - Invasions by the Delhi Sultanate (Alauddin Khalji)
(B) Chandellas - Defeat by Qutbuddin Aibak and internal fragmentation
(C) Gurjara-Pratiharas - Complete annihilation by the Mughal Empire
(D) Tomars of Gwalior - Absorption by the Lodi dynasty

94. What is the most appropriate description of the religious policy of Raja Bhoja of the Paramara dynasty?
(A) He was an orthodox Shaivite who actively persecuted Jainism and Buddhism.
(B) He was a devout Vaishnavite who only permitted the construction of Vishnu temples.
(C) He was a tolerant Shaivite who also patronized other various faiths.
(D) He converted to Jainism in his later years and renounced the practice of war.

95. In the context of early medieval trade in Madhya Pradesh, the term 'Haat' refers to:
(A) A foreign trading port
(B) A periodic local market facilitating rural exchange
(C) A royal toll tax
(D) A guild of long-distance caravan traders

96. Which of the following temples is recognized as the largest and most ornate of the Western Group of temples at Khajuraho?
(A) Lakshmana Temple
(B) Kandariya Mahadeva Temple
(C) Vishvanatha Temple
(D) Chitragupta Temple

97. The famous poet and playwright Bhavabhuti, though slightly predating the peak of these medieval dynasties, was historically associated with the court of Yashovarman of Kannauj. His works heavily influenced the Sanskrit traditions of which subsequent MP dynasty?
(A) The Vakatakas
(B) The Sungas
(C) The Satavahanas

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(D) The Gurjara-Pratiharas

98. The Jain temples situated within the Khajuraho complex, such as the Parsvanatha temple, primarily belong to which sect of Jainism?
(A) Digambara
(B) Shvetambara
(C) Sthanakavasi
(D) Terapanthi

99. The term 'Jejakabhukti' translates to the 'province of Jejaka'. Who was Jejaka?
(A) A prominent Brahmana who received the first land grant in the region
(B) An early Chandella ruler, also known as Jayashakti
(C) A mythical deity worshipped by the tribal populations
(D) A Rashtrakuta general who founded the city of Mahoba

100. The early medieval state structure in Madhya Pradesh is widely characterized by modern historians as:
(A) A highly centralized absolute monarchy
(B) A proto-democratic republic
(C) A decentralized feudalistic (Samanta) system
(D) A theocratic state governed entirely by priests

101. Which early medieval ruler from Madhya Pradesh region is credited with the saying "Adya Dhara Nira-dhara, Niralamba Saraswati" (Today Dhara is without support, and Goddess Saraswati is without a prop) upon his death?
(A) Raja Bhoja Paramara
(B) Vidyadhara Chandella
(C) Gangeyadeva Kalachuri
(D) Man Singh Tomar

102. Which of the following represents the correct chronological sequence of the following Chandella rulers?
1. Vidyadhara
2. Nannuka
3. Dhanga Deva
4. Yashovarman

(A) 2, 4, 3, 1
(B) 2, 3, 4, 1
(C) 4, 2, 1, 3
(D) 2, 4, 1, 3

103. The overarching legacy of the early medieval dynasties in Madhya Pradesh is most visibly observed today in their:
(A) Extensive networks of metallic roads
(B) Monumental temple architecture and diverse sculptural art
(C) Surviving administrative legal codes
(D) Massive maritime trading ports

104. The Paramara capital of Dhara was extensively plundered during the 11th century by the armies of which alliance?
(A) Rashtrakutas and Cholas
(B) Chandellas and Tomars
(C) Chauhans and Gahadavalas
(D) Chalukyas of Gujarat and Kalachuris of Tripuri

105. The 'Bhoj Shala' in Dhar contains inscriptions of dramatic works composed by Madana, a royal preceptor. What is the name of this celebrated play?
(A) Karpuramanjari
(B) Malvikagnimitram
(C) Parijatamanjari
(D) Uttararamacarita

106. The idol of Vagdevi (Saraswati), originally enshrined in the Bhoj Shala by Raja Bhoja, is currently located in which of the following museums?
(A) National Museum, New Delhi
(B) British Museum, London
(C) State Museum, Bhopal
(D) Louvre Museum, Paris

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107. During the reign of the Gurjara-Pratiharas, the term 'Mandala' referred to:
(A) An administrative unit comparable to a modern district
(B) A guild of artisans
(C) A circular temple structure
(D) A specific tax on agricultural produce

108. Which prominent literary figure authored 'Kirti Lata' and 'Kirti Pataka', works that highlight the late medieval transition period in the regions bordering early medieval Madhya Pradesh?
(A) Vidyapati
(B) Bilhana
(C) Kalhana
(D) Chand Bardai

109. Match List I with List II and select the correct answer using the codes given below:
List I: (Term)
P. Mahasandhivigrahika
Q. Dandapashika
R. Bhukti
S. Uparika
List II: (Meaning in Early Medieval Administration)
1. Provincial Governor
2. Minister of Peace and War
3. Police or judicial officer
4. A territorial division or province
(A) P-3, Q-2, R-1, S-4
(B) P-2, Q-4, R-3, S-1
(C) P-1, Q-2, R-4, S-3
(D) P-2, Q-3, R-4, S-1

110. Consider the following statements regarding the Tomars of Gwalior:
I. They claimed descent from the legendary Pandava prince Arjuna.
II. Their rule provided a buffer against the immediate expansion of the Malwa Sultanate.
III. Man Singh Tomar fought aggressively against Sikandar Lodi.
IV. The dynasty was known for its secular patronage, including the employment of Muslim architects.
V. They successfully conquered the Paramara capital of Mandu.
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, II, III, and IV
(D) II, IV, and V only

111. In the context of early medieval Madhya Pradesh, which regional identity was solidly forged under the continuous rule of the Paramaras?
(A) Bundelkhand
(B) Baghelkhand
(C) Mahakoshal
(D) Malwa

112. Which of the following best describes the structural form of the Chaunsath Yogini temples found in Madhya Pradesh (e.g., Bhedaghat and Mitaoli)?
(A) Pyramidal towers with a square sanctum
(B) Circular, hypaethral (open-air) structures with multiple peripheral shrines
(C) Star-shaped platforms with an enclosed central dome
(D) Rock-cut cave temples with apsidal plans

113. Which of the following Kalachuri queens is noted for her immense political influence, effectively ruling jointly with her husband King Karna?
(A) Queen Hira Devi
(B) Queen Kuntala
(C) Queen Avalladevi
(D) Queen Didda

114. Consider the following statements regarding Chandella coinage:
Statement I: Chandella king Madanavarman issued a large number of gold, silver, and copper coins.
Statement II: His gold coins prominently featured the 'Seated Goddess' motif, adopted from the Kalachuris.
(A) Both Statement I and Statement II are correct
(B) Both Statement I and Statement II are incorrect
(C) Statement I is correct but Statement II is incorrect
(D) Statement I is incorrect but Statement II is correct

115. Which of the following works provides significant insights into the political history and conflicts of the Chauhans, occasionally touching upon their incursions into the northern borders of Madhya Pradesh?
(A) Rajatarangini
(B) Gita Govinda
(C) Amuktamalyada
(D) Prithviraj Raso

116. The Chandella king Vidyadhara is noted for having assassinated which Gurjara-Pratihara ruler for surrendering to Mahmud of Ghazni without a fight?
(A) Trilochanapala
(B) Mahendrapala
(C) Mahipala
(D) Rajyapala

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117. Which of the following best explains why the Kalachuri power rapidly declined after the reign of Lakshmi Karna?
(A) The sudden shift of the capital city from Tripuri to Varanasi in the north.
(B) A devastating regional famine that depopulated the entire Mahakoshal region.
(C) The immediate and total annexation of their territory by the Mughal Empire.
(D) Internal succession struggles and simultaneous attacks from neighboring powers.

118. Which of the following represents the correct chronological order of the construction of these historical monuments in Madhya Pradesh?
1. Kandariya Mahadeva Temple, Khajuraho
2. Gujari Mahal, Gwalior Fort
3. Dashavatara Temple, Deogarh
4. Bhojpur Shiva Temple
(A) 3, 1, 4, 2
(B) 1, 3, 4, 2
(C) 3, 4, 1, 2
(D) 4, 1, 3, 2

119. Which Paramara king was taken captive by the Chalukya ruler Someshvara I, forcing the Paramaras to temporarily abandon their capital Dhara?
(A) Jayasimha I
(B) Sindhuraja
(C) Raja Bhoja
(D) Udayaditya

120. Which of the following is considered a negative consequence of the widespread issuance of land grants by early medieval MP dynasties?
(A) It undermined the central authority and fragmented state revenue.
(B) It led to the expansion of agriculture into forested areas.
(C) It encouraged the migration of educated Brahmanas to rural areas.
(D) It promoted the construction of local temples and irrigation works.

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ANSWERS

1. (D) Ujjain
The Paramara dynasty initially established its political base in Ujjain. This city served as a vital center for administration and culture during the early stages of their rule. It was only later, under the reign of rulers like Raja Bhoja, that the capital was shifted to Dhar to better manage their expanding territories and secure their sovereign authority.

2. (C) It was historically known as Jejakabhukti, named after the ruler Jayashakti.
The region governed by the Chandella dynasty was historically identified as Jejakabhukti. This nomenclature originated from the ruler Jayashakti, who was also known by the name Jejaka. This territory corresponds to the modern-day Bundelkhand region. Historical epigraphs and copper plates consistently use this specific name to define the extent of their sovereign authority throughout the early medieval period.

3. (C) The Bateshwar temple complex in Morena
The Bateshwar temple complex in Morena represents a magnificent collection of nearly two hundred sandstone temples. These structures were built during the Gurjara-Pratihara period between the eighth and tenth centuries. They demonstrate the early Nagara style of architecture. The site highlights the artistic patronage and religious devotion of this influential North Indian dynasty in the northern Madhya Pradesh region.

4. (A) Kokalla I, Gangeyadeva, Lakshmi Karna, Vijayasimha
The Kalachuri dynasty of Tripuri followed a distinct chronological progression of powerful monarchs. Kokalla I founded the dynasty's greatness in the ninth century. He was followed by Gangeyadeva, who consolidated power. Lakshmi Karna, known as the Indian Napoleon, marked the zenith of their influence. Finally, Vijayasimha ruled during the later, declining phase of the dynasty before its eventual total dissolution.

5. (B) Architecture and town planning
Raja Bhoja was a prolific polymath who authored several significant treatises. His work Samaranganasutradhara is a comprehensive Sanskrit text focusing on civil engineering and classical architecture. It provides detailed guidelines on town planning, temple construction, and house designs. The text also includes fascinating descriptions of mechanical devices or machines, reflecting the advanced scientific knowledge prevalent during the eleventh century Malwa.

6. (B) Officer in charge of land records and measurement
In the administrative framework of the Kalachuri rulers, the Mahapramatara held a vital position. This official was responsible for the systematic maintenance of land records and the accurate measurement of agricultural territory. Such roles were essential for determining revenue assessments and managing land grants. This highlights the sophisticated bureaucratic structure employed to ensure economic stability and agricultural productivity across the kingdom.

7. (B) The Gurjara-Pratiharas
Following the fragmentation of the Gupta Empire and the subsequent Harsha era, the Gurjara-Pratiharas emerged as a dominant power in Northern India. They established control over the Malwa region, using it as a strategic base during the tripartite struggle. The Paramaras initially served as feudatories of the Rashtrakutas before asserting independence as the central authority of the Rashtrakutas began to crumble.

8. (B) The Chalukyas of Gujarat and the Kalachuris of Tripuri
The power of the Paramara dynasty faced a severe crisis during the mid-eleventh century. A formidable alliance was formed between Bhima I of the Gujarat Chalukyas and Lakshmi Karna of the Tripuri Kalachuris. This dual invasion led to the sacking of the capital, Dhar, and the death of Raja Bhoja. This coordinated military strike

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significantly weakened the central authority of Malwa.

9. (A) Both A and R are true and R is the correct explanation of A.
The Khajuraho temples are world-renowned for their intricate and expressive erotic sculptures. These carvings reflect the socio-religious environment of the Chandella period, which was deeply influenced by Tantric practices. The Kapalika and Kaula sects believed that the union of physical and spiritual realms led to ultimate liberation. Therefore, these artistic depictions were considered symbolic representations of complex theological concepts.

10. (A) Both Statement I and Statement II are correct
Siyaka II was a pivotal figure in the history of the Paramara dynasty. He launched a daring military campaign against the Rashtrakuta king Khottiga and successfully plundered their capital, Manyakheta. This decisive victory effectively ended the tributary status of the Paramaras. It allowed them to emerge as a fully sovereign power in the Malwa region, free from traditional Rashtrakuta dominance.

11. (D) Vikramaditya
Gangeyadeva was an ambitious Kalachuri monarch who sought to restore the lost glory of his house. After achieving significant military successes across Northern India and the Deccan, he assumed the prestigious title of Vikramaditya. This title was traditionally associated with great Indian emperors and symbolized his supreme status. His reign marked a period of cultural flourishing and re-establishment of political authority.

12. (C) Gurjara-Pratiharas, Rashtrakutas, and Palas
The tripartite struggle was a prolonged conflict for the control of Kannauj, the symbolic center of North Indian sovereignty. The three major contenders were the Gurjara-Pratiharas of the northwest, the Rashtrakutas of the Deccan, and the Palas of Bengal. This centuries-long rivalry significantly shaped the political boundaries of Madhya Pradesh, as armies frequently crossed its plains to reach the heartland.

13. (A) Nannuka
Nannuka is traditionally recognized as the historical founder of the Chandella dynasty in the ninth century. He established the family's rule in the region of Jejakabhukti, which later became Bundelkhand. Although he initially ruled as a small-scale chieftain or feudatory, his leadership laid the essential foundation for the subsequent rise of his descendants into a major imperial power in India.

14. (C) It currently houses the original Vagdevi sculpture carved during Bhoja's reign.
The Bhoj Shala in Dhar was established as a premier center for Sanskrit learning and worship by Raja Bhoja. While the site was dedicated to Vagdevi, the goddess of wisdom, the original sculpture is no longer present at the location. It was removed during the colonial period and is currently housed in the British Museum in London. This is a fact.

15. (D) Jabalpur
Tripuri served as the prestigious capital of the Kalachuri dynasty for several centuries. Historically, this site is located near the modern-day city of Jabalpur in Madhya Pradesh. The ruins and inscriptions found in the nearby village of Tewar confirm its identity as the ancient political center. The region's proximity to the Narmada River made it a strategic hub for trade and administration.

16. (A) Mihira Bhoja
The Gwalior Inscription is a crucial epigraphic record belonging to the Gurjara-Pratihara emperor Mihira Bhoja. This document provides a detailed genealogy of the dynasty and highlights his extensive military achievements. It serves as a primary source for understanding the expansion of Pratihara power over Central India. The inscription also emphasizes the king's devotion to the deity Vishnu in his Varaha avatar.

17. (A) Vidyadhara
Vidyadhara is celebrated as one of the most powerful Chandella monarchs. He was the only Indian ruler to successfully resist the determined invasions of Mahmud of Ghazni. After a series of tactical standoffs and sieges at Gwalior and Kalinjar, Mahmud realized the difficulty of defeating Vidyadhara. Consequently, a peace

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treaty was established, and the invader retreated without capturing the territory.

18. (A) P-3, Q-4, R-1, S-2
Early medieval Madhya Pradesh was divided among several influential dynasties. The Paramaras established their capital at Dhar (Dhara), which became a hub of learning. The Chandellas are synonymous with Khajuraho, where they built magnificent temples. The Kalachuris ruled from Tripuri near Jabalpur, focusing on the Mahakoshal region. Finally, the Tomars rose to prominence later, making the Gwalior Fort their political seat.

19. (D) Yashovarman
The Lakshmana Temple at Khajuraho was commissioned by the Chandella ruler Yashovarman, also known as Lakshavarman. This grand structure was built to mark his rising power and his successful campaigns against regional rivals. It was dedicated to Vaikuntha Vishnu and serves as one of the earliest and most complete examples of the Khajuraho style. The temple symbolizes the dynasty's transition.

20. (A) Lord Shiva
The Bhojpur Shiva Temple, often referred to as the Somnath of the North, was built by Raja Bhoja in the eleventh century. The temple is dedicated to Lord Shiva and houses one of the largest monolithic lingams in India. Although the structure remains unfinished, its massive stone blocks and architectural blueprints carved on nearby rocks reveal the grand vision of its creator.

21. (A) 4, 2, 1, 3
The Paramara dynasty of Malwa reached its peak through a succession of notable rulers. Siyaka II first established independence from the Rashtrakutas. He was followed by his son Vakpati Munja, a great warrior and poet. After Munja's death, his brother Sindhuraja took the throne and expanded the kingdom. Finally, Sindhuraja's son, the legendary Raja Bhoja, ascended, marking the golden age.

22. (B) A sacrificial fire pit (Agnikunda) on Mount Abu
The Paramara dynasty is traditionally categorized among the Agnivanshi Rajput clans. According to the Navasahasankacharita and various inscriptions, the progenitor of the clan was created from a sacrificial fire pit (Agnikunda) on Mount Abu. This ritual was reportedly performed by Sage Vashistha to protect the earth. This mythological origin story was widely used to legitimate their prestigious Kshatriya status.

23. (D) Navasahasankacharita
The Navasahasankacharita is a significant historical biography written by the court poet Padmagupta. This Sanskrit work celebrates the exploits and romantic adventures of the Paramara king Sindhuraja, who assumed the title Navasahasanka. It provides valuable insights into the military campaigns and courtly life of the late tenth century. The poem blends historical facts with mythological elements to glorify the monarch.

24. (D) Vidyadhara
The Kandariya Mahadeva Temple is the largest and most architecturally advanced temple in the Khajuraho complex. It was constructed during the reign of King Vidyadhara in the early eleventh century. The temple represents the zenith of Chandella craftsmanship, featuring a towering shikhara that mimics the peaks of the Himalayas. Its intricate carvings and soaring verticality make it a masterpiece of art.

25. (B) Chandravanshi (Lunar lineage)
The Chandella dynasty claimed their descent from the Chandravanshi or Lunar lineage of the Kshatriyas. According to regional legends, they were the descendants of the Moon god, Chandra, and Hemavati. This claim to prestigious mythological ancestry was a common practice among early medieval dynasties to solidify their social standing and political legitimacy within the hierarchical framework of the caste system.

26. (D) Ujjain
Dantidurga, the founder of the Rashtrakuta Empire, performed the sacred Hiranyagarbha ritual in Ujjain. This event followed his successful military campaigns against the Gurjara-Pratiharas and other regional powers. The ritual was intended to symbolize his rebirth into the Kshatriya fold and to proclaim his imperial status. Ujjain's religious importance made it the ideal location for such a profile ceremony.

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27. (A) Kokalla I
Kokalla I is recognized as the founder of the Kalachuri dynasty of Tripuri. Although earlier Kalachuri branches existed, it was Kokalla I who established the dynasty's seat at Tripuri and initiated its rise to power in the ninth century. He formed strategic matrimonial alliances with the Rashtrakutas and the Chandellas. These connections helped him consolidate his influence over the Mahakoshal region.

28. (A) Vakpati Munja
The Munjasagar Lake in Dhar was commissioned by the Paramara king Vakpati Munja. Munja was not only a formidable military leader but also a great patron of arts and literature. He encouraged renowned poets like Padmagupta and Dhananjaya in his court. The construction of large reservoirs like Munjasagar demonstrated the dynasty's commitment to public welfare and their understanding of irrigation.

29. (C) Dhanga Deva
Dhanga Deva was the first truly independent sovereign of the Chandella dynasty. He formally discarded the suzerainty of the Gurjara-Pratiharas by issuing inscriptions that did not mention their names. During his long and illustrious reign, the Chandella kingdom expanded significantly, reaching as far as the Yamuna River. He was also a prolific builder, commissioning some of the famous Khajuraho temples.

30. (A) I and II only
Raja Bhoja was a renowned scholar-king credited with numerous literary works. Saraswatikanthabharana is his famous treatise on Sanskrit grammar and poetics. Yuktikalpataru is another significant work that covers diverse topics, including statecraft and shipbuilding. However, Tattvaprakasha is actually a Shaiva philosophical text, not a Vaishnava one. Therefore, only the first two statements accurately reflect his specific intellectual literary contributions.

31. (B) Mrignayani
The Gujari Mahal within the Gwalior Fort was built by Raja Man Singh Tomar in the fifteenth century. It was constructed as a special palace for his favorite queen, Mrignayani, who belonged to the Gurjar community. According to legend, she agreed to marry the king on the condition that he provide a separate palace with a constant water supply.

32. (B) Degenerate Indo-Sassanian motifs with a stylized fire altar
Gadhaiya coins were a common form of currency in early medieval Malwa and Gujarat. These coins were based on earlier Indo-Sassanian designs but became increasingly stylized and abstract over time. The original image of a royal bust and a fire altar evolved into simple geometric dots and lines. Despite their crude appearance, they were widely used across Central India.

33. (B) The Delhi Sultanate (Tughlaq decline)
The Tomar dynasty of Gwalior rose to prominence during the late fourteenth century. Their emergence was facilitated by the weakening of the Delhi Sultanate following Timur's invasion and the subsequent decline of the Tughlaq dynasty. Taking advantage of the political vacuum in Northern India, local chieftains like Viramadeva established an independent kingdom centered at Gwalior, which became a cultural power.

34. (D) Matangeshwara Temple
The Khajuraho temples are categorized based on their religious affiliations. The Parsvanatha, Adinatha, and Ghantai temples are all dedicated to Jain Tirthankaras and are part of the Eastern Group. In contrast, the Matangeshwara Temple is a Shaiva temple dedicated to Lord Shiva. It is also distinguished by being the only temple in the complex where active religious worship has continued.

35. (A) It features a Dravidian style vault (Valabhi shikhara) over a Nagara style base.
The Teli ka Mandir in Gwalior Fort is an architectural anomaly in Northern India. It uniquely combines different regional styles, featuring a soaring Valabhi shikhara, which is a rectangular vaulted roof typical of Dravidian architecture. This fusion reflects the dynamic exchange of artistic ideas between Northern and Southern India during the Gurjara-Pratihara period in the ninth century.

36. (A) Integrating tribal chiefs into the Kshatriya fold via Brahmanical rituals.
Rajputization was a significant social and political process in early medieval Central

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India. It involved the integration of local tribal leaders and powerful chieftains into the Hindu Kshatriya hierarchy. This was achieved through the performance of Brahmanical rituals and the creation of prestigious genealogies. This process allowed emerging ruling families to gain social legitimacy and consolidate their regional authority.

37. (A) Kalachuris
The Chausath Yogini temple at Bhedaghat, located near Jabalpur, was heavily patronized by the Kalachuri dynasty of Tripuri. This circular, open-air temple houses numerous shrines dedicated to the sixty-four yoginis and Lord Shiva. Inscriptions found at the site mention Kalachuri queens like Alhanadevi, who made significant contributions to the temple and monastery. It remains a key monument of the tradition.

38. (D) Chausath Yogini Temple, Mitaoli
The Chausath Yogini Temple at Mitaoli, situated in the Morena district, is widely believed to have influenced the design of the Indian Parliament House. The temple features a unique circular plan with sixty-four peripheral shrines and a central sanctum dedicated to Lord Shiva. Built by the Kachchhapaghata dynasty in the eleventh century, its striking architectural layout resembles the modern landmark.

39. (D) Kachchhapaghata
The Sahastrabahu Temple, popularly known as the Sas-Bahu Temple, was constructed in the Gwalior Fort during the late eleventh century. It was built under the patronage of the Kachchhapaghata dynasty, who ruled the region as feudatories. The temple is dedicated to Lord Vishnu and is renowned for its intricate carvings and multi-storeyed structure, representing the refined artistic style of the era.

40. (D) Chandella
Alha and Udal were legendary brother-warriors who served as generals under the Chandella king Paramardi Deva. Their heroic exploits and fierce resistance against the forces of Prithviraj Chauhan are immortalized in the 'Alha-Khand', a famous folk epic. They represent the martial spirit of the Chandella era and remain iconic figures in the local oral traditions of Northern and Central India.

41. (B) P-4, Q-2, R-1, S-3
Various dynasties left distinct architectural footprints across Madhya Pradesh. The Chandellas were responsible for the grand Kandariya Mahadeva Temple at Khajuraho. The Tomars, specifically Man Singh, built the ornate Man Mandir Palace in Gwalior. The Paramaras, under Raja Bhoja, constructed the massive Shiva Temple at Bhojpur. Finally, the Kalachuris were the primary patrons of the circular Chausath Yogini Temple at Bhedaghat.

42. (C) Man Singh Tomar
Raja Man Singh Tomar is the most celebrated ruler of the Tomar dynasty. He significantly fortified the Gwalior Fort and commissioned the magnificent Man Mandir Palace, famous for its colorful tile work and intricate carvings. His reign was a golden period for Gwalior, marked by military resilience and a profound flourishing of music and architecture. He turned the fort into a center.

43. (B) A rent-free land grant given to Brahmanas for religious or educational purposes
In early medieval Indian administration, an 'Agrahara' was a specific type of land grant given to Brahmanas or religious institutions. These grants were typically perpetual and exempt from royal taxes. The primary objective was to support educational and religious activities and to encourage the settlement of learned communities in rural areas. This practice played a role in agricultural frontiers.

44. (D) P-3, Q-1, R-4, S-2
The early medieval period saw a rich output of Sanskrit literature. Krishna Misra composed 'Prabodhacandrodaya' at the Chandella court. Rajasekhara, a poet of the Gurjara-Pratihara era, wrote the play 'Karpuramanjari'. Madana, a royal preceptor of the Paramaras, authored 'Parijatamanjari'. Lastly, Padmagupta wrote 'Navasahasankacharita', a biography of the Paramara king Sindhuraja. These works provide vital historical and cultural insights into their eras.

45. (C) Qutbuddin Aibak
The decline of the Chandella dynasty was accelerated by the rising power of the Delhi Sultanate. In 1202-1203 CE, Qutbuddin Aibak,

the general of Muhammad Ghori, launched a decisive attack on the fort of Kalinjar. He defeated the last major Chandella ruler, Paramardi Deva. This victory led to the capture of strategic territories, effectively ending the Chandellas' status as a power.

46. (B) Lakshmi Karna
Lakshmi Karna was the most powerful ruler of the Kalachuri dynasty of Tripuri. His military campaigns spanned across the Indian subcontinent, from the Himalayan foothills to the southern rivers. Due to his relentless conquests and the sheer scale of his empire, historians often refer to him as the 'Indian Napoleon'. He was a great builder and a patron of various scholars.

47. (B) Udayaditya
The Udayeshwara Temple at Udaypur was built by the Paramara king Udayaditya in the late eleventh century. This temple is considered the finest example of the Bhumija architectural style, characterized by its unique star-shaped plan and radiating miniature spires. Udayaditya constructed this monument to celebrate his restoration of Paramara power following the death of Raja Bhoja. It remains a major landmark.

48. (B) Paramardi Deva
The Battle of Mahoba was a significant conflict fought in 1182 CE between Prithviraj Chauhan of Ajmer and the Chandella king Paramardi Deva. The battle is famous in regional folklore for the heroic resistance put up by the Chandella generals, Alha and Udal. Although Prithviraj emerged victorious, the conflict significantly weakened both kingdoms, making them vulnerable to the subsequent Ghurid invasions.

49. (A) 2, 4, 1, 3
The political history of early medieval Madhya Pradesh followed a specific sequence of dominant powers. The Gurjara-Pratiharas rose first in the eighth century. The Chandellas emerged as their feudatories and became independent in the ninth century. The Kalachuris of Tripuri reached their zenith slightly later. Finally, the Tomars of Gwalior established their independent kingdom much later, during the Tughlaq decline.

50. (C) IV only
During the early medieval period, the economy underwent significant changes. While trade and guilds continued, the era was characterized by a move towards decentralized village economies. The statement regarding gold coinage is incorrect because gold coins were actually quite scarce during this period. Most minor rulers did not have the resources to mass-produce standardized gold currency for their daily economic transactions.

51. (D) Gangeyadeva
Gangeyadeva, the Kalachuri king of Tripuri, is credited with reintroducing gold currency in Northern India after a long hiatus. He issued coins featuring the image of a 'Seated Goddess' on one side and his name in Nagari script on the other. This design was so successful that it was subsequently imitated by several other contemporary dynasties, including the Chandellas and Gahadavalas.

52. (A) I, II, and III only
Raja Man Singh Tomar was a visionary patron of classical music. He played a crucial role in the development of the Dhrupad style and authored 'Man Kautuhal', a pioneering work on Indian music. His court was a sanctuary for great musicians like Baiju Bawra. However, the statement that he banned regional folk songs is incorrect; in fact, he encouraged various traditions.

53. (C) The Kalachuri temples are characterized by the exclusive use of local white marble.
The temple-building traditions of early medieval Madhya Pradesh were diverse and sophisticated. While the Paramaras favored the Bhumija style and the Chandellas used the Panchayatana layout, the statement about Kalachuri temples using exclusive white marble is incorrect. Most Kalachuri temples, like those at Tripuri and Amarkantak, were primarily constructed using locally available sandstone or granite materials during this specific era.

54. (C) Queen Alhanadevi
Queen Alhanadevi, the wife of King Gayakarna, was a prominent figure in the Kalachuri dynasty. She is well-known for her religious patronage and administrative influence. She issued the famous Bhedaghat inscription in 1155 CE, which

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records the construction of a Shiva temple and a monastery for ascetics. Her contributions highlight the significant role that royal women played in central India.

55. (A) Kirtivarman
The allegorical Sanskrit play 'Prabodhacandrodaya' was composed by the poet Krishna Misra. It was performed at the court of the Chandella king Kirtivarman to celebrate his victory over the Kalachuri ruler Lakshmi Karna. The play uses personified abstract qualities to explain the principles of Advaita Vedanta philosophy. Kirtivarman's patronage of such intellectual works underscores the dynasty's commitment to Vedantic religious traditions.

56. (A) Viramadeva
Viramadeva is recognized as the founder of the Tomar dynasty of Gwalior in the late fourteenth century. He took advantage of the chaos following Timur's invasion and the weakening of the Delhi Sultanate to establish an independent principality. By capturing the strategic Gwalior Fort from its governor, he laid the foundation for a dynasty that would become a center of Hindu resistance.

57. (A) 248-249 CE
The Kalachuri-Chedi era is an ancient chronological system used extensively in the inscriptions of the Kalachuri rulers. It is believed to have commenced in 248-249 CE. Although its exact origin is debated among historians, it was widely adopted in Central India. The consistent use of this era in royal epigraphs has provided researchers with a reliable framework for dating political events.

58. (A) Nagara
The early medieval temples of Madhya Pradesh predominantly follow the Nagara architectural style, which is characteristic of Northern India. This style is defined by a square sanctum and a curvilinear tower known as the shikhara. Regional variations emerged over time, such as the Chandella style at Khajuraho and the Bhumija style under the Paramaras. These core principles remained the foundation.

59. (C) I, II, IV, and V
Religious life in early medieval Madhya Pradesh was diverse and syncretic. Shaivism was the most dominant royal faith, with the Mattamayura sect exerting significant influence over the Kalachuris. Jainism also flourished, as evidenced by the numerous temples at Khajuraho and rock-cut statues at Gwalior. However, the statement that Buddhism became the state religion of the Chandellas is incorrect throughout history.

60. (B) Documenting land grants to Brahmanas and temples
Copper plate inscriptions were primarily issued by early medieval rulers to record land grants. These grants were typically made to Brahmanas, scholars, or religious institutions to earn spiritual merit. The plates served as legal deeds, detailing the boundaries of the land and the rights transferred to the grantee. They are invaluable primary sources for reconstructing the social and economic history.

61. (C) Gurjara-Pratihara
Rajasekhara was an eminent Sanskrit poet and playwright who served as the court poet and preceptor to the Gurjara-Pratihara emperors Mahendrapala I and Mahipala. His famous works provide detailed descriptions of the courtly life, geography, and cultural environment of Northern India. His association with the Pratiharas highlights the dynasty's role as a major patron of literature during its peak of power.

62. (A) Both A and R are true and R is the correct explanation of A.
The early medieval period in Central India saw a significant shift toward decentralized administration. The widespread practice of granting land meant that the central government transferred revenue, administrative, and judicial rights to the grantees. Consequently, the king's direct control over local resources and revenue collection diminished. This process fostered the growth of a feudal-like structure where local intermediaries became increasingly powerful.

63. (A) Dungar Singh
Most of the monolithic statues in Gwalior were commissioned during the reign of the Tomar king Dungar Singh in the fifteenth century. These carvings, representing the Digambara

sect, highlight the religious tolerance and artistic patronage of the Tomar rulers. Despite suffering damage during later invasions, they remain some of the largest and most impressive rock-cut images in Northern India today.

64. (C) P-2, Q-4, R-3, S-1
Many early medieval rulers assumed grand titles to reflect their achievements. Mihira Bhoja of the Pratiharas took the title 'Adivaraha'. Vidyadhara Chandella is remembered as the 'Defender against Mahmud Ghazni' for his resistance. Gangeyadeva Kalachuri assumed the prestigious title of 'Vikramaditya' after his successes. Lastly, the polymath Raja Bhoja of the Paramara dynasty was famously known as 'Kaviraja'.

65. (B) I and III only
Raja Bhoja was a formidable military leader who engaged in numerous campaigns. He successfully fought against the Chalukyas of Kalyani and had a long-standing rivalry with the Kalachuri king Gangeyadeva, whom he eventually defeated. However, the statement that he annexed the entire Gangetic plain up to Bengal is incorrect. His power was primarily concentrated in Central India throughout his long reign.

66. (A) Kachchhapaghata
The Kakanmath temple at Sihoniya was built in the eleventh century by King Kirtiraja of the Kachchhapaghata dynasty. This massive Shiva temple is famous for its towering structure, which appears to be precariously balanced without mortar. It was built for Queen Kakanvati, after whom it is named. The temple showcases the architectural ambition of the Kachchhapaghatas, who ruled the Gwalior region.

67. (C) Munjasagar
The Chandella rulers were famous for their extensive water management projects in the arid Bundelkhand region. They constructed numerous large lakes, such as Rahila Sagar, Kirat Sagar, and Madan Sagar, to support irrigation. However, Munjasagar Lake is not a Chandella project. It was commissioned by the Paramara ruler Vakpati Munja in the Malwa region. This distinction highlights the different territorial zones.

68. (B) A main shrine surrounded by four subsidiary shrines
The Panchayatana style is a classic layout in Hindu temple architecture, particularly prominent during the early medieval period. In this design, the main temple or sanctum is located on a central platform and is surrounded by four smaller subsidiary shrines at the corners. This five-fold arrangement is best exemplified by the Lakshmana and Kandariya Mahadeva temples at the famous Khajuraho complex.

69. (A) Malatimadhava
The Paramara period was a golden age for Sanskrit literature. Works like 'Saraswatikanthabharana', 'Navasahasankacharita' by Padmagupta, and 'Parijatamanjari' by Madana were all produced under their patronage. However, 'Malatimadhava' is a famous play written by Bhavabhuti. Bhavabhuti lived in the eighth century and was associated with the court of Yashovarman. Therefore, his work predates the Paramara dynasty and does not belong here.

70. (C) A Persian wheel mechanism for irrigation water
The 'Arghatta' was a crucial technological innovation that revolutionized agriculture in early medieval India. It refers to the Persian wheel, a mechanical device used to lift water from wells for irrigation. By allowing for a more consistent water supply, the Arghatta enabled farmers to cultivate multiple crops a year. This technological advancement contributed significantly to the economic prosperity and agrarian expansion observed.

71. (A) I, II, and IV only
The Kalachuris of Tripuri were a major power in early medieval India. They consistently used their own era in inscriptions and reached their peak under Lakshmi Karna. After their decline, their territories were eventually absorbed by rising powers like the Gonds. However, statement III is incorrect; the Kandariya Mahadeva temple was built by the Chandella dynasty, not the Kalachuri rulers.

72. (B) Ibrahim Lodi
The Tomar dynasty of Gwalior finally lost its independence in 1518 CE. After several years of resistance and failed sieges by the Delhi

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Sultanate, Ibrahim Lodi launched a massive and successful campaign against Gwalior. The last major Tomar ruler, Vikramaditya Tomar, was forced to surrender the fort and accept a small jagir. This event marked the total absorption of the Gwalior kingdom.

73. (D) More complex administration and formal record-keeping
The proliferation of numerous sub-castes during the early medieval period was largely driven by occupational specialization. As the administrative structures of dynasties became more complex, there was an increasing need for professional scribes and record-keepers. This led to the emergence of the Kayasthas as a distinct social group. Over time, these occupational groups solidified into endogamous sub-castes, reflecting the specialized medieval society.

74. (C) Dhanga Deva
Dhanga Deva, one of the greatest Chandella monarchs, is recorded in inscriptions to have ended his life in a unique and spiritual manner. After a long and successful reign, he traveled to the sacred confluence at Prayag. There, at the age of more than a hundred years, he voluntarily entered the waters to attain 'Jal Samadhi'. This act was considered pious.

75. (D) Siyaka II
In the mid-tenth century, the Rashtrakuta emperor Krishna III launched a major military campaign into Northern India and Malwa. During this period, the Paramara ruler Siyaka II was ruling as a feudatory of the Rashtrakutas. Siyaka initially faced the brunt of this imperial expansion and was forced to acknowledge suzerainty. However, this conflict set the stage for Siyaka II's later successful rebellion.

76. (D) The sculptures often exhibit a graceful three-bended (tribhanga) posture.
The sculpture schools of early medieval Madhya Pradesh are known for their extraordinary elegance and detail. A defining characteristic of these figures is the 'tribhanga' or three-bended posture, which gives the sculptures a sense of fluid movement and grace. While they used various local stones, the focus was often on combining spiritual themes with human emotions, representing a high point in Indian expression.

77. (D) Madanavarman
Madanavarman was a powerful Chandella king who ruled during the twelfth century. He is credited with several major public works and religious projects. He commissioned the excavation of the Madan Sagar lake in Mahoba to improve the region's water supply. Additionally, he built several magnificent temples. His reign was a period of relative stability during which the Chandella dynasty reasserted its regional influence.

78. (D) Gwalior
Nagabhata II, the powerful Gurjara-Pratihara ruler, achieved a significant strategic victory by capturing the Gwalior Fort. This fort had previously been under the control of the Rashtrakutas, who were the primary rivals of the Pratiharas during the tripartite struggle. By securing Gwalior, Nagabhata II strengthened his hold over Central India. This event is highlighted in the Gwalior Inscription of the dynasty.

79. (B) Gwalior-Chambal (Morena) region
While the heartland of the Chahamana dynasty was in Rajasthan, their influence occasionally extended into the northern parts of Madhya Pradesh. Inscriptions indicate a Chauhan presence in the Gwalior-Chambal and Morena regions during the twelfth century. These incursions often led to conflicts with local dynasties like the Chandellas. Their presence reflects the fluid and competitive nature of political boundaries in medieval India.

80. (D) Chaturbhuj Temple
Most of the major temples in the Khajuraho complex are dedicated to either Shaiva, Vaishnava, or Jain deities. The Kandariya Mahadeva, Vishvanatha, and Matangeshwara temples are all primary examples of the Shaiva tradition, dedicated to Lord Shiva. In contrast, the Chaturbhuj Temple is dedicated to Lord Vishnu. It is notable for its large four-armed idol and its unique orientation towards the west.

81. (C) Paramara
The Bhumija style of temple architecture is a distinct regional sub-style of the Nagara tradition

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that originated under the patronage of the Paramara dynasty. It is characterized by a star-shaped ground plan and a shikhara adorned with miniature spires arranged in vertical rows. The most famous example of this style is the Udayeshwara Temple. This architectural innovation represents the unique identity.

82. (A) A feudatory chieftain or vassal under the central king
In the political structure of early medieval India, a 'Samanta' was a feudatory chieftain or vassal who owed allegiance to a sovereign king. These local rulers were granted land and administrative authority in exchange for military service and revenue. Over time, the Samanta system led to a decentralized government. Powerful Samantas often sought to assert independence whenever the central authority weakened.

83. (B) 1986
The Khajuraho Group of Monuments was recognized for its outstanding universal value and was inscribed as a UNESCO World Heritage Site in 1986. This status highlights the exceptional architectural achievements of the Chandella dynasty. The site is protected internationally due to its unique Nagara-style temples and their depictions of medieval life. This recognition has significantly boosted global interest and conservation efforts.

84. (C) Tewar
The ancient city of Tripuri, which served as the capital of the Kalachuri dynasty, is geographically contiguous with the modern-day village of Tewar. Located near Jabalpur, the site has yielded numerous archaeological remains, including coins and inscriptions that date back to the Kalachuri period. Identifying Tripuri with Tewar has allowed historians to accurately map the heartland of the Kalachuri kingdom today.

85. (C) Haihaya lineage
The Kalachuris of Tripuri claimed descent from the ancient Haihaya lineage, which is mentioned in the Puranas and the Mahabharata. They specifically identified themselves with the legendary King Sahasrarjuna. By tracing their roots back to this prestigious clan, the Kalachuri rulers sought to enhance their political legitimacy and status. This connection was proudly mentioned in several of their official inscriptions and grants.

86. (B) Alauddin Khalji
The final decline of the independent Paramara dynasty occurred during the early fourteenth century. Alauddin Khalji, the Sultan of Delhi, sent an army led by his general Ain-ul-Mulk Multani to conquer Malwa. In 1305 CE, the Sultanate forces defeated the last Paramara ruler, Mahlakadeva, and captured the strategic fort of Mandu. This victory led to the formal integration of Malwa into the Sultanate.

87. (B) Active worship has continued there since its origin.
Among the numerous structures in the Khajuraho complex, the Matangeshwara Temple holds a unique status. While most other temples are preserved as historical monuments, the Matangeshwara Temple has remained a place of continuous and active religious worship since its inception in the tenth century. Every day, devotees visit to worship the massive Shiva Lingam, making it a living link to the era.

88. (B) Kalachuris of Tripuri
Bilhana, the celebrated Kashmiri poet, traveled extensively across India in search of royal patronage. During his journeys, he visited the court of the Kalachuri king Lakshmi Karna at Tripuri. His writings provide valuable contemporary accounts of the splendor and cultural vibrancy of the Kalachuri capital. His observations about the Kalachuri monarchs offer important historical insights into their prestige and influence during the eleventh century.

89. (B) Kumaranarayana
Sindhuraja, the Paramara ruler who succeeded his brother Vakpati Munja, assumed several prestigious titles to commemorate his military achievements. Among these, 'Kumaranarayana' and 'Navasahasanka' were the most prominent. These titles were intended to project his image as a heroic protector of his subjects. His reign was marked by successful campaigns against neighboring powers and the consolidation of Paramara authority in the region.

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90. (A) Chandellas - Nagari script
During the early medieval period in Madhya Pradesh, the Nagari script became the standard script for official and religious documents. The Chandella dynasty, like many of its contemporaries, used Nagari extensively in their copper plate grants and stone inscriptions. This script facilitated the recording of Sanskrit texts and administrative orders. Therefore, the pair associating the Chandellas with the Nagari script is historically accurate.

91. (B) Royal genealogies and extensive land grants
The copper plate inscriptions of the Chandella dynasty serve as vital legal and historical documents. Their primary purpose was to record the donation of land to individuals or institutions. These inscriptions usually begin with a detailed genealogy of the ruling king, praising his ancestors and military victories. Following this, the specifics of the land grant are provided, offering deep insights into the hierarchy.

92. (C) Lakshmi Karna
Lakshmi Karna, the most ambitious of the Kalachuri rulers, is credited with founding the city of Karnavati. This city was situated near the capital Tripuri, in the vicinity of modern-day Jabalpur. He built numerous temples and structures in this new city, intending it to be a symbol of his imperial glory. The establishment of Karnavati reflects the economic prosperity and architectural vision.

93. (C) Gurjara-Pratiharas - Complete annihilation by the Mughal Empire
The decline of the major early medieval dynasties occurred due to various internal and external factors. However, the statement regarding the Gurjara-Pratiharas is incorrect. The Pratihara Empire fragmented and declined by the late tenth century, primarily due to Rashtrakuta invasions and the rise of their own feudatories. The Mughal Empire did not emerge until 1526, several centuries after the Pratiharas had disappeared.

94. (C) He was a tolerant Shaivite who also patronized other various faiths.
Raja Bhoja of the Paramara dynasty was a devout follower of Shaivism, as evidenced by his construction of the massive Shiva temple at Bhojpur. However, his religious policy was characterized by broad-mindedness and tolerance. He extended patronage to various other sects, including Vaishnavism and Jainism. His court was home to scholars of different faiths, and his own works reflect deep respect.

95. (B) A periodic local market facilitating rural exchange
In the context of the early medieval economy in Madhya Pradesh, a 'Haat' refers to a periodic or weekly local market. These markets played a fundamental role in the rural economy by providing a venue for farmers and artisans to exchange their goods and surplus produce. Unlike the larger urban commercial centers, Haats facilitated direct trade between rural communities throughout the kingdom.

96. (B) Kandariya Mahadeva Temple
The Kandariya Mahadeva Temple is widely regarded as the most magnificent and architecturally sophisticated structure within the Western Group of temples at Khajuraho. Built by the Chandella king Vidyadhara, it is the largest in the complex and features a towering shikhara reaching over thirty meters. The temple is famous for its exquisitely carved sculptures, which represent the pinnacle of medieval Indian architectural art.

97. (D) The Gurjara-Pratiharas
Bhavabhuti was a major Sanskrit dramatist of the eighth century, traditionally associated with the court of King Yashovarman of Kannauj. His style significantly influenced the cultural life of the subsequent Gurjara-Pratihara dynasty, which later established control over Kannauj and Gwalior. The Pratihara rulers, who were great patrons of learning, held the works of masters like Bhavabhuti in high regard, ensuring their legacy.

98. (A) Digambara
The Jain temples at Khajuraho, including the Parsvanatha and Adinatha temples, belong to the Digambara sect of Jainism. These temples were built under the patronage of the Chandella rulers and influential merchants. The sculptures within these shrines typically depict the Tirthankaras in their traditional form, reflecting the ascetic ideals. Their presence alongside Hindu temples

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highlights the atmosphere of religious coexistence and pluralism.

99. (B) An early Chandella ruler, also known as Jayashakti
The term 'Jejakabhukti' refers to the ancient name of the region ruled by the Chandellas, which later became known as Bundelkhand. The name is derived from 'Jejaka', who was an early and influential ruler of the dynasty, historically identified as Jayashakti. According to the inscriptions, the territory was named in his honor. This name remained the official administrative designation for the kingdom.

100. (C) A decentralized feudalistic (Samanta) system
Most modern historians characterize the state structure of early medieval Madhya Pradesh as a decentralized feudal or 'Samanta' system. In this model, the sovereign king exerted direct control only over core territories, while peripheral regions were governed by a network of feudatory chieftains. These local lords provided military support but maintained significant autonomy. This structure was a primary factor in frequent political fluctuations.

101. (A) Raja Bhoja Paramara
The famous verse "Adya Dhara Nira-dhara, Niralamba Saraswati" was reportedly composed upon the death of the Paramara king Raja Bhoja. It poignantly expresses the belief that with his passing, the city of Dhar lost its support and the Goddess of learning lost her primary patron. This statement underscores Raja Bhoja's status as a 'Kaviraja'. His death was seen as a catastrophic loss.

102. (A) 2, 4, 3, 1
The Chandella dynasty followed a clear progression from humble beginnings to imperial glory. Nannuka founded the dynasty in the ninth century. Yashovarman later elevated the family's status by building the Lakshmana Temple. His son, Dhanga Deva, asserted complete independence and expanded the kingdom to its greatest extent. Finally, Vidyadhara reached the peak of political power by resisting the invasions of Mahmud of Ghazni.

103. (B) Monumental temple architecture and diverse sculptural art
The most enduring and visible legacy of the early medieval dynasties in Madhya Pradesh is their extraordinary contribution to art and architecture. The majestic temples of Khajuraho, the massive unfinished Shiva temple at Bhojpur, and the rock-cut sculptures of Gwalior stand as testaments to the creative genius of the era. These monuments represent a unique blend of various styles and artistic expression.

104. (D) Chalukyas of Gujarat and Kalachuris of Tripuri
During the mid-eleventh century, the Paramara capital of Dhar was subjected to a devastating invasion. A powerful coalition was formed by the Chalukya king Bhima I of Gujarat and the Kalachuri monarch Lakshmi Karna of Tripuri. This alliance launched a coordinated attack on Malwa from both sides. The Paramara defenses were overwhelmed, leading to the temporary decline of power and the death of Bhoja.

105. (C) Parijatamanjari
The 'Bhoj Shala' in Dhar contains unique stone inscriptions that record entire literary works. One of the most famous among these is the 'Parijatamanjari'. This Sanskrit play was composed by Madana, who was the preceptor of the Paramara king Arjunavarman. The play commemorates the king's victory over the Gujarat Chalukyas. These inscriptions are rare historical documents that demonstrate the high value placed.

106. (B) British Museum, London
The exquisite stone idol of Vagdevi, which was originally enshrined by Raja Bhoja in the Bhoj Shala at Dhar, is currently not in India. During the British colonial period, the sculpture was discovered and eventually transported to the United Kingdom. It is now part of the permanent collection of the British Museum in London. The idol is considered a masterpiece of eleventh-century art.

107. (A) An administrative unit comparable to a modern district
In the administrative terminology of the Gurjara-Pratihara Empire, a 'Mandala' referred to a specific territorial division. It was roughly

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equivalent to a modern-day district or a group of villages. Several Mandalas together would typically form a larger province known as a 'Bhukti'. This hierarchical system allowed the central government to manage its vast territories more effectively through various local officials and administrators.

108. (A) Vidyapati
Vidyapati was a celebrated poet who lived during the late medieval period. While he is most famous for his Maithili songs, he also authored significant works like 'Kirti Lata' and 'Kirti Pataka'. These works provide important insights into the political transitions during the period when the early medieval dynasties were giving way to new powers. His writings serve as a cultural bridge.

109. (D) P-2, Q-3, R-4, S-1
The administrative system of early medieval India used specific titles for various functions. The 'Mahasandhivigrahika' was the minister in charge of foreign affairs and war. The 'Dandapashika' served as a high-ranking police or judicial officer. A 'Bhukti' was a major territorial division or province within the kingdom. Finally, the 'Uparika' was the title given to the provincial governor who administered these Bhuktis.

110. (C) I, II, III, and IV
The Tomars of Gwalior were a significant regional power. They claimed a prestigious descent from the Pandavas and provided a crucial buffer against the Malwa Sultanate. Man Singh Tomar was a resilient leader who fiercely defended Gwalior against Sikandar Lodi. The dynasty was also known for its inclusive cultural patronage. However, the Tomars never conquered the Paramara capital of Mandu historically.

111. (D) Malwa
The rule of the Paramara dynasty was instrumental in forging a distinct regional identity for the Malwa plateau. Under their patronage, the region became a major center for Sanskrit learning and Nagara architecture. The capital cities of Ujjain and Dhar flourished as hubs of culture. This long period of stable rule helped integrate diverse local traditions into a cohesive regional identity.

112. (B) Circular, hypaethral (open-air) structures with multiple peripheral shrines
The Chausath Yogini temples of Madhya Pradesh feature a unique and striking structural form. They are designed as circular, hypaethral (open-air) enclosures. The interior wall of the circular courtyard contains sixty-four small peripheral shrines, each intended to house a statue of a yogini. There is typically a central shrine dedicated to Lord Shiva. This architectural layout is tied to the Tantric practices.

113. (C) Queen Avalladevi
Queen Avalladevi, a princess of the Huna lineage, was the influential wife of the powerful Kalachuri king Lakshmi Karna. Historical records suggest that she played an unusually active role in the administrative affairs of the kingdom. She is often depicted as ruling jointly with her husband in various official documents. Her significant status highlights the prominent position that certain royal women could achieve.

114. (A) Both Statement I and Statement II are correct
The Chandella dynasty developed a robust system of coinage during the peak of its power. King Madanavarman was particularly notable for issuing a large volume of currency in gold, silver, and copper. His gold coins adopted the popular 'Seated Goddess' motif, which had been popularized earlier by the Kalachuris. These coins reflect the economic stability and the dynastic exchange of standards.

115. (D) Prithviraj Raso
'Prithviraj Raso' is a famous epic poem that focuses on the exploits of the Chauhan king Prithviraj III. The text describes various military campaigns, including the Chauhan incursions into the northern territories of Madhya Pradesh and their famous conflict with the Chandella king Paramardi Deva. It remains a crucial source for understanding medieval Rajput history and the regional rivalries of the era.

116. (D) Rajyapala
In 1018 CE, the Gurjara-Pratihara ruler Rajyapala fled from Kannauj when it was attacked by Mahmud of Ghazni, surrendering the city without a fight. Vidyadhara, the powerful Chandella monarch, viewed this as a betrayal of their collective defense. Consequently, Vidyadhara formed an alliance

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and launched an attack on Rajyapala, eventually assassinating him. This event demonstrated the rising dominance of the Chandellas.

117. (D) Internal succession struggles and simultaneous attacks from neighboring powers.
The decline of the Kalachuri dynasty of Tripuri after the death of Lakshmi Karna was rapid and multi-faceted. The kingdom was severely weakened by internal succession disputes among his descendants. Simultaneously, the Kalachuris faced intense military pressure from neighboring rising powers. These coordinated external attacks, combined with internal instability, led to the fragmentation of the empire and its eventual total absorption.

118. (A) 3, 1, 4, 2
The historical monuments of Madhya Pradesh follow a clear chronological order. The Dashavatara Temple at Deogarh is a Gupta-era structure from the sixth century. The Kandariya Mahadeva Temple was built by the Chandellas in the early eleventh century. The Bhojpur Shiva Temple followed shortly after, commissioned by Raja Bhoja. Finally, the Gujari Mahal was built in the late fifteenth century.

119. (A) Jayasimha I
After the death of the legendary Raja Bhoja, the Paramara dynasty entered a period of extreme vulnerability. His successor, Jayasimha I, faced a devastating invasion by the Western Chalukya king Someshvara I. During this campaign, Jayasimha was defeated and taken captive, and the capital city of Dhar was occupied by forces. This crisis nearly led to the collapse of the state.

120. (A) It undermined the central authority and fragmented state revenue.
While land grants were intended to promote religious merit, they had significant negative long-term consequences. By granting permanent, tax-free rights over large territories, the central government permanently lost a portion of its revenue base. Furthermore, the transfer of administrative powers to the grantees weakened the king's direct control over his subjects. This process contributed to the political fragmentation and decentralization.

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CHAPTER 05
Medieval to Modern Dynasties

1. The tomb of Hoshang Shah in Mandu is architecturally significant in Indian history because it is recognized as:
(A) The earliest example of a purely Islamic commemorative monument constructed in Central India.
(B) The sole medieval structure in India featuring elaborate and exclusively Persian inscriptions.
(C) The most prominent and tallest freestanding dome structure built during the entire medieval period.
(D) India's first marble edifice, influencing the Taj Mahal's design.

2. Upon expanding into the territories of Madhya Pradesh, Akbar implemented an administrative reorganization. The region was primarily divided into which of the following Subas?
(A) Suba of Mahakoshal, Suba of Gwalior, and Suba of Orchha
(B) Suba of Bhopal, Suba of Indore, and Suba of Mandla
(C) Suba of Malwa, Suba of Khandesh, and Suba of Berar
(D) Suba of Bundelkhand, Suba of Baghelkhand, and Suba of Malwa

3. What was the primary political event that enabled Dilawar Khan to declare the independence of the Malwa Sultanate in 1401?
(A) The assassination of Alauddin Khalji
(B) The defeat of the Tughlaqs by the Rajputs
(C) The invasion of Delhi by Timur
(D) The rise of the Bahmani Kingdom in the south

4. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): Rani Durgavati chose to die on the battlefield rather than surrender to the Mughal forces.
Reason (R): The Mughal army under Asaf Khan possessed superior artillery and drastically outnumbered the Gond forces at the Battle of Narrai.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

5. Consider the following statements and select the correct option.
Statement I: The annexation of Malwa in 1561-1562 marked one of the first major territorial expansions of the Mughal Empire under Akbar.
Statement II: Following the annexation, Baz Bahadur immediately accepted a high-ranking mansab in Akbar's court.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

6. What was the direct cause of Chhatarsal Bundela seeking military intervention from Peshwa Baji Rao I in 1728?
(A) An unprovoked invasion by the Holkar forces originating from the Indore region.
(B) The siege and attack led by Mughal governor Muhammad Khan Bangash.
(C) A major internal rebellion by his sons over the future succession to the throne.
(D) The aggressive expansionist campaigns launched by the Scindia rulers of Gwalior.

7. Which Delhi Sultanate ruler is primarily credited with the initial major military campaigns into

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the Malwa region, capturing Ujjain, Mandu, and Dhar?
(A) Qutbuddin Aibak
(B) Alauddin Khalji
(C) Iltutmish
(D) Muhammad bin Tughlaq

8. Rani Durgavati of Gondwana originally belonged to which illustrious Rajput dynasty before her marriage to Dalpat Shah?
(A) Parmar dynasty of Malwa
(B) Chandel dynasty of Mahoba
(C) Chauhan dynasty of Delhi
(D) Sisodia dynasty of Mewar

9. The Bundela Rajput dynasty traced its origins to the Gaharwar Rajputs and rose to power primarily in which geographical region of Madhya Pradesh?
(A) The Narmada Valley
(B) The Vindhyan and Betwa river tracts
(C) The Malwa Plateau
(D) The Satpura range

10. Mandu flourished as a major center of art and culture under the Malwa Sultans. Which ruler is specifically noted for a peaceful reign dedicated to the arts and the construction of the Jahaz Mahal?
(A) Hoshang Shah
(B) Mahmud Khilji
(C) Ghiyasuddin Khilji
(D) Baz Bahadur

11. Match the historical battles/events in List-I with the corresponding years in List-II.
List I: (Events)
P. Battle of Narrai
Q. Battle of Sarangpur (Defeat of Baz Bahadur)
R. Establishment of Malwa Sultanate
S. Battle of Mahidpur
List II: (Years)
1. 1401
2. 1561
3. 1564
4. 1817
(A) P-2, Q-3, R-1, S-4
(B) P-3, Q-1, R-2, S-4
(C) P-4, Q-2, R-1, S-3
(D) P-3, Q-2, R-1, S-4

12. Why is Hoshang Shah considered a pivotal figure in the history of the Malwa Sultanate?
(A) He was the first to defeat the Mughal armies in Central India.
(B) He successfully conquered the Delhi Sultanate and expanded northward.
(C) He shifted the capital from Dhar to Mandu and fortified it extensively.
(D) He voluntarily merged his kingdom with the Gujarat Sultanate.

13. Why is Rani Durgavati highly revered as a symbol of resistance in the history of Madhya Pradesh?
(A) She fought Akbar's Mughal forces and chose martyrdom over surrender.
(B) She successfully defeated the advancing Maratha armies to protect her borders.
(C) She defended the strategic Chanderi fort against the expansionist Delhi Sultanate.
(D) She formed a Rajput confederacy to resist British colonial influence in the region.

14. Which dynasty established the Gondwana kingdom, with its early foundations traced back to Jadhav Rai?
(A) Chandel dynasty
(B) Kalchuri dynasty
(C) Rajgond dynasty
(D) Tomar dynasty

15. Which of the following statements about Chhatarsal Bundela is incorrect?
(A) He led a successful and sustained rebellion against the policies of Aurangzeb.
(B) He established an independent regional capital at the strategic location of Panna.
(C) He requested and obtained critical military support from Peshwa Baji Rao I.
(D) He accepted a British subsidiary alliance and surrendered his state.

16. The Batigarh inscription and the discovery of Tughlaq period coins in the region indicate the administrative influence of which ruler in Madhya Pradesh?
(A) Muhammad bin Tughlaq
(B) Ghiyasuddin Tughlaq
(C) Firoz Shah Tughlaq
(D) Mahmud Tughlaq

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17. Which of the following pairs correctly matches a medieval monument with its primary builder?
(A) Jahangir Mahal - Bir Singh Deo
(B) Jahaz Mahal - Dilawar Khan
(C) Chhatris of Orchha - Gond Rulers
(D) Jai Vilas Palace - Ahilyabai Holkar

18. Which of the following is the odd one out concerning the prominent architectural monuments located in Mandu?
(A) Gujari Mahal
(B) Jahaz Mahal
(C) Hindola Mahal
(D) Ashrafi Mahal

19. Which of the following represents the correct chronological order of historical events concerning the Malwa region?
(A) Establishment of Malwa Sultanate → Alauddin Khalji's campaigns → Mughal annexation → Maratha incursions
(B) Alauddin Khalji's campaigns → Establishment of Malwa Sultanate → Mughal annexation → Maratha incursions
(C) Alauddin Khalji's campaigns → Mughal annexation → Establishment of Malwa Sultanate → Maratha incursions
(D) Establishment of Malwa Sultanate → Mughal annexation → Alauddin Khalji's campaigns → Maratha incursions

20. Consider the following statements regarding the Gond administrative system:
I. The kingdom was divided into Garhs, each traditionally containing 84 villages known as a Chaurasi.
II. The Chaurasis were further subdivided into Barhots, which were made up of 12 villages.
III. The system was entirely decentralized and eliminated the need for the king to maintain a standing army.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

21. How did Chhatarsal's relationship with the Marathas permanently alter the political landscape of Madhya Pradesh?
(A) It resulted in the total eradication of all Rajput political power in the region.
(B) It compelled the Mughal administration to abandon Central India completely by 1730.
(C) He bequeathed part of his kingdom to the Peshwa, enabling Maratha entry.
(D) It led to the formal unification of Bundelkhand and Malwa under Maratha rule.

22. Identify the incorrect statement regarding the reign of Mahmud Khilji of the Malwa Sultanate.
(A) He usurped the throne from the Ghorid dynasty to establish the Khilji dynasty in Malwa.
(B) He shifted the capital of the Malwa Sultanate back to Dhar from Mandu.
(C) He constantly engaged in conflicts with the Rana of Mewar and the Bahmani Sultans.
(D) He expanded the territorial extent of the Malwa Sultanate to its greatest limits.

23. Which historical context best explains the tragic legend of Baz Bahadur and Rani Roopmati?
(A) The massive Maratha invasion of Mandu led by the first Peshwa, Baji Rao I.
(B) The successful and strategic expansion of the Malwa Sultanate into Gujarat.
(C) The persistent internal rebellion by the Khilji nobility against the Ghorid kings.
(D) The Mughal invasion of Malwa led by Adham Khan on Akbar's orders.

24. Identify the founder of the Orchha state, who established the capital on the banks of the Betwa river in 1531.
(A) Bharti Chand
(B) Madhukar Shah
(C) Bir Singh Deo
(D) Rudra Pratap Singh

25. The defining battle that led to the fall of the independent Gondwana kingdom in 1564 was fought at:
(A) Sarangpur
(B) Narrai
(C) Haldighati
(D) Chanderi

26. Which of the following statements correctly identifies the original name of Dilawar Khan, the founder of the Malwa Sultanate?

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(A) Alp Khan
(B) Hasan Gangu
(C) Ayn-al-Mulk
(D) Hussain

27. Bir Singh Deo Bundela gained immense political favor and power during the Mughal period due to his direct involvement in which significant event?
(A) Assassinating Abu'l Fazl at the secret behest of Prince Salim.
(B) Directly assisting Emperor Akbar in the difficult conquest of the Deccan.
(C) Defeating the Maratha confederacy in the historic Third Battle of Panipat.
(D) Successfully capturing the strategic fort of Gwalior from the Tomar rulers.

28. Match the rulers in List-I with their corresponding dynasties or kingdoms in List-II.
List I: (Rulers)
P. Dilawar Khan
Q. Sangram Shah
R. Bir Singh Deo
S. Malhar Rao
List II: (Dynasties/Kingdoms)
1. Gondwana
2. Holkar
3. Malwa Sultanate
4. Bundela
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-4, Q-1, R-3, S-2

29. Which Mughal monument in Madhya Pradesh is famously associated with the legend of Prince Khusrau's refuge and features distinctive painted decorations?
(A) The Tomb of Muhammad Ghaus in Gwalior
(B) The Koshak Mahal in Chanderi
(C) The Shahi Qila in Burhanpur
(D) The Jahangir Mahal in Orchha

30. What was the geographical extent of the Garha-Katanga (Gondwana) kingdom at its zenith under Sangram Shah?
(A) It was limited to a small territory strictly within the modern-day Mandla district.
(B) It incorporated the entire Malwa plateau along with the southern Nimar region.
(C) It extended from the banks of the Godavari river to the northern Yamuna plains.
(D) It spanned 52 Garhs across the Narmada valley, Bundelkhand, and Mahakoshal.

31. The Holkar dynasty of Indore was established by which distinguished Maratha general in the service of the Peshwa?
(A) Tukojirao Holkar
(B) Yashwantrao Holkar
(C) Malhar Rao Holkar
(D) Khanderao Holkar

32. The Bhonsle dynasty, primarily based in Nagpur, exerted significant control and influence over which specific region of modern-day Madhya Pradesh?
(A) Malwa
(B) Mahakoshal (Eastern MP)
(C) Gird (Gwalior region)
(D) Nimar

33. The Scindia dynasty of Gwalior traces its rise to power back to which prominent Maratha military commander?
(A) Mahadji Scindia
(B) Ranoji Scindia
(C) Daulat Rao Scindia
(D) Jayajirao Scindia

34. What was the underlying cause for the decline of the Malwa Sultanate before its Mughal annexation?
(A) Continual and devastating seasonal floods of the Narmada river destroying Mandu.
(B) The permanent shifting of trade routes away from Central India to the coast.
(C) A strategic alliance between the Gond kingdom and the Bahmani Sultanate to blockade Malwa.
(D) A combination of weak rulers, internal rebellions, and external invasions.

35. Aside from her administrative acumen, Ahilyabai Holkar made significant contributions to the cultural economy of Madhya Pradesh by heavily patronizing which specific craft?
(A) Maheshwari sarees
(B) Chanderi weaving
(C) Bagh printing
(D) Bell metal casting

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36. The famous military campaign led by Alauddin Khalji's general that decisively conquered Malwa for the Delhi Sultanate in 1305 was commanded by:
(A) Ain-ul-Mulk Multani
(B) Malik Kafur
(C) Ulugh Khan
(D) Zafar Khan

37. The architectural heritage of Orchha is characterized by its unique blend of Rajput and Mughal styles. Which of the following is an exception and NOT located in Orchha?
(A) Bateshwar Group of Temples
(B) Chaturbhuj Temple
(C) Raja Ram Temple
(D) Laxminarayan Temple

38. The Nawabs of Bhopal were unique in the region's history. From 1819 to 1926, the state was continuously ruled by female monarchs. What title was collectively given to them?
(A) The Sultanas of Malwa
(B) The Nawabzadis
(C) The Malikas of Central India
(D) The Begums of Bhopal

39. What historical event marked the definitive transition of power from the Marathas to the British East India Company in the Madhya Pradesh region?
(A) The Battle of Buxar (1764)
(B) The Third Battle of Panipat (1761)
(C) The Revolt of 1857
(D) The Third Anglo-Maratha War (1817-1818)

40. Identify the incorrect pair regarding the Holkar rulers and their notable actions.
(A) Malhar Rao Holkar - Founded the Holkar state.
(B) Ahilyabai Holkar - Rebuilt the Kashi Vishwanath Temple in Varanasi.
(C) Yashwantrao Holkar - Fought successfully against the British in the early stages of the Second Anglo-Maratha War.
(D) Tukojirao Holkar II - Shifted the capital from Maheshwar back to Indore in the 18th century.

41. During the Mughal period, the famous musician Tansen was initially attached to which regional court in Madhya Pradesh before joining Akbar's court?
(A) The Holkar court at Indore
(B) The court of Raja Ramchandra Singh of Rewa
(C) The court of Baz Bahadur in Mandu
(D) The Bundela court at Orchha

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42. Consider the following statements regarding the Scindia dynasty:
I. Ranoji Scindia initially established his administrative headquarters at Ujjain.
II. Mahadji Scindia was instrumental in re-establishing Maratha supremacy in North India after the Third Battle of Panipat.
III. Daulat Rao Scindia transferred the capital to Gwalior in 1810.
IV. Jayajirao Scindia built the European-style Jai Vilas Palace in Gwalior.
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, III, and IV

43. Consider the following statements regarding the reign of Sikandar Jahan Begum of Bhopal and select the correct option.
Statement I: She allied with the rebelling Indian soldiers against the British during the Revolt of 1857.
Statement II: She implemented significant administrative reforms, including modernizing the police, army, and revenue systems.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

44. The development and modernization of Indore into a major commercial hub during the 19th and early 20th centuries were primarily the legacy of which dynasty?
(A) Scindia
(B) Parmar
(C) Bhonsle
(D) Holkar

45. Consider the following statements and select the correct option.
Statement I: The Scindias established the Gwalior Light Railway to improve communication and trade.
Statement II: The Holkars founded educational institutions like the Daly College initially for the education of princely state rulers.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

46. During the 18th century, the rapid expansion of Peshwa and Maratha influence into the region was fundamentally driven by:
(A) The active desire to establish trade relations with the Portuguese in Diu.
(B) The decline of Mughal authority following the death of Aurangzeb.
(C) Formal appeals from local Gond rulers for protection against the British.
(D) The strategic necessity to control the maritime trade routes of the Arabian Sea.

47. The comparative study of Scindia and Holkar contributions reveals that while the Scindias heavily invested in military modernization and monumental palaces, the Holkars were uniquely distinguished for:
(A) Their successful large-scale naval expeditions conducted along the Narmada river.
(B) Their extensive philanthropic temple restoration and promotion of cottage industries.
(C) Their persistent refusal to sign any subsidiary alliance with the British Company.
(D) Their unique adoption of an entirely Persian language for all state administration.

48. Which of the following statements concerning Ahilyabai Holkar's administration is most appropriate?
(A) She focused primarily on aggressive military expansion and territorial conquests.
(B) She led defensive military efforts while funding vast philanthropic projects.
(C) She was a devout pacifist who disbanded her army to fund temple construction.
(D) She functioned as a puppet monarch under the control of the British Resident.

49. Match the female rulers of Bhopal in List-I with their corresponding architectural or administrative contributions in List-II.
List I: (Rulers)
P. Qudsia Begum
Q. Sikandar Jahan Begum
R. Shah Jahan Begum
S. Sultan Jahan Begum
List II: (Contributions)
1. Initiated the construction of Taj-ul-Masajid
2. Built the Jama Masjid of Bhopal
3. First Chancellor of Aligarh Muslim University
4. Supported the British in 1857 and restructured the state's military
(A) P-2, Q-4, R-1, S-3
(B) P-1, Q-2, R-4, S-3
(C) P-4, Q-3, R-1, S-2
(D) P-2, Q-1, R-4, S-3

50. Consider the following statements regarding Ahilyabai Holkar:
I. She assumed the throne of the Holkar state following the deaths of her father-in-law and her son.
II. She is renowned for constructing ghats, wells, and rest houses across the Indian subcontinent.
III. She appointed Tukoji Rao Holkar as her military commander while she handled the civil administration.
IV. She moved her capital from Indore to Mandu to avoid British interference.
V. She successfully transformed Maheshwar into a major center of literature, music, and arts.
Which of the above statement(s) is/are correct?
(A) I, II, III, and V only
(B) I, II, IV, and V only
(C) II, III, IV, and V only
(D) I, III, IV, and V only

51. The architectural marvel, Ashrafi Mahal in Mandu, was primarily conceived as a madrasa (school) by which ruler?

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(A) Hoshang Shah
(B) Dilawar Khan
(C) Baz Bahadur
(D) Mahmud Khilji

52. Which monumental palace in Gwalior serves as a prime example of Scindia-era architecture, famously featuring the massive Durbar Hall and Italianate structures?
(A) Man Mandir Palace
(B) Gujari Mahal
(C) Moti Mahal
(D) Jai Vilas Palace

53. Ahilyabai Holkar established her administrative capital at a strategic location on the banks of the Narmada River. What was the name of this capital?
(A) Mandleshwar
(B) Omkareshwar
(C) Maheshwar
(D) Ujjain

54. Identify the incorrect statement regarding the political transition in Madhya Pradesh during the early 19th century.
(A) The Treaty of Mandsaur was signed between the British and the Holkar state.
(B) The Peshwa ceded his territories in the Narmada valley and Sagar to the British.
(C) Appa Sahib Bhonsle successfully defended the Sitabuldi Fort against the British.
(D) The Scindias allied with the British against the Pindaris to protect their borders.

55. Which of the following is the odd one out among the rulers of the Bhopal state?
(A) Rani Kamlapati
(B) Qudsia Begum
(C) Sikandar Jahan Begum
(D) Shah Jahan Begum

56. Mahadji Scindia is widely regarded as one of the most significant figures in 18th-century Indian politics. Which of the following was NOT one of his major achievements?
(A) Permanently shifting the capital from Ujjain to Gwalior during his reign.
(B) Modernizing his army using European military techniques under De Boigne's guidance.
(C) Successfully restoring the Mughal Emperor Shah Alam II to the Delhi throne.
(D) Negotiating the Treaty of Salbai to establish peace with the British forces.

57. Which significant socio-cultural legacy in Madhya Pradesh is directly attributed to the medieval Gond rulers?
(A) The fusion of Gondi traditions with Rajput cultural and administrative practices.
(B) The historical development of the Gwalior Gharana of Hindustani classical music.
(C) The introduction of large-scale marble quarrying operations in the Malwa plateau.
(D) The establishment of the first Islamic universities in the southern Mahakoshal region.

58. Arrange the following rulers of the Scindia dynasty in chronological order of their reign:
I. Daulat Rao Scindia
II. Mahadji Scindia
III. Ranoji Scindia
IV. Jayajirao Scindia
(A) III, II, I, IV
(B) III, I, II, IV
(C) II, III, I, IV
(D) I, II, III, IV

59. The Maratha confederacy's control over Madhya Pradesh significantly impacted the local society primarily by:
(A) Eradicating the traditional caste system and replacing it with military structures.
(B) Forcing widespread religious conversions of the local population to the Mahanubhava sect.
(C) Introducing the Kamaavisdar system and integrating the region into trade networks.
(D) Completely destroying all pre-existing Rajput and Mughal architectural monuments.

60. The foundations of the Bhopal State were laid in the early 18th century by an Afghan soldier who served in the Mughal army. Identify him.
(A) Faiz Muhammad Khan
(B) Dost Mohammad Khan
(C) Yar Mohammad Khan
(D) Wazir Mohammad Khan

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61. The martyrdom of which popular Bundela prince in Orchha, who allegedly poisoned himself to prove his innocence to his brother, became a widely celebrated folklore in Madhya Pradesh?
(A) Jujhar Singh
(B) Vikramajit
(C) Hardol
(D) Pahar Singh

62. The unique feature of the Raja Ram Temple in Orchha is that:
(A) The only temple where Lord Ram is worshipped as a King with a guard of honor.
(B) A monument originally built as a mosque and later converted for Hindu worship.
(C) A sacred site housing the largest monolith idol of Lord Ram in all of India.
(D) An edifice constructed entirely of white marble brought from the Makrana mines.

63. Identify the fort that served as a crucial stronghold for the Gond kingdom and was violently besieged by Asaf Khan's forces to capture its immense treasury after the Battle of Narrai.
(A) Chauragarh
(B) Asirgarh
(C) Gwalior
(D) Raisen

64. Consider the following statements about the Holkar dynasty:
I. Malhar Rao Holkar established the dynasty as a subordinate to the Peshwa.
II. Ahilyabai Holkar shifted the operational capital to Maheshwar.
III. Yashwantrao Holkar successfully defeated the British at the Battle of Mahidpur in 1817.
IV. Tukojirao Holkar II made significant contributions to industrializing Indore by establishing textile mills.
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) I, II, and IV only
(C) II, III, and IV only
(D) I, III, and IV only

65. Which ruler of the Holkar dynasty was the first to accept the Subsidiary Alliance with the British through the Treaty of Mandsaur in 1818?
(A) Malhar Rao Holkar II
(B) Malhar Rao Holkar I
(C) Yashwantrao Holkar
(D) Tukojirao Holkar II

66. Identify the incorrect statement regarding the political strategy of the Holkars compared to the Scindias.
(A) Both the Holkars and Scindias completely abandoned cavalry warfare by the late 18th century.
(B) The Holkars generally relied heavily on highly mobile light cavalry, maintaining traditional Maratha tactics longer than the Scindias.
(C) The Scindias extensively employed European mercenaries to train regular infantry battalions.
(D) The rivalry between the Holkars and Scindias often weakened the overall Maratha position in North India.

67. Which of the following defines the 'T-shape' architectural uniqueness of the Hindola Mahal in Mandu?
(A) It possesses a massive dome that rotates.
(B) It was constructed completely underground to escape the summer heat.
(C) It features sharply sloping outer walls, giving an illusion of swaying.
(D) It lacks any pillars and relies solely on interlocking wooden beams.

68. During the Maratha rule in Madhya Pradesh, the official known as the 'Kamaavisdar' was primarily responsible for:
(A) Leading the primary cavalry units during the outbreaks of regional war.
(B) Assessing and collecting land revenue from a designated district.
(C) Maintaining the various religious shrines and state-sponsored temples.
(D) Conducting sensitive diplomatic negotiations with the British authorities.

69. Which European commander was instrumental in modernizing the infantry and artillery of

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Mahadji Scindia's army, making it a formidable force in Northern India?
(A) Benoit de Boigne
(B) Francois Bernier
(C) Jean-Baptiste Ventura
(D) Claude Martin

70. Which British Governor-General's policies led to the widespread suppression of the Pindaris in Central India, directly impacting the Maratha territories?
(A) Lord Wellesley
(B) Lord Dalhousie
(C) Lord Hastings
(D) Lord Cornwallis

71. Match the significant treaties in List-I with the corresponding Maratha powers involved in List-II.
List I: (Treaties)
P. Treaty of Surji-Anjangaon
Q. Treaty of Mandsaur
R. Treaty of Bassein
S. Treaty of Deogaon
List II: (Powers)
1. Holkar
2. Scindia
3. Bhonsle
4. Peshwa
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-4, S-3
(C) P-2, Q-4, R-1, S-3
(D) P-3, Q-1, R-4, S-2

72. Consider the following statements regarding Hoshang Shah:
I. His original name was Alp Khan.
II. He formally shifted the capital of the Malwa Sultanate from Dhar to Mandu.
III. He built the renowned Jahaz Mahal in Mandu to accommodate his vast harem.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

73. Which of the following best defines the 'Central Provinces' formed by the British in 1861?
(A) It was created by merging the territories ceded by the Scindias and Holkars.
(B) It consisted exclusively of the directly ruled British territories in the Malwa plateau.
(C) It was a confederacy of all independent Rajput states in Central India.
(D) It was formed by amalgamating the Saugor and Nerbudda Territories with the Nagpur Province.

74. Sultan Jahan Begum of Bhopal was a progressive ruler known for her contributions to education and literature. Which of the following is true regarding her?
(A) She established the first printing press in Central India.
(B) She authored multiple books including an autobiography, 'Gauhar-e-Iqbal'.
(C) She shifted the capital from Bhopal to Sehore permanently.
(D) She banned the practice of Purdah throughout her state by royal decree.

75. Under the reign of the Bhopal Begums, the state saw significant infrastructural advancements. Who among the following commissioned the construction of the waterworks system to supply piped water to the city?
(A) Qudsia Begum
(B) Sikandar Jahan Begum
(C) Sultan Jahan Begum
(D) Shah Jahan Begum

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76. Dalpat Shah, the husband of Rani Durgavati, was the son of which powerful Gond ruler who significantly expanded the kingdom?
(A) Madan Shah
(B) Hirde Shah
(C) Prem Narayan
(D) Sangram Shah

77. Which ruler built the imposing Taj-ul-Masajid in Bhopal, one of the largest mosques in India?
(A) Dost Mohammad Khan
(B) Qudsia Begum
(C) Sikandar Jahan Begum
(D) Shah Jahan Begum

78. What was the principal reason for the tragic death of the Maratha Peshwa Baji Rao I in 1740 at Raverkhedi in Madhya Pradesh?
(A) His sudden assassination by a secret agent sent by the Nizam of Hyderabad.

(B) Dying in active combat during the strategic siege of the Gwalior fort.
(C) Being betrayed and subsequently executed by the leadership of the Scindias.
(D) Succumbing to a sudden illness while en route to his military campaign in Delhi.

79. Choose the correct chronological sequence of the shifting of the capital of the Scindia state.
(A) Gwalior → Ujjain → Indore
(B) Ujjain → Gwalior
(C) Gwalior → Ujjain → Gwalior
(D) Indore → Ujjain → Gwalior

80. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Begums of Bhopal successfully maintained their state's autonomy during the turbulent 19th century.
Reason (R): The Begums strictly avoided any diplomatic treaties with the British East India Company and relied solely on military strength.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

81. Rani Durgavati's prized elephant, whose capture was specifically demanded by the Mughal Emperor Akbar leading to the conflict, was named:
(A) Chetak
(B) Ramprasad
(C) Sarman
(D) Gajraj

82. Champat Rai, an early Bundela leader, is best remembered in history for:
(A) Leading a prolonged guerrilla resistance against Mughal Emperor Aurangzeb.
(B) Assisting British forces in their mission to suppress the regional Pindaris.
(C) Commissioning the construction of the massive Chaturbhuj Temple in Orchha.
(D) Decisively defeating the advancing Maratha armies at the Battle of Bhopal.

83. The Treaty of Surji-Anjangaon (1803) severely curtailed the power of which Maratha dynasty in Madhya Pradesh following their defeat in the Second Anglo-Maratha War?
(A) Holkars
(B) Bhonsles
(C) Gaekwads
(D) Scindias

84. The Battle of Mahidpur (1817) was a decisive conflict fought between the British forces and the army of which Maratha state?
(A) Scindia
(B) Bhonsle
(C) Holkar
(D) Peshwa

85. The Gwalior Gharana, one of the oldest schools of Hindustani classical music, received major patronage and flourished immensely under the rule of which dynasty?
(A) The Holkar dynasty of Indore.
(B) The Bundela rulers of Orchha.
(C) The Tomars and later the Scindias.
(D) The Paramara kings of Dhar.

86. Before the rise of the Bundelas, the Bundelkhand region was predominantly ruled by which local dynasty, whose power was centered at Garh Kundar?
(A) The Tomars
(B) The Khangars
(C) The Bhils
(D) The Kalchuris

87. The famous 'Chhatris' (cenotaphs) located along the banks of the Betwa river in Orchha commemorate the rulers of which dynasty?
(A) Scindia
(B) Bundela
(C) Holkar
(D) Parmar

88. Match the historical regions of Madhya Pradesh in List-I with their predominant ruling dynasties in the 18th/19th centuries in List-II.
List I: (Regions)
P. Gird Region
Q. Malwa (Western)
R. Mahakoshal
S. Vindhya Region

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List II: (Dynasties)
1. Bhonsles
2. Baghels/Bundelas
3. Scindias
4. Holkars

(A) P-4, Q-3, R-2, S-1
(B) P-3, Q-4, R-1, S-2
(C) P-3, Q-4, R-2, S-1
(D) P-1, Q-4, R-3, S-2

89. In the context of the Mughal administration, what does the term 'Suba of Malwa' signify?
(A) A minor district ruled directly by the Emperor.
(B) One of the top-level administrative provinces created by Akbar.
(C) A military outpost situated near the Narmada river.
(D) A tax collected from the non-Muslim populations.

90. The expansion of the Bhonsle dynasty into the Mahakoshal region inevitably led to a clash and the subsequent subjugation of which local power?
(A) The remnants of the Gond kingdom located at Deogarh and Garha.
(B) The powerful Scindia dynasty based in the northern city of Gwalior.
(C) The independent Muslim state of the Nawabs in the Bhopal region.
(D) The various smaller Rajput principalities located across Malwa.

91. The imposing structure in Mandu known as 'Hindola Mahal' translates to:
(A) The Ship Palace
(B) The Swinging Palace
(C) The Water Palace
(D) The Mirror Palace

92. Which of the following states was NOT considered part of the overarching Maratha Confederacy?
(A) Scindias of Gwalior
(B) Holkars of Indore
(C) Nawabs of Bhopal
(D) Bhonsles of Nagpur

93. What was the outcome of the Battle of Sitabuldi in 1817?
(A) Appa Sahib Bhonsle successfully repelled the advancing British military forces.
(B) The Scindia army intervened and rescued the retreating Bhonsle regiments.
(C) British victory over the Bhonsle army, leading to the annexation of Nagpur.
(D) The battle ended in a total stalemate with no significant territorial changes.

94. Which region was historically known as 'Jejeakbhukti' before the rise of the Bundelas?
(A) Malwa
(B) Baghelkhand
(C) Bundelkhand
(D) Nimar

95. Identify the Mughal emperor who utilized the Asirgarh Fort in Burhanpur as a critical base for his military campaigns into the Deccan.
(A) Babur
(B) Akbar
(C) Humayun
(D) Shah Jahan

96. The historic 'Moti Mahal' in Gwalior, which once housed the Madhya Bharat legislative assembly, was built by which dynasty?
(A) Tomar
(B) Scindia
(C) Holkar
(D) Mughal

97. The primary economic interest of the Delhi Sultanate in consistently campaigning into the Malwa region was to:
(A) Securing a complete monopoly over the region's productive diamond mines.
(B) Establishing permanent naval bases on the banks of the Narmada river.
(C) Relocating their administrative capital permanently to the city of Ujjain.
(D) Controlling the prosperous agriculture and trade routes to the south.

98. The 'Chanderi' region, famous for its weaving, historically witnessed a major battle in 1528 between the Mughal Emperor Babur and:
(A) Medini Rai
(B) Rana Sanga
(C) Mahmud Khilji
(D) Sher Shah Suri

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99. Which historical figure of the Malwa Sultanate is closely associated with the tragic love story involving the poet-saint Roopmati?
(A) Ghiyasuddin Khilji
(B) Baz Bahadur
(C) Hoshang Shah
(D) Dilawar Khan

100. The cultural legacy of the medieval dynasties in Madhya Pradesh is most visibly retained today in which of the following forms?
(A) The universal adoption of the Persian language in modern state administration.
(B) The strict and modern enforcement of medieval land tenure systems in the region.
(C) Syncretic architectural styles and the promotion of distinct handloom traditions.
(D) The continued presence of a standing Maratha cavalry in the modern police force.

101. Identify the most significant socio-economic consequence of the establishment of Maratha rule in the Malwa region during the 18th century.
(A) Integration into a broader credit network with prominent Sahukars.
(B) The complete collapse of agricultural production due to constant warfare.
(C) The total eradication of all pre-existing religious institutions in the area.
(D) The immediate industrialization of the region with European factory systems.

102. Consider the following statements regarding the Mughal impact on Madhya Pradesh:
I. Akbar successfully integrated the Malwa Sultanate into the Mughal Empire.
II. Asaf Khan's victory at Narrai brought the wealth of the Gondwana kingdom to the Mughal treasury.
III. Jahangir patronized Bir Singh Deo, which led to a flourishing of Bundela architecture.
IV. Shah Jahan lost control of the Gwalior Fort to the Scindias.
V. Aurangzeb's rigid policies provoked fierce resistance from Chhatarsal Bundela.
Which of the above statement(s) is/are correct?
(A) I, II, III, and V only
(B) I, II, IV, and V only
(C) II, III, IV, and V only
(D) I, III, IV, and V only

103. The 'Ghats' along the Narmada river at Maheshwar, showcasing exceptional Maratha architectural elements, were primarily constructed under the patronage of:
(A) Malhar Rao Holkar
(B) Ahilyabai Holkar
(C) Yashwantrao Holkar
(D) Tukojirao Holkar

104. The term 'Bateshwar Group of Temples', which saw significant restoration efforts, is historically located near which major dynastic center?
(A) Orchha
(B) Mandu
(C) Maheshwar
(D) Gwalior

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105. What role did the Bhilsa (Vidisha) region play during the Delhi Sultanate campaigns into the region?
(A) A heavily fortified city that successfully repelled all Sultanate invasions.
(B) A major commercial target sacked for its immense temple wealth.
(C) The original capital of the Khilji dynasty before they moved to Mandu.
(D) An area completely abandoned and uninhabited during the medieval period.

106. Why did Ahilyabai Holkar choose Maheshwar as her capital over Indore?
(A) Because the city of Indore was temporarily captured by the Scindia forces.
(B) Strategic location on the Narmada, providing defensive and spiritual value.
(C) Formal restrictions by the British East India Company against ruling from Indore.
(D) It served as the traditional and ancestral home for the entire Holkar family.

107. The 'Treaty of Salbai' (1782), heavily negotiated by Mahadji Scindia, was signed between:
(A) The Maratha Empire and the British East India Company.
(B) The Scindia dynasty and the Holkar state of Indore.
(C) The Mughal Empire and the British colonial forces.
(D) The Nawabs of Bhopal and the Maratha confederacy.

108. Which prominent location served as the operational base for the Pindari groups before they were suppressed by the British?
(A) The Chambal ravines and the Narmada valley
(B) The dense forests of Bastar
(C) The urban centers of Gwalior and Indore
(D) The plateau of Rewa

109. A significant impact of the transition from Maratha to British control was the introduction of the 'Ryotwari' and 'Mahalwari' systems. These systems primarily pertained to:
(A) Judicial reforms
(B) Military conscription
(C) Educational policy
(D) Land revenue settlement

110. During the later Mughal period, the Subedar of Malwa who attempted to govern independently but was ultimately replaced by the advancing Marathas was:
(A) Sawai Jai Singh
(B) Muhammad Khan Bangash
(C) Girdhar Bahadur
(D) Nizam-ul-Mulk

111. During the 18th century, which prominent Bundela king's kingdom was divided into three parts, with one part being bequeathed to Peshwa Baji Rao I?
(A) Bir Singh Deo
(B) Champat Rai
(C) Jujhar Singh
(D) Chhatarsal

112. What was the unique characteristic of the 'Khanderao' military campaigns led by Malhar Rao Holkar?
(A) Naval warfare operations focused exclusively on the western coast of India.
(B) Mobile cavalry raids establishing Maratha dominance in Malwa and Rajputana.
(C) Peaceful diplomatic missions dispatched to the court of the Mughal Emperor.
(D) Heavy artillery sieges conducted entirely without the use of Maratha cavalry.

113. Which prominent medieval fort, associated with the Tomar dynasty and later the Mughals, was famously described by Babur as "the pearl in the necklace of the forts of Hind"?
(A) Mandu Fort
(B) Asirgarh Fort
(C) Gwalior Fort
(D) Raisen Fort

114. The architectural style of the Jahangir Mahal in Orchha is best characterized by:
(A) Purely Islamic arches and domes containing no traditional Hindu elements.
(B) Synthesis of Rajput trabeate structures with Mughal domes and arches.
(C) Gothic arches combined with significant Victorian aesthetic influences.
(D) Traditional Dravidian style Gopurams and vimanas from southern India.

115. Which of the following defines the 'Garha' in the context of the Gondwana kingdom's administration?
(A) A localized military unit composed of exactly one hundred professional soldiers.
(B) The primary royal treasury which was located in the kingdom's central capital.
(C) The select council of senior ministers responsible for advising the Gond king.
(D) A territorial and administrative unit comprising a cluster of 84 villages.

116. The architecture of the Jama Masjid in Bhopal, characterized by its red sandstone and tall minarets, was initiated by:
(A) Dost Mohammad Khan
(B) Sikandar Jahan Begum
(C) Shah Jahan Begum
(D) Qudsia Begum

117. Consider the following pairs of Maratha leaders and their associated capitals:
I. Mahadji Scindia - Gwalior
II. Malhar Rao Holkar - Indore
III. Ahilyabai Holkar - Maheshwar
IV. Ranoji Scindia - Ujjain
Which of the above pair(s) is/are correct?
(A) I and II only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, III, and IV

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118. Arrange the following Begums of Bhopal in the correct chronological order of their reign:
I. Sikandar Jahan Begum
II. Qudsia Begum
III. Sultan Jahan Begum
IV. Shah Jahan Begum
(A) II, I, IV, III
(B) I, II, III, IV
(C) II, IV, I, III
(D) IV, II, I, III

119. The origin of the Scindia family is traditionally traced back to the patils (village headmen) of which village in Maharashtra before they rose to prominence in Central India?
(A) Kanherkhed
(B) Pune
(C) Satara
(D) Kolhapur

120. Which of the following is true about the administration of the Bhopal Nawabs?
(A) An Islamic principality with a multi-religious administrative structure.
(B) The implementation of a democratic parliamentary system in the 18th century.
(C) The complete ban on the construction of Hindu temples within their borders.
(D) A refusal to participate in the Chamber of Princes during the British rule.

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ANSWERS

1. (D) India's first marble edifice, influencing the Taj Mahal's design.
The tomb of Hoshang Shah, located in Mandu, represents a significant milestone in Indian Islamic architecture. Constructed entirely of white marble, it is considered the first such structure in the country. Its elegant design and marble workmanship served as a major source of inspiration for later Mughal masterpieces, including the Taj Mahal in Agra, which adopted several of its features.

2. (C) Suba of Malwa, Suba of Khandesh, and Suba of Berar
Following Emperor Akbar's territorial expansion into Central India, he reorganized the newly conquered regions into specific administrative provinces known as Subas. The areas corresponding to modern-day Madhya Pradesh were primarily distributed among the Suba of Malwa, the Suba of Khandesh, and the Suba of Berar. This structure ensured centralized control and efficient revenue collection across the diverse central regions.

3. (C) The invasion of Delhi by Timur
Dilawar Khan Ghori, the governor of Malwa under the Tughlaq dynasty, declared independence in 1401. This political shift was triggered by the severe weakening of the central authority in Delhi following the devastating invasion of Timur in 1398. The resulting chaos allowed provincial governors to establish their own sovereign states, leading to the formal establishment of the Malwa Sultanate.

4. (A) Both A and R are true and R is the correct explanation of A.
Rani Durgavati of Gondwana displayed exceptional courage when facing the Mughal invasion led by Asaf Khan. Despite being significantly outnumbered and facing superior Mughal artillery, she led her forces into battle. Realizing that defeat was imminent at the Battle of Narrai, she chose to end her life with honor rather than suffer the humiliation of surrender to the invaders.

5. (C) Statement I is correct but Statement II is incorrect.
The Mughal annexation of Malwa in 1561-1562 was a crucial step in Akbar's early territorial expansion. While the defeat of Baz Bahadur consolidated Mughal power in the region, he did not immediately accept a mansab. Instead, Baz Bahadur fled and continued to resist for several years before eventually surrendering and joining the Mughal administrative hierarchy later in his life.

6. (B) The siege and attack led by Mughal governor Muhammad Khan Bangash.
In 1728, Chhatarsal Bundela faced a critical threat when the Mughal governor of Allahabad, Muhammad Khan Bangash, launched a massive offensive and besieged the Bundela forces at Jaitpur. In desperation, Chhatarsal sought military assistance from Peshwa Baji Rao I. This intervention successfully repelled the Mughal forces and cemented a long-term political alliance between the Bundelas and the rising Marathas.

7. (B) Alauddin Khalji
Alauddin Khalji was the first ruler of the Delhi Sultanate to launch successful and decisive military campaigns into the heart of Malwa. In 1305, his general Ain-ul-Mulk Multani captured strategic urban centers such as Ujjain, Mandu, Dhar, and Chanderi. These victories effectively ended the reign of the Paramara dynasty and integrated the central region into the Sultanate's administrative framework.

8. (B) Chandel dynasty of Mahoba
Rani Durgavati was born into the illustrious Chandel Rajput dynasty, which was famous for constructing the temples at Khajuraho and ruling the Mahoba region. Her marriage to Dalpat Shah, the son of the Gond King Sangram Shah, was a significant political alliance. This union bridged the gap between the Rajput nobility and the rising Gondwana kingdom in central Indian history.

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9. (B) The Vindhyan and Betwa river tracts
The Bundela Rajput dynasty rose to prominence in the rugged terrain of Central India, specifically focusing their power around the Vindhyan ranges and the Betwa river basin. Descended from the Gaharwar Rajputs, they established several independent principalities, with Orchha serving as a primary cultural and political capital. Their influence profoundly shaped the historical and cultural identity of the Bundelkhand region.

10. (C) Ghiyasuddin Khilji
Ghiyasuddin Khilji is recognized for his long and relatively peaceful reign in the Malwa Sultanate, during which he focused on architectural development and personal leisure. He is credited with the construction of the iconic Jahaz Mahal, or Ship Palace, in Mandu. This structure, situated between two artificial lakes, reflects the Sultan's interest in aesthetics and sophisticated engineering during his tenure.

11. (D) P-3, Q-2, R-1, S-4
The historical timeline of Central India is marked by several defining events. Dilawar Khan established the Malwa Sultanate in 1401, while the Mughal defeat of Baz Bahadur at Sarangpur occurred in 1561. The Battle of Narrai involving Rani Durgavati took place in 1564. Finally, the Battle of Mahidpur in 1817 signaled the definitive decline of Maratha power against the British.

12. (C) He shifted the capital from Dhar to Mandu and fortified it extensively.
Hoshang Shah is a central figure in Malwa's history primarily due to his strategic decision to move the capital from Dhar to the hilltop fortress of Mandu. He transformed Mandu into an impregnable stronghold and a magnificent center of Indo-Islamic architecture. His extensive fortifications and public buildings laid the foundation for the city's future prosperity and lasting cultural significance.

13. (A) She fought Akbar's Mughal forces and chose martyrdom over surrender.
Rani Durgavati is celebrated as a heroic symbol of resistance due to her defiant stand against the imperial expansion of Emperor Akbar. As the regent of Gondwana, she led her army with great valor against the superior Mughal forces. Choosing death over capture at the Battle of Narrai, her sacrifice became an enduring legend of bravery in the state's history.

14. (C) Rajgond dynasty
The Gondwana kingdom, which flourished in the Mahakoshal and Narmada valley regions, was founded by the Rajgond dynasty. The early roots of this lineage are traditionally traced back to Jadhav Rai. Over several centuries, the dynasty consolidated its power, reaching its peak under Sangram Shah, who expanded the kingdom to include fifty-two strategic forts across the central Indian landscape.

15. (D) He accepted a British subsidiary alliance and surrendered his state.
Chhatarsal Bundela was a fierce warrior who spent his life fighting for the independence of Bundelkhand. He successfully resisted Aurangzeb's policies and established his capital at Panna. While he formed an alliance with the Maratha Peshwa Baji Rao I to combat Mughal pressure, he never entered into a subsidiary alliance with the British, as he passed away in 1731.

16. (B) Ghiyasuddin Tughlaq
The presence of the Batigarh inscription in Damoh district and the discovery of Tughlaq-era coinage provide evidence of the administrative reach of the Delhi Sultanate in Madhya Pradesh. These artifacts specifically point to the influence of Ghiyasuddin Tughlaq, the founder of the Tughlaq dynasty. His reign marked a period of consolidation and expansion into the central parts of India.

17. (A) Jahangir Mahal - Bir Singh Deo
The Jahangir Mahal in Orchha was built by the Bundela ruler Bir Singh Deo to honor the visit of the Mughal Emperor Jahangir. This architectural masterpiece represents a perfect blend of Rajput and Mughal styles. The palace is renowned for its intricate carvings, grand courtyards, and hanging balconies, serving as a testament to the close ties between the rulers.

18. (A) Gujari Mahal
Mandu is home to many famous medieval structures including the Jahaz Mahal, Hindola Mahal, and Ashrafi Mahal, all built by the Malwa Sultans. However, the Gujari Mahal is located

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in the Gwalior Fort. It was built by the Tomar king Man Singh Tomar for his favorite queen, Mrignayani, and is distinct from the architectural ensemble found at the hilltop of Mandu.

19. (B) Alauddin Khalji's campaigns → Establishment of Malwa Sultanate → Mughal annexation → Maratha incursions
The historical progression of Malwa began with the 1305 campaigns of Alauddin Khalji. Following the Tughlaq decline, Dilawar Khan established the independent Malwa Sultanate in 1401. This sultanate lasted until the Mughal annexation under Akbar in 1561. Finally, the 18th century saw the rise of Maratha influence as Mughal authority weakened, leading to the establishment of the Holkar and Scindia states.

20. (A) I and II only
The Gond administrative structure was highly organized into units called Garhs. Each Garh consisted of a cluster of 84 villages, known as a Chaurasi. These were further divided into Barhots, which were groups of 12 villages. Contrary to being decentralized, the Gond kings maintained strong central authority and supported large standing armies to defend their extensive territories and strategic mountain forts.

21. (C) He bequeathed part of his kingdom to the Peshwa, enabling Maratha entry.
Chhatarsal Bundela's decision to seek help from Peshwa Baji Rao I had lasting political effects. In his will, Chhatarsal treated the Peshwa as his third son and bequeathed him one-third of his kingdom, including territories like Jhansi and Sagar. This legal transfer of land provided the Marathas with a permanent foothold in Central India, facilitating their future expansion northward.

22. (B) He shifted the capital of the Malwa Sultanate back to Dhar from Mandu.
Mahmud Khilji was the most powerful ruler of the Khilji dynasty in Malwa, significantly expanding its borders. He usurped the throne from the Ghorids and engaged in frequent warfare with Mewar and the Bahmanis. However, he did not shift the capital back to Dhar; instead, he continued to rule from Mandu, adding numerous grand monuments to the city's unique architectural heritage.

23. (D) The Mughal invasion of Malwa led by Adham Khan on Akbar's orders.
The legend of Baz Bahadur and Rani Roopmati is set against the backdrop of the Mughal conquest of Malwa in 1561. Emperor Akbar dispatched an army under Adham Khan to annex the kingdom. Following Baz Bahadur's defeat at Sarangpur and the subsequent fall of Mandu, Rani Roopmati chose to poison herself rather than be captured, turning their story into a legend.

24. (D) Rudra Pratap Singh
The city of Orchha was founded in 1531 by Rudra Pratap Singh, a prominent Bundela Rajput chief. He selected a strategic location on the banks of the Betwa river and began the construction of the fort and palace complex. Under his leadership and that of his successors, Orchha became the powerful capital of the Bundela kingdom and a major cultural center.

25. (B) Narrai
The independence of the Gondwana kingdom effectively ended at the Battle of Narrai in 1564. This decisive conflict saw the Mughal forces, commanded by Asaf Khan, clash with the army led by Rani Durgavati. The Rani's defeat and subsequent martyrdom led to the Mughal occupation of the region's capital and the seizure of the vast treasures stored in the strategic Chauragarh fort.

26. (D) Hussain
Dilawar Khan, who founded the independent Malwa Sultanate in 1401, was originally named Hussain. He was appointed as the governor of Malwa by the Tughlaq rulers of Delhi. Taking advantage of the instability caused by Timur's invasion, he stopped paying tribute and established himself as a sovereign ruler, eventually adopting the title of Dilawar Khan Ghori to signify his status.

27. (A) Assassinating Abu'l Fazl at the secret behest of Prince Salim.
Bir Singh Deo Bundela rose to high prominence in the Mughal court because of his loyalty to Prince Salim, the future Emperor Jahangir. In 1602, at Salim's request, Bir Singh Deo intercepted and killed Abu'l Fazl, Akbar's close advisor. When Jahangir ascended the throne, he rewarded Bir

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Singh Deo with the kingdom of Orchha and a prestigious military rank.

28. (A) P-3, Q-1, R-4, S-2
Various dynasties have shaped the history of Madhya Pradesh. Dilawar Khan founded the Malwa Sultanate, while Sangram Shah was the most celebrated ruler of the Gondwana kingdom. Bir Singh Deo was a powerful chief of the Bundela dynasty in Orchha. Finally, Malhar Rao Holkar was the founder of the Holkar dynasty, which established its regional authority centered around Indore.

29. (C) The Shahi Qila in Burhanpur
The Shahi Qila in Burhanpur is a significant Mughal structure known for its historical associations and artistic features. It served as a residence for Mughal governors and princes, including Prince Khurram, who sought refuge there. The palace is particularly famous for its exquisite hammams and painted decorations, reflecting the refined lifestyle and architectural preferences of the Mughal royalty during their stays.

30. (D) It spanned 52 Garhs across the Narmada valley, Bundelkhand, and Mahakoshal.
Under the ambitious leadership of Sangram Shah, the Gondwana kingdom reached its maximum territorial extent. He successfully consolidated his rule over fifty-two separate administrative units called Garhs. His kingdom covered a vast area encompassing the Narmada river valley, parts of Bundelkhand, and the Mahakoshal region. This expansion made the Garha-Katanga state one of the most powerful indigenous political entities.

31. (C) Malhar Rao Holkar
Malhar Rao Holkar was a distinguished Maratha general who played a pivotal role in the expansion of the Maratha Empire into North India. In recognition of his military services, Peshwa Baji Rao I granted him territories in the Malwa region. He established the Holkar dynasty in 1731, with Indore eventually becoming the administrative heart of his state for centuries.

32. (B) Mahakoshal (Eastern MP)
The Bhonsle dynasty, though primarily based in Nagpur, extended its political and military control over the eastern regions of modern-day Madhya Pradesh. They exerted significant influence over the Mahakoshal region, including areas like Jabalpur and Raipur. Their expansion often involved the subjugation of local Gond principalities, integrating these territories into the broader Maratha administrative and revenue collection networks.

33. (B) Ranoji Scindia
The Scindia dynasty of Gwalior was founded by Ranoji Scindia, who served as a prominent military commander under Peshwa Baji Rao I. Ranoji was granted the right to collect revenue in the Malwa region as the Marathas expanded northward. He initially established his headquarters at Ujjain, laying the groundwork for what would become one of the most powerful princely states.

34. (D) A combination of weak rulers, internal rebellions, and external invasions.
The decline of the Malwa Sultanate was driven by multiple factors that eroded its stability. Following the death of powerful rulers like Mahmud Khilji, the state suffered from a series of weak successors. This period was marked by frequent internal rebellions among the nobility and constant external pressures from the Rajput kingdoms of Mewar and Gujarat, eventually facilitating Mughal conquest.

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35. (A) Maheshwari sarees
Queen Ahilyabai Holkar was not only a capable administrator but also a visionary patron of local arts and industries. To boost the local economy of her capital, Maheshwar, she invited master weavers from across India to settle there. This patronage led to the creation and flourishing of the famous Maheshwari sarees, characterized by their unique borders and lightweight texture.

36. (A) Ain-ul-Mulk Multani
In 1305, Sultan Alauddin Khalji dispatched a large army to conquer the Malwa region, which was then under the Paramara ruler Mahlak Deva. The campaign was led by his capable general, Ain-ul-Mulk Multani. He successfully defeated the Paramara forces, leading to the capture of Dhar, Ujjain, and Mandu. This victory marked the beginning of prolonged Delhi Sultanate influence over central India.

37. (A) Bateshwar Group of Temples
Orchha is famous for its distinct architectural heritage, featuring the Chaturbhuj Temple, the Raja Ram Temple, and the Laxminarayan Temple. These structures reflect the unique Bundela style. The Bateshwar Group of Temples, however, is a collection of nearly 200 sandstone Hindu temples located in the Morena district near Gwalior, belonging to an earlier period and a different architectural tradition.

38. (D) The Begums of Bhopal
Bhopal is unique in Indian history for its continuous line of female rulers, known as the Begums of Bhopal, who governed the state for over a century. Starting with Qudsia Begum in 1819 and ending with Sultan Jahan Begum in 1926, these four monarchs were renowned for their administrative efficiency, promotion of education, and contribution to the city's iconic architectural landscape.

39. (D) The Third Anglo-Maratha War (1817-1818)
The Third Anglo-Maratha War was the final and decisive conflict that ended Maratha dominance in India. In the Madhya Pradesh region, the defeat of the Holkar forces at Mahidpur and the Bhonsle forces at Sitabuldi forced these states to sign restrictive treaties. This event marked the formal transition of political authority to the British East India Company in the region.

40. (D) Tukojirao Holkar II - Shifted the capital from Maheshwar back to Indore in the 18th century.
While Malhar Rao founded the state and Ahilyabai rebuilt major temples, the statement about Tukojirao Holkar II is chronologically incorrect. Ahilyabai Holkar shifted the capital to Maheshwar in the 18th century. The capital was eventually moved back to Indore in 1818 following the Treaty of Mandsaur during the reign of Malhar Rao Holkar II, not Tukojirao Holkar II.

41. (B) The court of Raja Ramchandra Singh of Rewa
Tansen, one of the most celebrated musicians in Indian history, spent his early professional life in the court of Raja Ramchandra Singh of Baghelkhand, based in Rewa. His extraordinary talent became so famous that Emperor Akbar requested his presence at the Mughal court. In 1562, Tansen moved to Fatehpur Sikri, where he became one of the illustrious "Nine Gems" of Akbar.

42. (D) I, II, III, and IV
The Scindia dynasty played a major role in shaping Central India. Ranoji Scindia initially ruled from Ujjain, while Mahadji Scindia restored Maratha power in the north after 1761. Daulat Rao Scindia moved the capital to Gwalior in 1810 to consolidate his power. Later, Jayajirao Scindia built the Jai Vilas Palace, showcasing the dynasty's wealth and adoption of European styles.

43. (D) Statement I is incorrect but Statement II is correct.
Sikandar Jahan Begum was a modernizing ruler of Bhopal who implemented significant reforms in the police and military. During the Revolt of 1857, she did not ally with the rebels; instead, she remained a steadfast ally of the British, helping to maintain order. Her loyalty ensured the continued support of the British government for the Bhopal state in the following decades.

44. (D) Holkar
The modernization and commercial growth of Indore are primarily attributed to the visionary policies of the Holkar rulers. Throughout the 19th and early 20th centuries, they promoted industrialization, especially the textile industry, and developed infrastructure such as railways and hospitals. This focus on economic development transformed Indore from a small regional town into the leading commercial hub of central India.

45. (A) Both Statement I and Statement II are correct.
Both the Scindia and Holkar dynasties contributed significantly to the modernization of their respective states. The Scindias developed the Gwalior Light Railway to facilitate transport and trade within their vast territories. Similarly, the Holkars were instrumental in the field of education, supporting the establishment of Daly College in Indore, which provided modern education to the sons of princely families.

46. (B) The decline of Mughal authority following the death of Aurangzeb.
The rapid expansion of Maratha influence into Madhya Pradesh during the 18th century was directly enabled by the crumbling of the

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Mughal Empire. Following the death of Emperor Aurangzeb in 1707, the central authority in Delhi weakened significantly due to succession wars and administrative decay. This power vacuum allowed the Peshwas and their generals to successfully claim territorial control over Malwa.

47. (B) Their extensive philanthropic temple restoration and promotion of cottage industries.
While the Scindias were known for their military strength and grand palaces, the Holkars, particularly under Ahilyabai, were distinguished by their widespread philanthropy. They invested heavily in the restoration of Hindu temples, ghats, and dharamshalas across India, from Varanasi to Somnath. Additionally, they actively promoted local cottage industries, such as the famous Maheshwari handloom tradition, fostering long-term socio-economic development.

48. (B) She led defensive military efforts while funding vast philanthropic projects.
Queen Ahilyabai Holkar's administration was characterized by a rare balance between stable governance and spiritual dedication. While she maintained a strong army under Tukoji Rao Holkar to defend her borders from external threats, she personally focused on civil administration and massive public works. Her reign is remembered for its justice, peace, and the extensive construction of religious and social infrastructure.

49. (A) P-2, Q-4, R-1, S-3
The Begums of Bhopal each left a unique mark on the state. Qudsia Begum built the Jama Masjid, while Sikandar Jahan Begum supported the British during 1857. Shah Jahan Begum initiated the construction of the massive Taj-ul-Masajid. Finally, Sultan Jahan Begum was a great advocate for education, serving as the first Chancellor of Aligarh Muslim University.

50. (A) I, II, III, and V only
Ahilyabai Holkar took charge of the state after the deaths of Malhar Rao and Khande Rao. She is famous for building religious infrastructure across India and promoting Maheshwar as a cultural hub. She worked effectively with Tukoji Rao Holkar, who led the military. However, she moved the capital to Maheshwar, not Mandu, to ensure a more secure and administrative base.

51. (D) Mahmud Khilji
The Ashrafi Mahal in Mandu was originally conceived by Sultan Mahmud Khilji as a large madrasa or Islamic school. Later, it was expanded to include a victory tower to commemorate his military successes. The complex also contains the marble tomb of the Sultan. Today, the ruins of this structure stand as a testament to the educational and architectural ambitions of the dynasty.

52. (D) Jai Vilas Palace
The Jai Vilas Palace in Gwalior is a magnificent example of 19th-century princely architecture. Built by Maharaja Jayajirao Scindia, it features a blend of Italian, Corinthian, and Tuscan styles. The palace is world-famous for its massive Durbar Hall, which houses two of the world's largest chandeliers and a silver model train, symbolizing the extreme wealth of the Scindia rulers.

53. (C) Maheshwar
Queen Ahilyabai Holkar established her administrative capital at Maheshwar, situated on the sacred banks of the Narmada River. She transformed the town into a thriving center of administration, spirituality, and commerce. The magnificent ghats and the Maheshwar Fort built during her reign remain iconic landmarks. Her presence there helped protect the state while fostering a unique cultural identity for the kingdom.

54. (C) Appa Sahib Bhonsle successfully defended the Sitabuldi Fort against the British.
During the Third Anglo-Maratha War, the political landscape changed drastically. The Treaty of Mandsaur was signed by the Holkars, and the Peshwa ceded significant territory. However, the statement about Sitabuldi is incorrect; Appa Sahib Bhonsle was actually defeated by the British forces at the Battle of Sitabuldi in 1817. This defeat led to the eventual loss of independence for Nagpur.

55. (A) Rani Kamlapati
The history of Bhopal features several prominent female figures. Qudsia Begum, Sikandar Jahan Begum, and Shah Jahan Begum were all members of the Nawab dynasty who ruled the state for over a century. Rani Kamlapati, however, was a Gond queen of the region who lived during the

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early 18th century and sought the help of Dost Mohammad Khan for protection.

56. (A) Permanently shifting the capital from Ujjain to Gwalior during his reign.
Mahadji Scindia was a brilliant statesman who modernized his army and restored the Mughal Emperor to the throne. He also played a key role in negotiating the Treaty of Salbai. However, throughout his reign, Ujjain remained the primary administrative center and capital of the Scindia state. The permanent shift of the capital to Gwalior was actually carried out later in 1810.

57. (A) The fusion of Gondi traditions with Rajput cultural and administrative practices.
The medieval Gond rulers left a lasting socio-cultural legacy by integrating their indigenous tribal traditions with Rajput administrative and cultural systems. This syncretism is evident in their architecture, social hierarchy, and religious practices. They adopted Rajput titles and marital alliances, creating a unique hybrid culture in the Gondwana region that bridged tribal roots with the broader Indian feudal political framework.

58. (A) III, II, I, IV
The leadership of the Scindia dynasty followed a specific chronological sequence. Ranoji Scindia founded the dynasty's power in the early 18th century. He was followed by the illustrious Mahadji Scindia, who expanded the state's influence. Daulat Rao Scindia succeeded him and moved the capital to Gwalior. Finally, Jayajirao Scindia ruled in the mid-19th century, overseeing the construction of Jai Vilas Palace.

59. (C) Introducing the Kamaavisdar system and integrating the region into trade networks.
Maratha rule in Madhya Pradesh brought significant administrative and economic changes. They introduced the Kamaavisdar system for efficient land revenue collection and local governance. Furthermore, the Maratha states of Gwalior and Indore integrated the region into wider commercial networks, connecting Central India with major markets in Maharashtra and North India. This period saw increased trade in agricultural and handloom products.

60. (B) Dost Mohammad Khan
The modern state of Bhopal was founded in the early 18th century by Dost Mohammad Khan, an Afghan soldier of fortune who had served in the Mughal army. Following the death of Aurangzeb, he established his own territory in the Malwa region. Through a combination of military skill and strategic alliances, he secured the land that became the heart of Bhopal.

61. (C) Hardol
Prince Hardol of Orchha is a legendary figure in Bundelkhand folklore. He was the younger brother of Raja Jujhar Singh. According to tradition, Jujhar Singh suspected Hardol of an illicit relationship with his queen and demanded proof of innocence. To protect the queen's honor and prove his loyalty, Hardol willingly consumed poison. Today, he is worshipped as a folk deity.

62. (A) The only temple where Lord Ram is worshipped as a King with a guard of honor.
The Raja Ram Temple in Orchha is unique in Hindu worship because Lord Ram is treated not just as a deity, but as the actual ruling monarch of the city. According to local tradition, he is given a daily guard of honor by the police. The temple itself is housed in a former palace building, reflecting the eternal status of Ram.

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63. (A) Chauragarh
Chauragarh was a vital stronghold and the secondary capital of the Gondwana kingdom. Following the defeat of Rani Durgavati at Narrai, the Mughal general Asaf Khan marched on this fort to seize the immense wealth accumulated by the Gond rulers. The siege was violent, and the capture of Chauragarh's treasury was a significant blow to the Gond dynasty's power.

64. (B) I, II, and IV only
The Holkar dynasty's history is marked by the foundational work of Malhar Rao and the spiritual governance of Ahilyabai at Maheshwar. In the 19th century, Tukojirao Holkar II was instrumental in industrializing Indore. However, the statement regarding Yashwantrao Holkar is incorrect; he had already passed away by 1817. The Battle of Mahidpur was fought on behalf of a minor.

65. (A) Malhar Rao Holkar II
Following the decisive Maratha defeat at the Battle of Mahidpur in 1817, the Holkar state was forced to negotiate for peace. In 1818, Malhar Rao Holkar II signed the Treaty of Mandsaur with the British East India Company. This treaty resulted in the loss of significant territory and the acceptance of a British subsidiary alliance, effectively ending the state's sovereign independence.

66. (A) Both the Holkars and Scindias completely abandoned cavalry warfare by the late 18th century.
While both states modernized, they did not abandon cavalry. The Scindias, under Mahadji, focused on building European-style disciplined infantry and heavy artillery. In contrast, the Holkars maintained the traditional Maratha reliance on highly mobile light cavalry for a longer period. This difference in strategy often led to tactical friction between the two powers during joint campaigns against the British forces.

67. (C) It features sharply sloping outer walls, giving an illusion of swaying.
The Hindola Mahal, located in the Mandu fort complex, is renowned for its unique architectural design. The name "Hindola" means "swinging," which comes from the exceptionally steep slope of its outer walls. These massive, inclined walls were designed to provide structural support for the heavy roof but created a visual effect that makes the building appear as if it is swaying.

68. (B) Assessing and collecting land revenue from a designated district.
During the period of Maratha administration in Central India, the Kamaavisdar was a crucial local official. Appointed by the state, his primary responsibility was the management of a pargana or district. This included the assessment and collection of land revenue, maintaining local law and order, and presiding over minor judicial matters. The efficiency of the financial system relied on these administrators.

69. (A) Benoit de Boigne
Benoit de Boigne was a Savoyard military adventurer who played a transformative role in the Scindia military. Recruited by Mahadji Scindia, he raised and trained several disciplined infantry battalions and modernized the artillery. Under his leadership, the Scindia army became the most formidable indigenous force in Northern India, enabling Mahadji to dominate the Mughal court and successfully challenge rival factions.

70. (C) Lord Hastings
Lord Hastings, serving as Governor-General of India, launched a comprehensive military campaign between 1817 and 1818 to eliminate the Pindaris. These irregular predatory bands had been operating from bases in Central India, often with the tacit support of Maratha rulers. The successful suppression of the Pindaris was closely linked to the Third Anglo-Maratha War, dismantling the Maratha confederacy in central India.

71. (A) P-2, Q-1, R-4, S-3
The late Maratha period was defined by several critical treaties with the British. The Scindias signed the Treaty of Surji-Anjangaon after their 1803 defeat. The Holkars entered the Treaty of Mandsaur in 1818. The Peshwa signed the Treaty of Bassein in 1802. Finally, the Bhonsles of Nagpur signed the Treaty of Deogaon in 1803, significantly reducing their territorial holdings and power.

72. (A) I and II only
Hoshang Shah, originally named Alp Khan, was the first formal king of the Malwa Sultanate. He is historically significant for moving the capital from Dhar to the well-fortified city of Mandu. However, the construction of the Jahaz Mahal is not attributed to him; it was built much later during the reign of Ghiyasuddin Khilji. Hoshang Shah's legacy includes his famous tomb.

73. (D) It was formed by amalgamating the Saugor and Nerbudda Territories with the Nagpur Province.
The Central Provinces was an administrative division created by the British in 1861 to consolidate their direct holdings in the heart of India. It was formed by merging two distinct regions: the Saugor and Nerbudda Territories and the Nagpur Province, which was annexed following the death of the last Bhonsle ruler. This formation laid the groundwork for modern Madhya Pradesh.

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74. (B) She authored multiple books including an autobiography, 'Gauhar-e-Iqbal'.
Sultan Jahan Begum, the last of the four female rulers of Bhopal, was a distinguished intellectual and educational reformer. She wrote extensively on various subjects, including health, education, and the role of women. Her most famous work is her detailed autobiography, 'Gauhar-e-Iqbal', which provides valuable insights into her life and the administration of the Bhopal state during a transition period.

75. (D) Shah Jahan Begum
Shah Jahan Begum was a ruler who focused heavily on the infrastructure and beautification of Bhopal. One of her most significant contributions was the commissioning of a modern waterworks system. This project involved the construction of the 'Pukhta-Pul' and the installation of a network of pipes to provide residents with a reliable supply of clean water, reflecting her commitment to public health.

76. (D) Sangram Shah
Dalpat Shah was a member of the Rajgond dynasty and the husband of the heroic Rani Durgavati. He was the son of Sangram Shah, the most powerful and successful ruler of the Gondwana kingdom. Sangram Shah is credited with expanding the kingdom to fifty-two forts and maintaining a period of great prosperity. Dalpat Shah's early death left Rani Durgavati to rule as regent.

77. (D) Shah Jahan Begum
The Taj-ul-Masajid, which translates to "The Crown of Mosques," is one of the largest and most impressive Islamic structures in India. Its construction was initiated by Shah Jahan Begum, the Nawab of Bhopal. Although the project was so vast that it was not fully completed during her lifetime, the mosque's grand scale and massive domes remain a defining feature of Bhopal's skyline.

78. (D) Succumbing to a sudden illness while en route to his military campaign in Delhi.
Peshwa Baji Rao I, the brilliant military commander who never lost a battle, died unexpectedly in 1740. While he was leading a campaign toward Delhi to further expand Maratha influence, he fell seriously ill with a sudden fever. He passed away at Raverkhedi on the banks of the Narmada River, where a memorial now stands in his honor today.

79. (B) Ujjain → Gwalior
The administrative center of the Scindia state underwent a major shift in the early 19th century. Initially, under Ranoji and Mahadji Scindia, the capital was located in the historic and religiously significant city of Ujjain. However, in 1810, Maharaja Daulat Rao Scindia decided to permanently move the capital to Gwalior. This move was strategic, as the Gwalior Fort offered a defensible location.

80. (C) A is true but R is false.
The Begums of Bhopal were indeed successful in maintaining their state's internal autonomy and ensuring its survival throughout the 19th century. However, they did not do this by avoiding diplomacy; on the contrary, they were known for their very clever and loyal diplomatic relations with the British. By signing treaties, they secured protection and favorable status for their princely state for decades.

81. (C) Sarman
During the conflict between the Mughal Empire and the Gondwana kingdom, the Mughal governor Asaf Khan and Emperor Akbar were particularly interested in the kingdom's vast wealth. A specific point of contention was Rani Durgavati's famous and highly trained war elephant, named Sarman. The demand for the surrender of this prized animal served as a pretext for the Mughal invasion of the kingdom.

82. (A) Leading a prolonged guerrilla resistance against Mughal Emperor Aurangzeb.
Champat Rai was a prominent Bundela chief who initiated a determined struggle for independence against the Mughal Empire during the reign of Aurangzeb. He utilized the difficult terrain of Bundelkhand to conduct effective guerrilla warfare. Although his rebellion was eventually suppressed, his legacy of resistance was carried forward by his son, Chhatarsal Bundela, who finally succeeded in establishing an independent Bundela kingdom.

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83. (D) Scindias
The Treaty of Surji-Anjangaon, signed in December 1803, was a major turning point for the Scindia dynasty. Following their defeat by the British forces, the Scindias were forced to cede vast territories, including Delhi, Agra, and parts of Bundelkhand. This treaty severely weakened the Scindias' military dominance in Northern India and marked their entry into a subordinate relationship with the British.

84. (C) Holkar
The Battle of Mahidpur, fought in December 1817, was the most significant engagement of the Third Anglo-Maratha War in the Malwa region. It pitted the British East India Company's army against the forces of the Holkar state. Despite the bravery of the Holkar soldiers, the British won a decisive victory. This defeat forced the Holkars to sign the Treaty of Mandsaur later.

85. (C) The Tomars and later the Scindias.
The Gwalior Gharana is considered the mother of all khayal gharanas in Hindustani classical music. Its development began under the patronage of the Tomar kings, most notably Raja Man Singh Tomar. Later, the Scindia Maharajas continued this tradition of patronage, inviting great musicians to their court and ensuring the style's preservation. Their support made Gwalior a premier center of musical excellence.

86. (B) The Khangars
Before the Bundela Rajputs rose to power in the 14th and 15th centuries, the region of Bundelkhand was largely dominated by the Khangar dynasty. Their capital was located at the formidable hill fort of Garh Kundar. The Bundelas eventually captured Garh Kundar from the Khangars, marking the start of Bundela hegemony in the region and a key shift in central Indian history.

87. (B) Bundela
The Chhatris of Orchha are a collection of fourteen magnificent stone cenotaphs built in honor of the Bundela rulers. Located on the scenic Kanchana Ghat along the Betwa River, these structures feature a unique blend of temple and palace architecture. They serve as commemorative monuments to the kings and queens of Orchha, reflecting the artistic grandeur and significance of the dynasty.

88. (B) P-3, Q-4, R-1, S-2
In the 18th and 19th centuries, Madhya Pradesh was divided among several major powers. The Scindias dominated the Gird (Gwalior) region. The Holkars held authority over western Malwa, with Indore as their center. The Bhonsle dynasty of Nagpur controlled the Mahakoshal region in the east. Finally, the Vjndhya region was governed by various Bundela and Baghel Rajput principalities in the north.

89. (B) One of the top-level administrative provinces created by Akbar.
In the Mughal administrative system, a 'Suba' was a first-level province. When Emperor Akbar conquered the Malwa region in the 1560s, he formally organized it into the 'Suba of Malwa'. It was one of the twelve original subas established during his reforms. This province was governed by a Subedar and was crucial for the empire due to its wealth and strategic location.

90. (A) The remnants of the Gond kingdom located at Deogarh and Garha.
As the Bhonsle dynasty of Nagpur expanded its power during the mid-18th century, it moved into the Mahakoshal and Gondwana regions. This expansion led to direct conflict with the remaining Gond principalities, particularly those centered at Deogarh and Garha. The Bhonsles eventually overthrew the Gond rulers and annexed their territories, transforming once-powerful kingdoms into tributary states or direct Maratha provinces.

91. (B) The Swinging Palace
The name 'Hindola Mahal' literally translates to 'The Swinging Palace' in Hindi. This moniker is derived from the architectural curiosity of the building's outer walls, which are inclined at an unusually sharp angle. This extreme slope gives viewers the optical illusion that the entire massive structure is leaning or swaying. Built during the Malwa Sultanate, it likely served as an audience hall.

92. (C) Nawabs of Bhopal
The Maratha Confederacy was a collection of semi-autonomous states under the nominal

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leadership of the Peshwa. It included the Scindias, the Holkars, the Bhonsles, and the Gaekwads. The Nawabs of Bhopal, however, were an independent Muslim dynasty of Afghan origin. Throughout their history, they often found themselves in complex diplomatic negotiations with the surrounding Maratha powers to maintain their regional sovereignty.

93. (C) British victory over the Bhonsle army, leading to the annexation of Nagpur.
The Battle of Sitabuldi occurred in November 1817 during the Third Anglo-Maratha War. It was fought between the British East India Company and the forces of Appa Sahib, the ruler of Nagpur. The British emerged victorious, which effectively broke the power of the Bhonsle dynasty. Following this defeat, the Nagpur state became a British subsidiary and was eventually annexed by the company.

94. (C) Bundelkhand
Before it became known as Bundelkhand after the rise of the Bundela Rajputs, this geographical region was historically called 'Jejakabhukti'. This name is associated with the Chandel dynasty, who ruled the area from the 9th to the 13th centuries and built the world-famous temples of Khajuraho. The shift in nomenclature reflects the change in the dominant ruling group in central India.

95. (B) Akbar
The Asirgarh Fort, located in the Burhanpur district, was known as the "Key to the Deccan" due to its strategic value. Emperor Akbar recognized that controlling this fort was essential for his southward expansion. In 1601, after a long and difficult siege, Akbar successfully captured Asirgarh. He subsequently used the fort as a primary base for managing his southern campaigns.

96. (B) Scindia
The Moti Mahal in Gwalior is a grand palace complex built by the Scindia dynasty in the 19th century. It served as an important administrative building and residence. Following India's independence and the formation of the state of Madhya Bharat, the Moti Mahal achieved further historical significance by housing the new state's legislative assembly, reflecting the administrative legacy of the Scindia rulers.

97. (D) Controlling the prosperous agriculture and trade routes to the south.
The Delhi Sultanate's persistent military focus on Malwa was driven by economic and strategic goals. Malwa was famous for its fertile soil, which ensured rich revenue. More importantly, the region occupied a central position on the primary trade routes connecting Northern India to the prosperous ports of Gujarat and the Deccan. Controlling Malwa allowed the Sultans to tax this vital trade.

98. (A) Medini Rai
In 1528, shortly after the Battle of Panipat, Mughal Emperor Babur turned his attention to Malwa. He launched a siege on the strategic fort of Chanderi, which was then held by the powerful Rajput leader Medini Rai. Medini Rai was a close ally of Rana Sanga and a key figure in regional politics. The battle ended in a Mughal victory.

99. (B) Baz Bahadur
Baz Bahadur, the last Sultan of independent Malwa, is famously remembered for his passionate love for Rani Roopmati. A gifted musician herself, Roopmati's beauty and talent inspired many of Baz Bahadur's compositions. Their tragic story, culminating in the Mughal invasion and Roopmati's suicide to avoid capture, has become a central part of Mandu's cultural identity, immortalized in local folk songs.

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100. (C) Syncretic architectural styles and the promotion of distinct handloom traditions.
The medieval and early modern dynasties of Madhya Pradesh have left a profound and visible cultural legacy that persists today. This is most evident in the syncretic architectural styles of cities like Mandu and Orchha, where Islamic and Hindu elements blended. Furthermore, the continued vibrancy of regional handloom traditions, such as Chanderi and Maheshwari weaving, is a direct result of historical patronage.

101. (A) Integration into a broader credit network with prominent Sahukars.
One of the most significant socio-economic impacts of Maratha rule in Malwa was the

formalization of financial systems. The Maratha states worked closely with powerful banking families known as Sahukars. These bankers provided the necessary credit for military campaigns and state administration, while also facilitating trade. This partnership led to the development of sophisticated credit instruments and integrated the local economy.

102. (A) I, II, III, and V only
Mughal influence in Madhya Pradesh was extensive. Akbar annexed Malwa and Asaf Khan conquered Gondwana. Jahangir's close relationship with Bir Singh Deo of Orchha led to a golden age of Bundela architecture. Later, Aurangzeb's policies sparked a major rebellion by Chhatarsal Bundela. However, the statement about the Scindias and Gwalior is chronologically incorrect as their rise occurred much later.

103. (B) Ahilyabai Holkar
The iconic ghats along the Narmada River at Maheshwar are the most beautiful examples of Maratha-style architecture in the region. They were constructed under the personal supervision and patronage of Queen Ahilyabai Holkar. These stone structures, with their intricate carvings, were designed to facilitate both religious rituals and social life. The ghats remain a testament to her vision and spiritual connection.

104. (D) Gwalior
The Bateshwar Group of Temples is a magnificent complex of nearly 200 ancient Hindu temples located in the Morena district, near the city of Gwalior. Built between the 8th and 10th centuries by the Gurjara-Pratihara dynasty, these temples had fallen into ruin. In recent years, they have undergone a successful restoration effort, making them a significant archaeological site in the region.

105. (B) A major commercial target sacked for its immense temple wealth.
During the medieval period, Bhilsa was a highly prosperous city known for its ancient temples and thriving commerce. For the Delhi Sultanate rulers like Iltutmish and Alauddin Khalji, Bhilsa served as a primary target for military raids. These campaigns were largely motivated by the desire to seize the immense wealth stored in the city's temples, which were centers of economic activity.

106. (B) Strategic location on the Narmada, providing defensive and spiritual value.
Ahilyabai Holkar's decision to move her capital to Maheshwar was based on both practical and spiritual considerations. The city's location on the banks of the Narmada River provided a natural defensive barrier and a reliable water source. Spiritually, the Narmada is one of India's most sacred rivers. Maheshwar allowed her to govern in a serene environment away from regional political intrigues.

107. (A) The Maratha Empire and the British East India Company.
The Treaty of Salbai, signed in May 1782, ended the First Anglo-Maratha War. It was negotiated primarily by Mahadji Scindia, who acted as a mediator between the Maratha Empire and the British East India Company. The treaty ensured twenty years of peace between the two powers and confirmed British possessions. It also recognized Mahadji Scindia's rising status as a political force.

108. (A) The Chambal ravines and the Narmada valley
The Pindaris were irregular military groups that flourished in Central India during the chaotic 18th and early 19th centuries. They established their primary operational bases in the difficult terrains of the Chambal river ravines and the dense forests along the Narmada valley. These locations provided excellent cover and strategic access to surrounding territories, until they were eventually suppressed by the British.

109. (D) Land revenue settlement
When the British took control of various parts of Madhya Pradesh, they introduced new administrative structures. The 'Ryotwari' system and the 'Mahalwari' system were fundamental changes in land revenue settlement. These systems replaced the traditional Maratha revenue farming methods and had a profound impact on the region's rural economy and social structure, shifting power from local intermediaries to central authorities.

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110. (C) Girdhar Bahadur
During the early 18th century, as Mughal power began to wane, Girdhar Bahadur served as the Mughal Subedar of Malwa. He attempted to maintain Mughal authority and resist the increasing incursions of the Maratha forces. However, his efforts were unsuccessful. Following his death in battle against the Marathas in 1728, the Mughal administration in Malwa effectively collapsed, allowing Maratha rule.

111. (D) Chhatarsal
Raja Chhatarsal Bundela faced a severe threat from the Mughal governor Muhammad Khan Bangash in his old age. After being rescued by the timely military intervention of Peshwa Baji Rao I in 1729, Chhatarsal expressed his gratitude by adopting the Peshwa as his spiritual son. In his will, he bequeathed one-third of his territories to the Peshwa, providing a permanent foothold.

112. (B) Mobile cavalry raids establishing Maratha dominance in Malwa and Rajputana.
Malhar Rao Holkar was a master of the traditional Maratha style of warfare, which relied on extreme mobility and surprise. His military campaigns were characterized by rapid light cavalry raids. These operations allowed him to bypass heavy fortifications and strike deep into Malwa and Rajputana, successfully extracting tribute and establishing Maratha political dominance over a vast area without prolonged sieges.

113. (C) Gwalior Fort
The Gwalior Fort is one of the most imposing and historically significant fortifications in India. Its strategic importance and architectural beauty led the first Mughal Emperor, Babur, to describe it as "the pearl in the necklace of the forts of Hind." Throughout the medieval period, the fort was a contested prize, eventually becoming the permanent capital for the Scindia dynasty.

114. (B) Synthesis of Rajput trabeate structures with Mughal domes and arches.
The Jahangir Mahal in Orchha is a prime example of the architectural fusion that flourished in Central India. It combines traditional Rajput trabeate elements—such as flat roofs and stone lintels—with Mughal features like central domes and pointed arches. This synthesis reflects the political friendship between Bir Singh Deo and Emperor Jahangir. The resulting structure remains a highlight of regional heritage.

115. (D) A territorial and administrative unit comprising a cluster of 84 villages.
In the administrative system of the Gondwana kingdom, the 'Garh' was the fundamental territorial unit. Each Garh was traditionally centered around a major fort and consisted of eighty-four villages, which was why it was also called a 'Chaurasi'. These units were governed by royal family members or trusted nobles. This structured system allowed the Gond kings to effectively manage territories.

116. (D) Qudsia Begum
The Jama Masjid of Bhopal, characterized by its impressive red sandstone architecture and prominent minarets, was commissioned by Qudsia Begum, the first female ruler of the state. Starting construction in the 1830s, she intended to create a grand central mosque. The mosque reflects the classical Islamic architectural style and stands as an enduring symbol of her role in initiating development.

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117. (B) II, III, and IV only
The early Maratha leaders were associated with specific centers of power. Malhar Rao Holkar established Indore, while Ahilyabai later made Maheshwar her capital. Ranoji Scindia, the founder of his dynasty, initially operated from Ujjain. However, the first pair is incorrect because Mahadji Scindia continued to rule from Ujjain; Gwalior only became the permanent capital under his successor, Daulat Rao Scindia.

118. (A) II, I, IV, III
The line of female rulers in Bhopal followed a clear chronological order over more than a century. Qudsia Begum began the tradition, reigning from 1819. She was followed by her daughter, Sikandar Jahan Begum. After her, Shah Jahan Begum ascended the throne, overseeing many architectural projects. The final ruler was Sultan Jahan Begum, who abdicated in 1926, ending the era.

119. (A) Kanherkhed
The Scindia family, which became one of the most powerful princely dynasties in India, had humble beginnings as local officials in Maharashtra.

They were traditionally the village headmen of Kanherkhed, located in the Satara district. From these roots, Ranoji Scindia rose through the ranks of the Maratha military to become a prominent general and founder of the powerful state centered in Gwalior.

120. (A) An Islamic principality with a multi-religious administrative structure.
The Bhopal state, while being an Islamic principality founded by Afghan Nawabs, was noted for its pragmatism and inclusive administration. The Begums maintained a multi-religious administrative structure, often employing Hindu officials in high-ranking positions. This approach helped maintain social harmony and internal stability. Their governance was characterized by a focus on modernization, education, and cooperation with their diverse local subjects.

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CHAPTER 06
Tribal and Early Resistance Movements

1. The execution of Shankar Shah and Raghunath Shah by the British in 1857 was intended to achieve which primary objective?
(A) To formally annex the Garha-Mandla kingdom under the Doctrine of Lapse
(B) To enforce the new Indian Forest Act throughout the Jabalpur region
(C) To appease the rival tribal chieftains within the surrounding regions
(D) To suppress the Mahakoshal uprising by terrorizing the local population

2. The eventual arrest of Tantya Bhil by the British was made possible primarily due to:
(A) A decisive military defeat in a conventional open-field battle
(B) His voluntary surrender following a general amnesty declaration
(C) Betrayal by a trusted associate named Ganpat Rajput
(D) Exhaustion of his military supplies during a prolonged siege

3. The introduction of the Malguzari settlement in the Central Provinces primarily led to which of the following outcomes for tribal communities?
(A) Restoration of traditional tribal land ownership rights
(B) Transformation of tribal lands into state-protected sanctuaries
(C) Transfer of tribal lands to moneylenders and new landlords
(D) Total exemption of tribal regions from revenue assessment

4. After his capture, Bhima Nayak was transported to which of the following locations where he eventually died?
(A) Mandalay Jail, Burma
(B) Yerawada Central Jail, Pune
(C) Cellular Jail, Port Blair
(D) Gwalior Fort

5. Consider the following statements regarding the tribal uprising in Madhya Pradesh during 1857:
I. Shankar Shah used poetry invoking Goddess Kali to inspire rebellion against the British.
II. The British blew Shankar Shah and his son from the mouths of cannons.
III. The executions immediately ended all forms of resistance in the Mahakoshal region.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

6. Which of the following statements is true regarding the Baiga tribal resistance against the British?
(A) A coordinated armed struggle aimed at capturing the city of Jabalpur
(B) Protection of their traditional right to practice shifting cultivation
(C) Entirely non-violent resistance inspired by Gandhian Satyagraha principles
(D) British grants of total independence over their respective forests

7. Which region of Madhya Pradesh had the highest concentration of the Bhil tribal community during the British period?
(A) Mahakoshal and Chhattisgarh plains
(B) Nimar and Jhabua regions
(C) Bundelkhand and Baghelkhand
(D) Gwalior and Chambal divisions

8. Tantya Bhil is celebrated in the local oral traditions of Madhya Pradesh primarily for which of the following reasons?
(A) Negotiating a peaceful land settlement with the British Governor General
(B) Distributing wealth to the poor by looting British treasuries and moneylenders
(C) Establishing the first modern educational institution for the Bhil community

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(D) Serving as a high-ranking commander in the British central provincial army

9. Which of the following battles is specifically associated with the resistance led by Bhima Nayak against the British in 1858?
(A) Battle of Mahidpur
(B) Battle of Ambapani
(C) Battle of Buxar
(D) Battle of Sehore

10. Shankar Shah, who played a pivotal role in the 1857 revolt in Jabalpur, was a descendant of which historical royal dynasty?
(A) The Holkars of Indore
(B) The Scindias of Gwalior
(C) The Garha-Mandla Gond dynasty
(D) The Parmars of Dhar

11. Which tribal community was involved in the Choriya uprising in the Nimar region of Madhya Pradesh?
(A) Gonds
(B) Baigas
(C) Sahariyas
(D) Bhils

12. The practice of Dahiya or Bewar, which was strictly banned by the British in Madhya Pradesh, refers to which of the following?
(A) A traditional tribal marital custom
(B) The customary right to collect tendu leaves
(C) A form of shifting slash-and-burn agriculture
(D) A tribal judicial assembly

13. Which of the following tactics was fundamentally relied upon by Tantya Bhil to evade the British forces for several years?
(A) Using local topography knowledge and support from the tribal peasantry
(B) Building large fortified stone castles throughout the Malwa plains
(C) Engaging in pitched artillery battles using imported European cannons
(D) Seeking direct military intervention from the Maratha princely states

14. Which of the following was the most significant factor that motivated the Gond Zamindars of Mandla and Seoni to join the 1857 uprising?
(A) Promises of high-ranking administrative posts in the British Indian Army
(B) Cultural and religious conversion policies of the British administration
(C) Confiscation of estates through summary settlements and high revenue demands
(D) Aspirations to establish a completely independent Gondwana nation-state

15. The Kol uprising, which impacted parts of Madhya Pradesh, was primarily triggered by which socio-economic change?
(A) The imposition of heavy taxes on religious pilgrimage and rituals
(B) The forced conscription of Kol youth into the British Indian army
(C) The compulsory cultivation of indigo throughout the Vindhya region
(D) Transfer of tribal lands to non-tribal outsiders and moneylenders

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16. What was the primary impact of the early British forest policies on the tribal communities of Madhya Pradesh?
(A) Restricted traditional forest access and shifting cultivation
(B) Provision of modern agricultural equipment and subsidized seeds
(C) Granting of exclusive timber trading rights within reserved areas
(D) Establishment of tribal self-governance councils for forest management

17. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct option:
Assertion (A): The British established the Bhil Corps in the early 19th century.
Reason (R): It was a pacification strategy aimed at employing tribal youth in military service to prevent them from engaging in rebellions.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

18. During the 1857 revolt, the British faced significant resistance in the Sagar and

Bundelkhand regions. Which of the following statements is incorrect regarding this resistance?
(A) Immediate suppression of the rebellion within two weeks of its outbreak
(B) Tribal communities aligned with local dispossessed landlords to fight the British
(C) The British military found it difficult to operate due to the rugged terrain
(D) The local rebels utilized guerrilla tactics to disrupt British supply lines

19. Tantya Bhil was tried and subsequently hanged by the British administration in the year 1889 at which location?
(A) Khandwa
(B) Indore
(C) Bhopal
(D) Jabalpur

20. The tribal resistance in the Mandla district was significantly bolstered by the participation of which local ruler who allied with the Gond communities?
(A) Rani Avantibai
(B) Rani Lakshmibai
(C) Rani Durgavati
(D) Rani Ahilyabai

21. The British administration created the 'Baiga Chak' in the Mandla region. What was its primary purpose?
(A) Providing modern university education for the Baiga tribal population
(B) Training Baiga tribal youth for service in the British police forces
(C) Confining the Baiga to restricted areas to force settled agriculture
(D) Establishing tax-free zones for trading diverse forest produce items

22. Which of the following statements correctly describes the sporadic tribal unrest in Madhya Pradesh prior to the 1857 revolt?
(A) Highly organized movements with a central military command
(B) Localized uprisings triggered by economic grievances and loss of rights
(C) Political ambitions aimed at establishing a national democratic government
(D) Military campaigns exclusively supported and funded by the Maratha rulers

23. Which British official was primarily responsible for the arrest and execution of Shankar Shah and his son Raghunath Shah?
(A) General Hugh Rose
(B) Major William Sleeman
(C) Captain H.W.B. Tyler
(D) Deputy Commissioner Clarke

24. What strategic action did Bhima Nayak undertake during the 1857 revolt that severely hindered British military movements?
(A) He captured and destroyed the entire railway network of the Central Provinces
(B) He sank British naval vessels operating on the Narmada river system
(C) He completely dismantled the British telegraph lines connecting Delhi and Calcutta
(D) He successfully blockaded the vital Agra-Bombay road at the Sendhwa Ghat

25. The widespread guerrilla resistance led by Tantya Bhil was geographically concentrated in which part of Madhya Pradesh?
(A) Bundelkhand and Baghelkhand
(B) Nimar and Malwa
(C) Mahakoshal and Chhattisgarh
(D) Gird region and Chambal

26. Match the tribes in List I with their primary regions of concentration during British rule in List II:
List I: (Tribe)
P. Bhils
Q. Gonds
R. Baigas
S. Kols
List II: (Region)
1. Vindhya Region
2. Mandla and Dindori
3. Mahakoshal
4. Nimar and Malwa
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-2, R-3, S-1
(C) P-1, Q-2, R-4, S-3
(D) P-4, Q-3, R-2, S-1

27. Which tribal community spearheaded an uprising against British land alienation policies in the Vindhya and Rewa regions of Madhya Pradesh?

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(A) Kols
(B) Bhils
(C) Sahariyas
(D) Korkus

28. Identify the correct pair of the 1857 rebel leader and their primary area of operation in Madhya Pradesh:
(A) Rani Avantibai - Ramgarh
(B) Shankar Shah - Gwalior
(C) Bhima Nayak - Sagar
(D) Tantya Bhil - Rewa

29. Which tribal leader was recognized as a prominent figure of the 1857 resistance in the Barwani region of Nimar?
(A) Shankar Shah
(B) Birsa Munda
(C) Bhima Nayak
(D) Ganjan Singh Korku

30. What was the real name of the prominent tribal freedom fighter famously known as Tantya Bhil?
(A) Tantia Tope
(B) Khajya Nayak
(C) Kajarsingh
(D) Tantua

31. Which of the following was NOT a strategy used by the British to pacify turbulent tribal regions in Madhya Pradesh?
(A) Granting political pensions and titles to influential tribal leaders
(B) Establishing irregular tribal military units such as the Bhil Corps
(C) Returning all alienated land to traditional tribal village councils
(D) Implementing summary settlements to fix permanent revenue obligations

32. Match the tribal leaders in List I with the fate or outcome of their resistance in List II:
List I: (Tribal Leader)
P. Tantya Bhil
Q. Shankar Shah
R. Bhima Nayak
S. Khajya Nayak
List II: (Outcome)
1. Died in Cellular Jail, Port Blair
2. Blown from the mouth of a cannon
3. Killed in a police encounter/ambush
4. Hanged in Jabalpur
(A) P-4, Q-1, R-2, S-3
(B) P-4, Q-2, R-1, S-3
(C) P-2, Q-4, R-3, S-1
(D) P-1, Q-3, R-4, S-2

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33. The role of tribal chiefs and Zamindars in organizing resistance in Madhya Pradesh was complex. Which of the following best describes their general stance during the 1857 revolt?
(A) All tribal chiefs unanimously supported the British administration's rule
(B) Some chiefs rebelled over lost privileges, while others remained loyal
(C) They entirely surrendered their estates voluntarily before the revolt began
(D) They focused solely on religious reforms rather than any political rebellion

34. What was the direct consequence of the British declaring vast tracts of Madhya Pradesh as 'Reserved Forests'?
(A) The criminalization of everyday tribal livelihood practices
(B) A rapid increase in the population of tribal settlements within those forests
(C) The immediate economic prosperity of forest-dwelling communities
(D) The transfer of modern forest conservation technologies to the tribes

35. How have the oral traditions and folk songs of Madhya Pradesh helped in preserving the memory of tribal resistance?
(A) Glorifying tribal leaders as heroes who fought against exploitation
(B) Replacing all formal historical records maintained by the British authorities
(C) Avoiding any mention of British policies to prevent modern political conflict
(D) Focusing on religious myths completely unrelated to actual historical events

36. Regarding the historical grievances of tribal communities against the British in Madhya Pradesh, consider the following statements:
I. Prohibition of shifting cultivation.
II. High assessment of land revenue payable in cash.
III. Influx of non-tribal moneylenders and traders.

IV. State monopoly over forest produce.
V. Compulsory conscription into the British navy.

Which combination of statement(s) is/are correct?
(A) I, II, III, and IV only
(B) II, III, IV, and V only
(C) I, III, and V only
(D) I, II, III, IV, and V

37. The Choriya Bhil uprising was significant in the regional history because it highlighted:
(A) Resentment against exploitative practices of British revenue contractors
(B) Widespread acceptance of British judicial systems by tribal village elders
(C) Desires of the Bhils to migrate permanently to urban industrial centers
(D) Complete integration of tribal economies into the global capitalist market

38. The traditional self-governance institutions of tribal communities in Madhya Pradesh, such as the tribal Panchayats, were primarily undermined during British rule by:
(A) The mass migration of tribal populations to coastal industrial cities
(B) Voluntary dissolution of these councils by the tribal elders themselves
(C) The adoption of a rigid caste system within the tribal social structure
(D) Introduction of British courts that ignored tribal customary laws

39. Which railway station in Madhya Pradesh was renamed by the state government to honor the legacy of a prominent tribal freedom fighter?
(A) Habibganj Railway Station
(B) Itarsi Junction
(C) Bina Junction
(D) Patalpani Railway Station

40. Under the Forest Act of 1878, what restriction was placed on the 'Reserved Forests' in Madhya Pradesh?
(A) Permitting only tribal chiefs to hunt wild animals in these forests
(B) Prohibiting commercial logging by the British to protect the ecosystem
(C) Designating these forests exclusively for tribal shifting cultivation
(D) Closing forests to traditional activities like grazing and timber collection

41. Which of the following regions of Madhya Pradesh is generally NOT associated with the historical Bhil resistance movements?
(A) Rewa
(B) Nimar
(C) Jhabua
(D) Barwani

42. The activities of Christian missionaries in the tribal areas of Madhya Pradesh during the British period had a complex impact. Which statement incorrectly characterizes their role?
(A) Provision of healthcare services and basic education in remote areas
(B) Proselytizing activities leading to cultural alienation and resentment
(C) Actively encouraging tribal communities to lead armed rebellions
(D) Systematic study and documentation of tribal languages and customs

43. A comparative study of tribal resistance movements in Madhya Pradesh shows that while the Gonds in Mahakoshal often fought alongside their displaced Zamindars, the Bhil resistance in Nimar was more frequently characterized by:
(A) Extensive use of naval warfare maneuvers on the Narmada river system
(B) Guerrilla warfare by social bandits against moneylenders and police
(C) Petitions and legal battles fought within the British High Court system
(D) Organizing non-violent hunger strikes within various urban urban centers

44. Tribal folk songs in the Malwa and Nimar regions frequently refer to Tantya Bhil. What is the most common theme of these songs?
(A) His demonstrated expertise in modern English language and education
(B) His extensive travels to various European and neighboring countries
(C) His promotion of large-scale industrialization within tribal heartlands
(D) His bravery, evasion of police, and generosity towards the poor

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45. Which of the following is the most appropriate description of Tantya Bhil's approach to resistance?
(A) Focusing strictly on peaceful social reform and temperance movements
(B) Establishing an independent sovereign nation recognized by European powers
(C) Restricting activities entirely to the writing of anti-British pamphlets
(D) Acting as a social bandit to redistribute wealth using guerrilla tactics

46. Arrange the following historical events related to tribal resistance in Madhya Pradesh in the correct chronological order:
1. Formation of the Bhil Corps
2. Execution of Shankar Shah
3. Passing of the Indian Forest Act strictly categorizing forests
4. Arrest of Tantya Bhil
(A) 1, 2, 3, 4
(B) 2, 1, 3, 4
(C) 1, 3, 2, 4
(D) 2, 3, 1, 4

47. Identify the incorrect statement regarding the 1857 tribal uprising in the Mandla region:
(A) Gonds providing substantial military support to the rebellious local elites
(B) British suppression of the uprising without military reinforcements
(C) Confiscation of traditional estates as a primary grievance for tribal chiefs
(D) Local geography providing a natural advantage for guerrilla warfare tactics

48. The Indian Forest Act of 1878 was a major trigger for tribal unrest because it:
(A) Making shifting cultivation compulsory for all forest-dwelling populations
(B) Classification of forests that severely curtailed customary tribal rights
(C) Handed over forest management to traditional tribal Panchayat councils
(D) Abolishing all taxes on the collection of diverse minor forest produce

49. The legacy of 19th-century tribal resistance movements in Madhya Pradesh played a crucial role in shaping contemporary tribal identity by:
(A) Promoting the total assimilation of tribes into urban industrial culture
(B) Systematic erasure of traditional dialects in favor of the English language
(C) Encouraging tribal youth to pursue administrative careers in Great Britain
(D) Providing historical symbols of tribal pride and anti-colonial struggle

50. In the post-1857 period, a major administrative change undertaken by the British that directly affected the tribal areas of Mahakoshal was:
(A) Complete withdrawal of all British police forces from tribal territories
(B) Granting full provincial autonomy to the Gond Zamindars of the region
(C) Creating the Central Provinces in 1861 to tighten bureaucratic control
(D) Total abolition of all forms of land revenue collection in forest regions

51. The Criminal Tribes Act of 1871 had a devastating impact on tribal identity in British India. What did this Act primarily do?
(A) Provision of constitutional reservations for all backward tribal groups
(B) Establishing special courts for resolving long-standing tribal land disputes
(C) Branding entire tribal communities as habitual criminals under surveillance
(D) Exempting specific tribes from the jurisdiction of the Indian Penal Code

52. As part of their pacification policies in Madhya Pradesh, the British often granted 'Sanads' to certain tribal chiefs. What did this imply?
(A) An official administrative order for immediate execution and arrest
(B) A decree forcing tribal chiefs into permanent exile from the province
(C) A religious charter allowing the construction of indigenous temples
(D) A legal document recognizing land rights in exchange for loyalty

53. Based on the life and resistance of Bhima Nayak, consider the following statements:
I. He belonged to the Bhil community and operated mainly in the Nimar region.
II. He collaborated closely with Khajya Nayak to secure the Mumbai-Agra highway.
III. He completely defeated the British and

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106. The following question consists of two statements, an Assertion (A) and a Reason (R). Select the correct option:
Assertion (A): The early tribal resistance movements in Madhya Pradesh largely failed to overthrow British rule in the region.
Reason (R): The tribal fighters lacked modern weaponry, centralized leadership, and effective communication networks compared to the British forces.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

107. How did the British attempt to alter the demographic composition of tribal lands in Madhya Pradesh as a pacification measure?
(A) Settling large numbers of British veteran farmers in the Nimar region
(B) Forcibly shifting entire tribal populations to industrial coastal India
(C) Prohibiting any non-tribal person from entering the Central Provinces
(D) Encouraging non-tribal farmers to settle in tribal areas for revenue

108. Who among the following tribal heroes of Madhya Pradesh is famously associated with the Patalpani region near Indore?
(A) Tantya Bhil
(B) Shankar Shah
(C) Bhima Nayak
(D) Birsa Munda

109. The tribal women of Madhya Pradesh contributed to the early resistance movements by all of the following methods, EXCEPT:
(A) Serving as commissioned British Army officers to gather intelligence
(B) Acting as secret messengers between various rebel camps
(C) Providing food and safe harbor to the guerrilla fighters
(D) Singing folk songs that preserved the resistance memory

110. The heroic tales of Bhima Nayak are most prominently sung and remembered in which cultural region of Madhya Pradesh?
(A) Nimari
(B) Bundeli
(C) Bagheli
(D) Malvi

111. The post-independence state recognition of tribal freedom fighters from Madhya Pradesh serves primarily to:
(A) Promoting religious sectarianism among different tribal groups
(B) Justifying the colonial forest policies of the 19th century
(C) Mainstreaming tribal histories into the national movement narrative
(D) Exclusively attracting international tourism to forest areas

112. Which of the following statements incorrectly describes the geographical distribution of tribal resistance in MP during British rule?
(A) Bhil resistance was concentrated in the western Nimar and Malwa tracts
(B) Sahariya resistance completely overthrew British rule in the Gwalior state
(C) Kol unrest significantly affected the eastern Vindhya and Baghelkhand areas
(D) Gond resistance was primarily located in the Mahakoshal and Mandla regions

113. Arrange the following events concerning tribal history in Madhya Pradesh in the correct chronological order:
1. Outbreak of the 1857 Revolt in Jabalpur led by Shankar Shah
2. Battle of Ambapani involving Bhima Nayak
3. Implementation of the Indian Forest Act strictly defining Reserved Forests
4. The execution of Tantya Bhil
(A) 1, 2, 3, 4
(B) 2, 1, 4, 3
(C) 1, 3, 2, 4
(D) 3, 1, 2, 4

114. The traditional institutions of the Bhils, which played a crucial role in internal governance and organizing collective action against external threats, were centered around the village headman known as:

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(A) 3, 1, 4, 2
(B) 1, 3, 2, 4
(C) 3, 1, 2, 4
(D) 1, 4, 3, 2

62. The isolated nature of early tribal resistance movements in Madhya Pradesh generally resulted in which of the following outcomes?
(A) Allowing the British to suppress revolts without facing a unified threat
(B) Causing rebellions to naturally evolve into national political parties
(C) Forcing the British to permanently abandon the Central Provinces area
(D) Resulting in widespread international military and diplomatic intervention

63. How did the British policy of laying extensive railway networks in the Central Provinces during the late 19th century affect the tribal populations?
(A) Provision of free transportation for all diverse tribal forest produce
(B) Transformation of tribal villages into wealthy urban industrial centers
(C) Deforestation that restricted habitats and pushed tribes into forced labor
(D) Halting the influx of non-tribal outsiders into the tribal heartlands

64. With reference to the post-1857 British administrative changes in the tribal areas of Madhya Pradesh, consider the following statements:
I. The Saugor and Nerbudda territories were merged with the Nagpur province.
II. The Central Provinces was formally created in 1861.
III. The British immediately granted universal voting rights to all tribal adult males to pacify them.
Which of the following combinations is incorrect?
(A) I only
(B) II only
(C) III only
(D) I and II only

65. Which of the following best explains why Tantya Bhil is often referred to as the 'Robin Hood of India'?
(A) Wearing clothing identical to the mythical English outlaw figure
(B) Robbing wealthy exploiters to distribute spoils among the rural poor
(C) Utilizing high-quality longbows imported directly from Great Britain
(D) Operating exclusively from dense forests identical to Sherwood Forest

66. The tribal uprising led by Kajarsingh was geographically situated in which area of present-day Madhya Pradesh?
(A) Nimar region
(B) Bundelkhand
(C) Mahakoshal
(D) Baghelkhand

67. The 'Thekedari' system introduced in the tribal regions of Madhya Pradesh during British rule led to:
(A) Systemic protection of indigenous tribal art and regional culture
(B) Empowerment of tribal women within local governance institutions
(C) Economic exploitation of tribal peasants by revenue contractors
(D) Establishment of modern healthcare and medical research facilities

68. Match the terms in List I with their meanings in the context of tribal history in List II:
List I: (Term)
P. Diku
Q. Begar
R. Bewar
S. Malguzar
List II: (Meaning)
1. Revenue contractor/Landlord
2. Shifting agriculture
3. Forced unpaid labor
4. Exploitative outsider
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-4, Q-2, R-3, S-1
(D) P-1, Q-3, R-2, S-4

69. Which of the following tribal groups is primarily associated with the region of Patalkot in the Chhindwara district, who also faced historical marginalization during the colonial period?
(A) Bharias

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established an independent kingdom in Barwani.
IV. He was ultimately captured and sent to the Cellular Jail in Port Blair.
Which of the following combinations is incorrect?
(A) I and II only
(B) III only
(C) II and IV only
(D) I, III, and IV only

54. The term 'Diku', widely used during tribal uprisings in central and eastern India, referred to whom?
(A) The traditional village headman responsible for local administration
(B) The spiritual leaders and medicine men of the respective tribal group
(C) Exploitative outsiders like moneylenders, traders, and contractors
(D) High-ranking British military commanders serving in the Indian theater

55. The economic exploitation of tribal communities in Madhya Pradesh through British policies prominently led to the problem of 'Begar'. What does this term signify?
(A) Forced, unpaid or underpaid labor exacted by officials and landlords
(B) A traditional tribal festival celebrating the harvest season
(C) A British currency introduced specifically for tribal markets
(D) The legal right to collect medicinal herbs from reserved forests

56. What was the typical nature of British punitive expeditions against tribal resisters in Madhya Pradesh?
(A) Harsh military campaigns involving burning villages and destroying crops
(B) Punitive measures limited to imposing small financial fines and levies
(C) Diplomatic negotiations led exclusively by foreign Christian missionaries
(D) Legal proceedings conducted entirely within the established civil courts

57. The tribal population of Seoni district actively participated in the 1857 revolt. They were predominantly from which community?
(A) Gond
(B) Sahariya
(C) Bharia
(D) Korku

58. The participation of tribal women in the resistance movements of Madhya Pradesh was significant. They predominantly contributed by:
(A) Providing logistics, intelligence, and participating in skirmishes
(B) Leading large military battalions equipped with modern heavy artillery
(C) Serving as official diplomats representing tribes to the Governor General
(D) Managing printing presses for the distribution of anti-British literature

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59. The Government of Madhya Pradesh celebrates 'Janjatiya Gaurav Divas' on November 15. Although primarily associated with Birsa Munda nationally, in MP it also honors the legacy of:
(A) Ahilyabai Holkar
(B) Only the tribal leaders who participated in the 1942 Quit India Movement
(C) All tribal freedom fighters of the state who resisted colonial exploitation
(D) Post-independence tribal politicians

60. What was the connection between the early tribal resistance in Madhya Pradesh and the later national freedom movement?
(A) Complete lack of connection as early resistance was forgotten by nationalists
(B) Early resistance laid the groundwork for Jungle Satyagrahas in the 1930s
(C) Directing all early tribal revolts against the Indian National Congress party
(D) Early tribal leaders directly formulating the constitution of independent India

61. Select the correct chronological sequence of the following British administrative and policy interventions affecting tribal areas in Madhya Pradesh:
1. Formation of the Central Provinces
2. Enactment of the Indian Forest Act classifying forests
3. Outbreak of the great revolt involving Mahakoshal tribes
4. Passing of the Criminal Tribes Act

resistance against the British in the Mandla region after his execution?
(A) Rani Avantibai
(B) Rani Phool Kunwar
(C) Rani Durgavati
(D) Rani Ahilyabai

80. The term 'Panch' in the context of pre-British tribal governance in Madhya Pradesh refers to:
(A) A traditional council of elders for conflict resolution and social norms
(B) A specific group of high-ranking British administrative and police officers
(C) A particular type of agricultural tax collected exclusively in cash payments
(D) The five major weapons traditionally carried by a Gond or Bhil warrior

81. Which British officer led the military operations against the forces of Khajya Nayak and Bhima Nayak at the Battle of Ambapani in 1858?
(A) Major Outram
(B) General Hugh Rose
(C) Captain Keatinge
(D) Captain Robert

82. Shahid Bhima Nayak Pariyojana (project) established by the Government of Madhya Pradesh is a recognition of his legacy. What type of project is it?
(A) An irrigation and hydroelectric project
(B) A dedicated tribal university
(C) A state-wide healthcare insurance scheme
(D) A wildlife sanctuary

83. The 'Krantiveer Tantya Bhil Samman' instituted by the Madhya Pradesh government is primarily awarded to tribal youth for outstanding achievements in which areas?
(A) Only for agricultural innovations
(B) Traditional medicine practices
(C) Folk music and dance strictly
(D) Sports and education

84. The introduction of the cash economy by the British severely impacted the tribal communities of MP because:
(A) Inability of tribal populations to count modern paper currency notes
(B) Frequent forging of British currency by local tribal village artisans
(C) Borrowing from Sahukars at high rates for revenue, causing perpetual debt
(D) Making traditional barter systems completely illegal throughout the state

85. Which of the following tribal revolts occurred earliest in the broader region affecting Madhya Pradesh before the 1857 uprising?
(A) The widespread guerrilla war of Tantya Bhil
(B) The Bastar Bhumkal Rebellion
(C) The Kol Uprising
(D) The Jungle Satyagraha

86. Identify the correct statement regarding the role of Khajya Nayak in the tribal resistance of Madhya Pradesh:
(A) A prominent Gond chief who fought alongside Rani Avantibai of Ramgarh
(B) The primary instigator of the Kol uprising within the Vindhya region
(C) The leader who negotiated the surrender of Tantya Bhil to the British
(D) A former British police employee who rebelled to ally with Bhima Nayak

87. Identify the correct statement regarding the role of traditional tribal institutions during the resistance movements in MP:
(A) Consistently acting as secret spies for the British administrative forces
(B) Serving as nodes for organizing resistance and enforcing rebel unity
(C) Being completely dismantled by the tribals themselves before any rebellion
(D) Focusing entirely on theological debates rather than any political action

88. Read the following statements regarding tribal identity and self-governance traditions before British rule in Madhya Pradesh:
I. Tribal communities largely functioned as autonomous or semi-autonomous socio-political entities.
II. They strictly followed the written constitutional laws of the Maratha empire.
Which of the statement(s) given above is/are correct?
(A) I only
(B) II only
(C) Both I and II
(D) Neither I nor II

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89. Find the odd one out among the following historical figures, who does NOT belong to the category of leaders of the 1857 revolt in Madhya Pradesh?
(A) Shankar Shah
(B) Ganjan Singh Korku
(C) Bhima Nayak
(D) Sheikh Ramzan

90. Which of the following regions was NOT an active center of the Gond rebellion during the 1857 uprising?
(A) Mandla
(B) Jabalpur
(C) Seoni
(D) Bhind

91. The concept of 'Forest Rights', which was severely contested between the British and the tribes of MP, primarily included:
(A) The right to establish modern heavy industries inside the forest area
(B) Rights to collect forest produce and graze cattle without state control
(C) The right to build concrete highways throughout protected tribal areas
(D) The right to sell tribal forest land to various foreign investors

92. Which of the following acts of the British Parliament formalized the administrative structure of the tribal-dominated Central Provinces shortly after the 1857 revolt?
(A) Regulating Act of 1773
(B) Government of India Act 1858
(C) Indian Councils Act 1861
(D) Government of India Act 1935

93. What is the significance of the "Bhil Agency" established by the British in the 19th century?
(A) An employment exchange for tribal youth to work in British factories
(B) A trading company established to export Bhil handicrafts to Europe
(C) A political office created to monitor and pacify the Bhil population
(D) A democratically elected council representing diverse Bhil communities

94. Identify the incorrect statement regarding the nature of the Kol uprising in the context of the Madhya Pradesh region:
(A) The uprising had no impact outside the Chhota Nagpur plateau
(B) It was heavily driven by the loss of land to non-tribal outsiders
(C) The rebels frequently targeted the properties of moneylenders and newly settled landlords
(D) The British had to deploy large military contingents to suppress the rebellion

95. Which of the following is NOT an objective of celebrating 'Janjatiya Gaurav Divas' in Madhya Pradesh?
(A) Acknowledging the sacrifices of diverse tribal freedom fighters
(B) Promoting cultural assimilation that erases distinct tribal heritage
(C) Preserving and promoting traditional tribal arts, crafts, and culture
(D) Educating younger generations about anti-colonial tribal struggles

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96. Choose the correct geographical sequence of major tribal resistance centers in Madhya Pradesh during the 19th century, arranged roughly from West to East:
(A) Nimar (Bhils) → Jabalpur/Mandla (Gonds) → Rewa/Vindhya (Kols)
(B) Rewa/Vindhya (Kols) → Nimar (Bhils) → Jabalpur/Mandla (Gonds)
(C) Jabalpur/Mandla (Gonds) → Rewa/Vindhya (Kols) → Nimar (Bhils)
(D) Nimar (Bhils) → Rewa/Vindhya (Kols) → Jabalpur/Mandla (Gonds)

97. The traditional shifting cultivation practiced by the Baiga tribe is locally known as:
(A) Jhum
(B) Podu
(C) Kumari
(D) Bewar

98. What was the typical British response to the tribal practice of "Dahiya" in the mid-19th century?
(A) Providing financial subsidies and modern tools to encourage it
(B) Imposing a ban as it was considered destructive to timber resources

(C) Exporting all agricultural produce generated by it to Europe
(D) Declaring it as a protected and sacred cultural heritage practice

99. Match the events in List I with the corresponding years in List II:
List I: (Event)
P. Execution of Shankar Shah
Q. Battle of Ambapani
R. Passing of the Indian Forest Act classifying forests
S. Execution of Tantya Bhil
List II: (Year)
1. 1858
2. 1889
3. 1857
4. 1878
(A) P-1, Q-3, R-2, S-4
(B) P-3, Q-1, R-4, S-2
(C) P-3, Q-4, R-1, S-2
(D) P-4, Q-1, R-3, S-2

100. Consider the following statements regarding the economic policies of the British and their impact on MP tribes:
I. The requirement to pay land tax in cash forced tribals into the grip of moneylenders.
II. The British encouraged the cultivation of traditional food crops over commercial cash crops.
Which of the statement(s) given above is/are correct?
(A) I only
(B) II only
(C) Both I and II
(D) Neither I nor II

101. Match the tribal freedom fighters in List I with their associated communities in List II:
List I: (Tribal Freedom Fighter)
P. Tantya Bhil
Q. Shankar Shah
R. Bhima Nayak
S. Raghunath Shah
List II: (Associated Community)
1. Gond
2. Bhil
3. Gond
4. Bhil
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-3, R-4, S-1

102. The historical execution of Shankar Shah and Raghunath Shah took place on which date, which is now commemorated as a day of martyrdom in Madhya Pradesh?
(A) 15th August 1857
(B) 18th September 1857
(C) 10th May 1857
(D) 1st November 1858

103. Consider the following statements regarding the legacy of tribal resistance in Madhya Pradesh:
I. It helped maintain a distinct cultural and political identity among the tribes.
II. It directly resulted in the complete expulsion of the British from the Central Provinces by 1890.
III. It created a pantheon of local folk heroes whose legends persist in oral traditions.
IV. It provided a historical basis for modern assertions of tribal forest rights.
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) I, III, and IV only
(C) II, III, and IV only
(D) I, II, III, and IV

104. The Gond community's deep-rooted connection with the Garha-Mandla kingdom served as a major source of inspiration for resistance during 1857. This kingdom reached its zenith under which historical ruler?
(A) Raja Bhoj
(B) Baz Bahadur
(C) Maharaja Chhatrasal
(D) Rani Durgavati

105. What was the ultimate consequence of the British policy of criminalizing tribal resistance leaders and branding them as 'dacoits'?
(A) It led to the immediate and total surrender of all tribal chiefs
(B) It legally justified punitive expeditions and draconian laws like the Criminal Tribes Act
(C) It elevated their status to international political refugees
(D) The British Parliament paid them heavy financial compensations

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(B) Bhilalas
(C) Sahariyas
(D) Kols

70. Which of the following was the most direct cause of the Kol tribal unrest spilling into the central Indian regions in the early 1830s?
(A) Official British bans on traditional indigenous religious sacrifices
(B) Forced introduction of the English education system in tribal hamlets
(C) Transfer of tribal lands to outside contractors and moneylenders
(D) Construction of large modern dams that submerged several Kol villages

71. Which socio-economic class emerged as the dominant intermediary exploiting the tribal communities in MP following the British land revenue policies?
(A) Sahukars (Moneylenders) and Thekedars
(B) Industrial factory owners
(C) English missionaries
(D) Urban middle-class intelligentsia

72. The traditional weapon predominantly used by the Gond and Bhil resisters against British firearms during early revolts was:
(A) Bows and arrows
(B) Matchlock muskets
(C) Heavy artillery cannons
(D) Grenades

73. In the context of British economic policies, what does the term 'alienation of land' refer to in the tribal regions of MP?
(A) Upgrading tribal agricultural lands with modern irrigation systems
(B) The practice of planting alien crop species within the tribal belts
(C) Reserving lands exclusively for the creation of wildlife sanctuaries
(D) Processes through which tribal lands were transferred to moneylenders

74. What role did the 'Chowkidari' system introduced by the British play in the tribal villages of Madhya Pradesh?
(A) Granting total judicial immunity and autonomy to tribal village chiefs
(B) An agricultural cooperative system designed to boost tribal crop yields
(C) Replacing tribal watchmen with police guards to increase surveillance
(D) A religious institution established to promote the spread of Christianity

75. What was the primary difference between the tribal revolts of the 19th century and the tribal participation in the Jungle Satyagraha of the 1930s in Madhya Pradesh?
(A) The 19th-century revolts were peaceful, whereas the 1930s were violent
(B) The 19th-century revolts sought religious conversion of entire tribes
(C) There was no difference between the two movements in methods or goals
(D) The 19th-century revolts were localized, unlike the 1930s national struggle

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76. Which tribal community was particularly affected by the British ban on 'Dahiya' cultivation, leading to profound socio-economic distress?
(A) Sahariyas
(B) Baigas
(C) Kols
(D) Bhils

77. Which memorial in Madhya Pradesh is specifically dedicated to the martyrs Shankar Shah and Raghunath Shah?
(A) Shaurya Smarak at Bhopal
(B) Patalpani Memorial at Mhow
(C) Barwani Fort Memorial
(D) Shaheed Smarak at Jabalpur

78. What was a primary reason for the British facing immense difficulty in rapidly suppressing the tribal revolts led by figures like Tantya Bhil?
(A) Tribal fighters possessing technologically superior weaponry from France
(B) Constant intervention of the Indian National Congress on behalf of tribes
(C) The extreme cold climate and weather conditions of the Nimar region
(D) Deep-rooted support from peasants who viewed them as local protectors

79. Who among the following was the widow of Shankar Shah and actively continued the

(A) Mukaddam
(B) Kotwar
(C) Patel or Tadvi
(D) Malguzar

115. Identify the correct pair representing a tribal community of MP and the region where they historically faced maximum friction with British forest policies:
(A) Sahariyas - Nimar
(B) Bhils - Rewa
(C) Kols - Jhabua
(D) Baigas - Mandla and Balaghat

116. During the early resistance, how did tribal communities typically communicate the call for rebellion across different villages in Madhya Pradesh?
(A) By publishing articles in regional Hindi and vernacular newspapers
(B) By sending telegrams through the official British postal service
(C) By organizing large-scale formal political conferences in major cities
(D) Through traditional methods like passing tree branches, arrows, or drums

117. Based on the armed resistance during the 1857-1858 period in Madhya Pradesh, select the correct combination of tribal leaders:
I. Shankar Shah
II. Raghunath Shah
III. Bhima Nayak
IV. Khajya Nayak
V. Ganjan Singh Korku
Which of the following combinations is correct?
(A) I, II, III, and IV only
(B) II, III, IV, and V only
(C) I, III, IV, and V only
(D) I, II, and III only

118. In 1889, Tantya Bhil was betrayed by his trusted associate Ganpat Rajput. Where was Tantya Bhil arrested as a result of this betrayal?
(A) In the dense, remote forests of the Bastar region
(B) Inside the highly fortified Gwalior Fort complex
(C) During a naval battle on the Narmada river system
(D) Attending a meeting/gathering near Khandwa

119. Which form of oral tradition in Madhya Pradesh specifically involves the singing of heroic ballads that often recount the deeds of tribal figures like Tantya Bhil?
(A) Pandavani
(B) Lavani
(C) Khayal
(D) Puaras or Powadas

120. Which of the following mechanisms was most frequently used by British officials in MP to economically dispossess tribal peasants legally?
(A) Deportation of tribal leaders to various overseas British colonies
(B) Immediate confiscation of land based solely on religious beliefs
(C) Forced buying of tribal lands by the East India Company at premium prices
(D) Expropriation through enforcement of debt contracts in civil courts

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and the state monopoly over forest produce. Compulsory conscription into the British navy was not a relevant factor for the landlocked tribal communities of Madhya Pradesh, making the first four statements correct.

37. (A) Resentment against exploitative practices of British revenue contractors
The Choriya Bhil uprising is significant for highlighting the deep resentment tribal communities felt toward the British revenue system. Specifically, it targeted the exploitative practices of revenue contractors who often used coercive methods to collect high taxes. This rebellion demonstrated that the friction between tribal socio-economic norms and colonial administrative efficiency was a primary driver of unrest in the Nimar region.

38. (D) Introduction of British courts that ignored tribal customary laws
The traditional self-governance institutions of tribes, such as the Panchayats, were significantly undermined by the introduction of the British judicial system. Colonial courts prioritized codified English law and ignored tribal customary practices and oral traditions. This shift stripped tribal elders of their judicial authority, leading to the erosion of social cohesion and the imposition of an alien legal framework on tribal communities.

39. (D) Patalpani Railway Station
To honor the legacy of the legendary freedom fighter Tantya Bhil, the Madhya Pradesh government renamed the Patalpani Railway Station to Tantya Mama Railway Station. Patalpani is historically significant as the area where Tantya Bhil operated and was reportedly buried. This renaming serves as a formal recognition of his role in the anti-colonial struggle and his importance to tribal identity.

40. (D) Closing forests to traditional activities like grazing and timber collection
The Forest Act of 1878 was a draconian piece of legislation that classified forests into reserved, protected, and village categories. In 'Reserved Forests', the most restrictive category, traditional tribal activities like grazing cattle, collecting timber, and gathering forest produce were strictly prohibited. This act effectively ended the customary rights of tribal populations, making the state the absolute owner of forest resources.

41. (A) Rewa
While Nimar, Jhabua, and Barwani were major centers of Bhil resistance and concentration, the Rewa region in eastern Madhya Pradesh was not. Rewa was primarily associated with the Gond and Kol tribal communities. The Bhil resistance movements were historically focused on the western and southwestern hilly tracts where their population was highest and where friction with colonial authorities was most intense.

42. (C) Actively encouraging tribal communities to lead armed rebellions
Christian missionaries played a multifaceted role in tribal areas, providing education and healthcare while also engaging in proselytization. However, they did not actively encourage tribal communities to lead armed rebellions against the British government. In many cases, the colonial administration viewed missionary work as a tool for "civilizing" and pacifying tribes, rather than a catalyst for violent political insurrection.

43. (B) Guerrilla warfare by social bandits against moneylenders and police
Tribal resistance in Madhya Pradesh varied by region. While the Gonds in Mahakoshal often aligned with their traditional Zamindars during 1857, Bhil resistance in the Nimar region was more decentralized. It was frequently characterized by guerrilla warfare led by social bandits like Tantya Bhil. These leaders targeted moneylenders and police, focusing on social justice and wealth redistribution for the poor.

44. (D) His bravery, evasion of police, and generosity towards the poor
The folk songs of Malwa and Nimar celebrate Tantya Bhil primarily as a guardian of the poor. The most common themes include his extraordinary bravery in facing British forces, his cleverness in evading capture for years, and his immense generosity in helping the needy. These songs have immortalized him as a benevolent outlaw who challenged the oppressive colonial and economic structures.

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9. (B) Battle of Ambapani
The Battle of Ambapani, fought in April 1858, is a critical event in the history of tribal resistance. Led by Bhima Nayak and Khajya Nayak, tribal forces engaged British troops in the rugged terrain of the Satpura range. This confrontation highlighted the military coordination of the Bhil rebels during the wider Indian uprising, challenging colonial control in the Nimar.

10. (C) The Garha-Mandla Gond dynasty
Shankar Shah was a direct descendant of the historic Garha-Mandla Gond dynasty, which once ruled a vast portion of Central India. His lineage connected him to the legacy of Rani Durgavati, providing him with immense local legitimacy. During the 1857 revolt, he used this royal heritage to organize Gonds against British administrative and revenue-related exploitation in Jabalpur.

11. (D) Bhils
The Choriya uprising in the Nimar region was a significant localized rebellion involving the Bhil community. These tribal groups revolted against the harsh revenue demands and exploitative practices of British-appointed contractors. This unrest exemplified the recurring friction between colonial economic policies and the traditional socio-economic structures of the Bhils, leading to sporadic yet intense periods of armed resistance.

12. (C) A form of shifting slash-and-burn agriculture
Dahiya or Bewar refers to the traditional method of slash-and-burn or shifting cultivation practiced by tribes like the Baigas. The British administration strictly banned this practice to protect valuable timber resources for commercial use and to force tribes into settled agriculture. This prohibition was a major catalyst for tribal unrest, as it directly threatened their food security and culture.

13. (A) Using local topography knowledge and support from the tribal peasantry
Tantya Bhil successfully evaded the British for over a decade by utilizing the difficult terrain of the Satpura and Vindhya ranges. His survival relied heavily on the support of the tribal peasantry, who provided him with intelligence and shelter. This combination of intimate geographical knowledge and deep-rooted social connectivity allowed him to conduct effective guerrilla warfare against colonial forces.

14. (C) Confiscation of estates through summary settlements and high revenue demands
The primary motivation for Gond Zamindars in Mandla and Seoni to rebel in 1857 was economic dispossession. British land revenue policies, characterized by high assessments and summary settlements, led to the confiscation of many traditional estates. Faced with the loss of their status and ancestral lands to the colonial state or non-tribal intermediaries, they took up arms to regain control.

15. (D) Transfer of tribal lands to non-tribal outsiders and moneylenders
The Kol uprising was primarily triggered by the large-scale alienation of tribal land to outsiders, including moneylenders and revenue farmers from non-tribal backgrounds. These "Dikus" were protected by British law, leaving the Kols with little recourse but rebellion. The influx of outsiders and the subsequent erosion of traditional rights over forests and land fueled this intense and violent socio-economic conflict.

16. (A) Restricted traditional forest access and shifting cultivation
Early British forest policies in Madhya Pradesh were designed to prioritize state control over timber resources. By declaring vast areas as reserved, the administration criminalized traditional practices such as grazing and gathering minor forest produce. These restrictions severely hampered the livelihoods of tribal communities and ended their historical autonomy over forest habitats, leading to widespread resentment and periodic armed resistance.

17. (A) Both A and R are true and R is the correct explanation of A.
The establishment of the Bhil Corps by the British in the early 19th century was a dual-purpose administrative strategy. While it functioned as a military unit, its primary objective was the pacification of the turbulent Bhil tribes. By recruiting tribal youth into colonial service, the British aimed to redirect their martial energy away from rebellion and into state-sanctioned military discipline.

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overwhelmed by the superior military and resources of the British Empire.

54. (C) Exploitative outsiders like moneylenders, traders, and contractors
The term 'Diku' was widely used by tribal communities in central and eastern India to describe exploitative outsiders. This category included moneylenders, traders, and land contractors who entered tribal areas under British protection. The 'Dikus' were seen as the primary cause of tribal land alienation and economic ruin, making them frequent targets during various tribal uprisings throughout the 19th century.

55. (A) Forced, unpaid or underpaid labor exacted by officials and landlords
Economic exploitation in tribal regions often manifested as 'Begar', which refers to forced and unpaid or underpaid labor. British officials and local landlords frequently compelled tribal individuals to work on public projects or private estates without compensation. This practice was deeply resented, as it was both an economic burden and a violation of traditional tribal dignity, contributing significantly to anti-colonial sentiment.

56. (A) Harsh military campaigns involving burning villages and destroying crops
British punitive expeditions against tribal rebels were characterized by extreme harshness. The colonial military often employed a "scorched earth" policy, which involved burning entire tribal villages, destroying standing crops, and seizing livestock. These measures were intended to break the rebels' morale and deprive them of local support, but they often resulted in deep-seated and long-lasting tribal resentment toward British authority.

57. (A) Gond
The Gond community played a central role in the 1857 resistance within the Seoni district of Madhya Pradesh. Led by local Zamindars and chiefs, these tribal groups fought against British forces to protect their land and traditional rights. Their participation was part of the broader uprising in the Mahakoshal region, which saw significant Gond involvement across multiple districts like Mandla and Jabalpur.

58. (A) Providing logistics, intelligence, and participating in skirmishes
Tribal women in Madhya Pradesh were indispensable to the success of guerrilla resistance. They primarily contributed by providing logistics, such as food and supplies, and acting as intelligence gatherers. Their deep knowledge of the local terrain and ability to move unnoticed allowed them to serve as vital messengers between rebel groups. Some women also participated directly in skirmishes against colonial forces.

59. (C) All tribal freedom fighters of the state who resisted colonial exploitation
While Janjatiya Gaurav Divas is celebrated on Birsa Munda's birth anniversary, in Madhya Pradesh, it serves to honor the collective legacy of all tribal freedom fighters from the state. This includes heroes like Tantya Bhil, Bhima Nayak, and Shankar Shah. The celebration aims to recognize their diverse contributions to the anti-colonial struggle and ensure their sacrifices are memorialized in history.

60. (B) Early resistance laid the groundwork for Jungle Satyagrahas in the 1930s
The early tribal resistance movements of the 19th century laid a critical foundation for the later national freedom movement in Madhya Pradesh. The grievances related to forest rights and land alienation persisted, providing a historical context and motivational base for the Jungle Satyagrahas of the 1930s. These later movements successfully integrated tribal issues into the broader Gandhian struggle against British colonial rule.

61. (A) 3, 1, 4, 2
The historical timeline began with the 1857 revolt (3), followed by the formal creation of the Central Provinces in 1861 (1) to improve administration. Later, the Criminal Tribes Act was passed in 1871 (4) to control "turbulent" groups. Finally, the Indian Forest Act of 1878 (2) established the rigid classification of forests, marking the peak of colonial resource management and tribal dispossession.

62. (A) Allowing the British to suppress revolts without facing a unified threat
The localized and isolated nature of early tribal rebellions in Madhya Pradesh was a strategic

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As tribal lands were increasingly transferred to non-tribal moneylenders and revenue farmers, the Kols revolted to reclaim their ancestral rights. These movements were a direct response to the socio-economic destabilization caused by the introduction of colonial land tenure and legal systems in eastern India.

28. (A) Rani Avantibai - Ramgarh
Rani Avantibai is correctly identified as the leader of the 1857 resistance in the Ramgarh region of Mandla. She led a valiant struggle against British annexation, mobilizing a large force of tribal and non-tribal soldiers. Other options are incorrect as Shankar Shah operated in Jabalpur, Bhima Nayak in Nimar, and Tantya Bhil in the Nimar and Malwa regions.

29. (C) Bhima Nayak
Bhima Nayak was the most prominent tribal leader of the 1857 resistance in the Barwani region of Nimar. Known as the "Bhil of Barwani," he led a sustained guerrilla campaign against British forces. His leadership during the Battle of Ambapani and his strategic blockades of colonial transport routes made him a central figure in the tribal struggle for autonomy.

30. (D) Tantua
The legendary freedom fighter famously known as Tantya Bhil was originally named Tantua. Over time, the name evolved into "Tantya" in popular folklore and historical records. Despite being branded as a dacoit by the British, his real identity is rooted in the Bhil community's struggle against exploitation, and he remains an iconic figure in the oral traditions of Madhya Pradesh.

31. (C) Returning all alienated land to traditional tribal village councils
The British employed various strategies to pacify tribal regions, including military recruitment and granting titles to chiefs. However, returning alienated land to tribal village councils was not a policy they adopted. On the contrary, colonial laws often facilitated the permanent transfer of tribal lands to non-tribal intermediaries and the state, which remained a primary source of tribal discontent and rebellion.

32. (B) P-4, Q-2, R-1, S-3
The fates of tribal leaders highlight the severity of British suppression. Tantya Bhil was hanged in Jabalpur in 1889, while Shankar Shah was blown from a cannon in 1857. Bhima Nayak died while incarcerated in the Cellular Jail at Port Blair. Khajya Nayak, another key figure, was killed during a police encounter, illustrating the diverse ways the colonial state neutralized resistance.

33. (B) Some chiefs rebelled over lost privileges, while others remained loyal
The stance of tribal chiefs and Zamindars during the 1857 revolt was varied and complex. Many rebelled against the British due to the loss of their traditional estates and privileges through new land settlements. Conversely, some chose to remain loyal to the colonial administration to protect their remaining interests or in response to British pacification efforts and political pensions.

34. (A) The criminalization of everyday tribal livelihood practices
The British declaration of vast areas as 'Reserved Forests' fundamentally criminalized the everyday livelihood practices of tribal communities. Activities such as collecting firewood, gathering minor forest produce, and grazing cattle became illegal without state permission. This policy transformed the historical owners of the forest into trespassers, leading to extreme economic hardship and fueling widespread resistance against the colonial forest department.

35. (A) Glorifying tribal leaders as heroes who fought against exploitation
In Madhya Pradesh, oral traditions and folk songs have played a vital role in preserving the memory of tribal resistance. These narratives glorify leaders like Tantya Bhil and Bhima Nayak as heroic figures who fought against colonial exploitation. By bypassing official British records, these songs have maintained a cultural counter-narrative that continues to inspire tribal identity and pride today.

36. (A) I, II, III, and IV only
Tribal grievances against the British were primarily economic and territorial. These included the prohibition of shifting cultivation, high cash revenue assessments, the influx of exploitative non-tribal moneylenders,

18. (A) Immediate suppression of the rebellion within two weeks of its outbreak
The resistance in the Sagar and Bundelkhand regions during 1857 was characterized by its longevity and intensity. Far from being suppressed in two weeks, the rebellion persisted for many months. Local tribes and dispossessed landlords collaborated effectively, utilizing the rugged terrain to engage in guerrilla warfare. The British required significant reinforcements and time to regain control over these strategic central territories.

19. (D) Jabalpur
Following his capture due to betrayal, Tantya Bhil was subjected to a formal trial by the British administration. He was charged with rebellion and acts of banditry against the colonial state. On December 4, 1889, he was executed by hanging in the Jabalpur Central Jail. His death marked the end of an era of significant tribal defiance in Central India.

20. (A) Rani Avantibai
Rani Avantibai of Ramgarh was a key figure who bolstered the tribal resistance in the Mandla region. Faced with the British takeover of her kingdom under the Court of Wards, she organized an army of thousands, including many Gond warriors. Her leadership during the 1857 revolt provided a unified front for various tribal and local groups against the British forces.

21. (C) Confining the Baiga to restricted areas to force settled agriculture
The 'Baiga Chak' was established in the Mandla region as a specialized administrative enclosure for the Baiga tribe. The British intended to restrict the tribe to a specific area to prevent them from practicing shifting cultivation elsewhere. This confinement was designed to force the Baigas into settled agriculture, facilitating easier revenue collection and greater state control over vast forest tracts.

22. (B) Localized uprisings triggered by economic grievances and loss of rights
Prior to the 1857 revolt, tribal unrest in Madhya Pradesh was generally characterized by its localized nature. These uprisings were not driven by national political ideologies but by immediate economic grievances. Issues such as the loss of traditional land rights, exploitative revenue systems, and forest restrictions triggered these rebellions, which served as important precursors to more organized resistance movements.

23. (D) Deputy Commissioner Clarke
Deputy Commissioner Clarke was the British official in Jabalpur responsible for the arrest and subsequent trial of Shankar Shah and Raghunath Shah. He interpreted their poetic writings as evidence of sedition and a plot to attack the British cantonment. Under his orders, the summary trial and the brutal execution by cannon were carried out in September 1857 to suppress rebellion.

24. (D) He successfully blockaded the vital Agra-Bombay road at the Sendhwa Ghat
During the 1857 uprising, Bhima Nayak utilized the strategic geography of the Nimar region to hinder British movements. He successfully blockaded the Agra-Bombay road at the Sendhwa Ghat, a vital artery for colonial communication and troop transport. This action significantly disrupted British supply lines and demonstrated the military effectiveness of tribal guerrilla tactics in the Satpura hills during the revolt.

25. (B) Nimar and Malwa
The guerrilla resistance led by Tantya Bhil was geographically centered in the Nimar and Malwa regions of western Madhya Pradesh. The dense forests and hilly terrain of these areas provided the ideal environment for his hit-and-run tactics. His influence extended across modern districts like Khandwa, Khargone, and Indore, where he remained a hero to the local tribal population.

26. (D) P-4, Q-3, R-2, S-1
The geographical distribution of tribes in Madhya Pradesh reflects historical settlement patterns. The Bhils were concentrated in the Nimar and Malwa regions, while the Gonds held significant influence in Mahakoshal. The Baigas were primarily found in the Mandla and Dindori areas, practicing traditional forestry. Finally, the Kols were historically associated with the Vindhya region, particularly around the Rewa district.

27. (A) Kols
The Kol community spearheaded significant uprisings in the Vindhya and Rewa regions against British-backed land alienation policies.

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45. (D) Acting as a social bandit to redistribute wealth using guerrilla tactics
Tantya Bhil's approach to resistance is best described as social banditry. He utilized guerrilla tactics to evade the British and target wealthy exploiters, such as moneylenders and colonial treasuries. By redistributing the looted wealth to the impoverished tribal peasantry, he gained widespread support and became a folk hero, embodying a form of localized resistance against systemic economic and political oppression.

46. (A) 1, 2, 3, 4
The historical events followed a specific timeline: the Bhil Corps was formed in the early 19th century (1825) for pacification. This was followed by the execution of Shankar Shah during the 1857 revolt. The Indian Forest Act was then passed in 1878 to formalize state control. Finally, the long resistance of Tantya Bhil ended with his arrest and execution in 1889.

47. (B) British suppression of the uprising without military reinforcements
The uprising in Mandla was a major challenge for the British, involving significant Gond support for local rebels. The British did not suppress it easily or without reinforcements. In reality, they had to bring in substantial military forces and specialized units to counter the guerrilla tactics used by the rebels in the region's dense forests and difficult terrain.

48. (B) Classification of forests that severely curtailed customary tribal rights
The Indian Forest Act of 1878 was a primary trigger for tribal unrest because it introduced a rigid classification system for forest land. By designating vast areas as 'Reserved' or 'Protected', it severely curtailed or entirely abolished the customary rights of tribes to access forest resources. This legislative shift treated traditional livelihood activities as criminal acts, leading to widespread socio-economic distress and rebellion.

49. (D) Providing historical symbols of tribal pride and anti-colonial struggle
The 19th-century tribal resistance movements in Madhya Pradesh have left a lasting impact on contemporary tribal identity. By providing a gallery of historical symbols, such as Tantya Bhil and Shankar Shah, these movements offer a legacy of pride and anti-colonial struggle. They serve as a powerful reminder of the tribal communities' long history of resisting exploitation and fighting for their rights.

50. (C) Creating the Central Provinces in 1861 to tighten bureaucratic control
Following the 1857 revolt, the British sought to consolidate their control over the volatile tribal regions. In 1861, they formally created the Central Provinces by merging the Saugor and Nerbudda territories with the Nagpur Province. This administrative change was designed to tighten bureaucratic oversight and implement more efficient revenue and forest management systems, directly affecting the tribes of Mahakoshal.

51. (C) Branding entire tribal communities as habitual criminals under surveillance
The Criminal Tribes Act of 1871 was one of the most discriminatory laws passed by the British. It branded entire tribal and nomadic communities as "habitual criminals" from birth. This legislation placed these groups under constant police surveillance, restricted their movements, and severely stigmatized their social identity. It was used as a tool to control and suppress tribes that resisted colonial settlement and administrative norms.

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52. (D) A legal document recognizing land rights in exchange for loyalty
As part of their pacification strategy, the British issued 'Sanads' to certain tribal chiefs in Madhya Pradesh. These were official legal documents that recognized the chiefs' land rights or administrative status in exchange for their loyalty and assistance in maintaining order. This policy aimed to co-opt tribal leadership and create a class of local intermediaries who would support colonial rule.

53. (B) III only
Bhima Nayak was a significant Bhil leader in Nimar who cooperated with Khajya Nayak and was eventually sent to the Cellular Jail. However, the statement that he completely defeated the British and established an independent kingdom in Barwani is incorrect. While he was a powerful resistance leader, his forces were ultimately

71. (A) Sahukars (Moneylenders) and Thekedars
British land revenue policies created a new socio-economic hierarchy in tribal areas. The Sahukars (moneylenders) and Thekedars (revenue contractors) emerged as the dominant intermediary classes. They exploited the tribals' need for cash to pay taxes, leading to a cycle of high-interest debt. This often resulted in the permanent loss of tribal land, making these intermediaries the primary targets of tribal anger and subsequent revolts.

72. (A) Bows and arrows
During the early tribal revolts in Madhya Pradesh, the primary weapons used by Gond and Bhil resisters were traditional bows and arrows. Despite the technological superiority of British firearms, tribal fighters used these traditional weapons effectively in the dense forests. Their skill in archery, combined with intimate knowledge of the terrain, allowed them to conduct successful ambushes and sustain guerrilla warfare against the colonial military.

73. (D) Processes through which tribal lands were transferred to moneylenders
In the context of British economic policies, 'alienation of land' refers to the process by which traditional tribal lands were transferred to non-tribal individuals. This often occurred legally through the enforcement of debt contracts in colonial courts after tribal peasants failed to repay high-interest loans to moneylenders. This process stripped the tribes of their primary source of livelihood and social identity.

74. (C) Replacing tribal watchmen with police guards to increase surveillance
The British modified the 'Chowkidari' system to increase their control over tribal villages. They often replaced traditional tribal watchmen, who were loyal to their own communities, with police-appointed guards. This change transformed the village watchman into an agent of the state, primarily responsible for surveillance and reporting on anti-British activities, thereby undermining the internal autonomy and security of the tribal village.

75. (D) The 19th-century revolts were localized, unlike the 1930s national struggle
A major difference between 19th-century tribal revolts and the 1930s Jungle Satyagrahas in Madhya Pradesh was their scope. The earlier revolts were generally localized and driven by immediate, specific grievances against land and forest laws. In contrast, the 1930s movements were part of the broader, coordinated national struggle for independence, linking local tribal issues with the nationwide political goal of ending British rule.

76. (B) Baigas
The Baiga tribe was particularly devastated by the British ban on 'Dahiya' (shifting cultivation). The Baigas believed that ploughing the earth was a sin against Mother Nature, making shifting cultivation central to their religious and economic life. The colonial prohibition forced them into settled agriculture or restricted enclosures, leading to profound socio-economic distress and a loss of their cultural heritage.

77. (D) Shaheed Smarak at Jabalpur
The Shaheed Smarak in Jabalpur stands as a dedicated memorial to the martyrs Shankar Shah and Raghunath Shah. It commemorates the spot where they were brutally executed by the British in 1857 for their role in the uprising. This site serves as an important landmark for tribal history in Madhya Pradesh, honoring their sacrifice and leadership during the first war of independence.

78. (D) Deep-rooted support from peasants who viewed them as local protectors
The British struggled to suppress Tantya Bhil because he was not seen as a criminal by the local population. Instead, the tribal peasantry viewed him as a protector and a hero. This deep-rooted social support provided him with a constant supply of food, shelter, and reliable intelligence about British troop movements. This popular shield made it nearly impossible for the colonial police to locate and capture him for years.

79. (B) Rani Phool Kunwar
After the execution of Shankar Shah and Raghunath Shah, the flame of resistance was carried forward by Shankar Shah's widow, Rani Phool Kunwar. She played an active role in organizing and leading the Gond resistance in

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disadvantage. Because these uprisings often lacked coordination across different regions or with other anti-British groups, the colonial administration could deploy its superior military resources to suppress them individually. This lack of a unified tribal front made it easier for the British to maintain overall control despite frequent localized outbreaks.

63. (C) Deforestation that restricted habitats and pushed tribes into forced labor
The expansion of the railway network in the late 19th century had a detrimental impact on tribal populations in the Central Provinces. It led to massive deforestation for timber (sleepers) and fuel, destroying traditional habitats. Additionally, the construction projects often relied on the forced labor of tribal people. Railways also facilitated the influx of non-tribal outsiders, further accelerating the process of land alienation.

64. (C) III only
After the 1857 revolt, the British restructured the administration by merging territories and creating the Central Provinces in 1861. However, the idea that they granted universal voting rights to tribal males is entirely incorrect. British rule in the 19th century remained highly undemocratic and focused on bureaucratic control rather than political empowerment, especially for marginalized tribal communities who were often viewed with suspicion.

65. (B) Robbing wealthy exploiters to distribute spoils among the rural poor
Tantya Bhil is celebrated as the 'Robin Hood of India' due to his specific pattern of resistance. He targeted the wealth of the British state and exploitative moneylenders, who were seen as the oppressors of the tribal peasantry. By distributing the proceeds of his raids among the rural poor, he fulfilled the archetypal role of a social bandit who fought for economic justice.

66. (A) Nimar region
The tribal uprising led by Kajarsingh was geographically situated in the Nimar region of western Madhya Pradesh. Operating during the 1857 period, Kajarsingh was a prominent leader among the Bhils and Bhilalas. His activities were part of the broader tribal resistance in the Satpura hills, which challenged British authority through guerrilla tactics and strategic strikes against colonial infrastructure and their local allies.

67. (C) Economic exploitation of tribal peasants by revenue contractors
The 'Thekedari' system introduced by the British involved leasing out the rights to collect land revenue or forest produce to private contractors (Thekedars). These intermediaries were often outsiders who aimed to maximize profit by overtaxing tribal peasants and using coercive collection methods. This system led to severe economic exploitation, indebtedness, and the eventual dispossession of many tribal families from their ancestral lands.

68. (B) P-4, Q-3, R-2, S-1
Each term reflects a specific aspect of tribal life under colonial rule. 'Diku' was the term for exploitative outsiders, while 'Begar' referred to forced unpaid labor. 'Bewar' was the local name for the traditional practice of shifting agriculture, and 'Malguzar' designated the revenue contractors or landlords established by the British settlement systems in the Central Provinces to manage land taxes.

69. (A) Bharias
The Bharia tribe is primarily associated with the unique and isolated valley of Patalkot in the Chhindwara district. Historically, their geographic isolation protected them to some extent, but they still faced marginalization during the colonial period as the British sought to extend their administrative reach into remote areas. They are recognized today for their deep knowledge of medicinal plants and traditional forest-based lifestyle.

70. (C) Transfer of tribal lands to outside contractors and moneylenders
The Kol uprising of the early 1830s was primarily caused by the displacement of tribal people from their lands. The British administration facilitated the transfer of ancestral Kol territories to outside contractors and moneylenders. This policy destroyed the traditional social fabric and economic security of the Kols, leading to a violent rebellion that spread from the Chhota Nagpur plateau into neighboring central Indian regions.

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ANSWERS

1. (D) To suppress the Mahakoshal uprising by terrorizing the local population
   The British execution of Gond King Shankar Shah and his son Raghunath Shah in 1857 was a calculated act of psychological warfare. By blowing them from cannons in Jabalpur, the colonial administration aimed to instill fear and dismantle the Mahakoshal rebellion. This brutal demonstration of power sought to discourage local tribal participation and neutralize the uprising.

2. (C) Betrayal by a trusted associate named Ganpat Rajput
   Tantya Bhil remained elusive for years due to his mastery of guerrilla tactics and deep local support. His eventual capture in 1889 was not the result of military superiority but strategic treachery. His close associate, Ganpat Rajput, betrayed his location to the British authorities. This betrayal ended the legendary resistance of the tribal leader in the Nimar region.

3. (C) Transfer of tribal lands to moneylenders and new landlords
   The introduction of the Malguzari settlement in the Central Provinces fundamentally altered agrarian relations. By formalizing land revenue through intermediaries, it commercialized land ownership and ignored traditional tribal tenure. This system facilitated the alienation of tribal lands, as indebtedness to moneylenders and new landlords led to the widespread transfer of ancestral properties to non-tribal outsiders.

4. (C) Cellular Jail, Port Blair
   Bhima Nayak was a formidable leader of the 1857 uprising in the Nimar region. After his eventual capture by the British in the late 1860s, he was sentenced to life imprisonment. He was transported to the Cellular Jail in Port Blair, located in the Andaman Islands. He remained incarcerated there until his death in December 1876.

5. (A) I and II only
   During the 1857 revolt, Gond King Shankar Shah utilized poetic verses to rouse his people against British rule. Following their capture, both he and his son were publicly executed by being blown from cannons to terrorize rebels. However, this brutality did not end resistance; instead, it fueled further uprisings across the Mahakoshal region and surrounding tribal tracts.

6. (B) Protection of their traditional right to practice shifting cultivation
   The Baiga tribe engaged in resistance primarily to preserve their socio-economic and cultural way of life. Central to their grievances was the British ban on shifting cultivation, known locally as Bewar or Dahiya. Colonial forest policies aimed at commercial timber exploitation viewed this practice as destructive, leading the Baigas to resist these interventions to safeguard their traditional livelihood.

7. (B) Nimar and Jhabua regions
   Geographically, the Bhil community was most densely concentrated in the western parts of Central India during the British era. Specifically, the Nimar and Jhabua regions served as their primary heartlands. This concentration was significant for the colonial administration, as these areas became focal points for prolonged guerrilla warfare and tribal resistance against exploitative British land and forest laws.

8. (B) Distributing wealth to the poor by looting British treasuries and moneylenders
   Tantya Bhil occupies a legendary status in Madhya Pradesh's folk history as a social bandit. He actively targeted British treasuries and exploitative moneylenders who had disenfranchised the tribal population. By redistributing this seized wealth to the poor and marginalized, he became a symbol of resistance. His actions earned him the enduring title of the Robin Hood of India.

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the Mandla region. Her participation exemplifies the significant contribution of tribal women to the 1857 uprising, as they stepped into leadership roles to defend their kingdoms and communities.

80. (A) A traditional council of elders for conflict resolution and social norms
In the pre-British era, the 'Panch' was a traditional council of elders that served as the primary governing body in tribal villages. It was responsible for resolving local conflicts, enforcing social norms, and making collective decisions for the community. This institution ensured a high degree of internal autonomy and social cohesion, which was later undermined by the imposition of British administrative and judicial systems.

81. (C) Captain Keatinge
Captain Keatinge was the British military officer who led the operations against the tribal forces at the Battle of Ambapani in 1858. His troops faced a determined resistance from the Bhil and Bhilala rebels led by Khajya Nayak and Bhima Nayak. This confrontation was one of the major military engagements in the Nimar region during the suppression of the 1857-1858 tribal uprising.

82. (A) An irrigation and hydroelectric project
The Shahid Bhima Nayak Pariyojana is a significant irrigation and hydroelectric project located in the Nimar region of Madhya Pradesh. Named after the legendary tribal freedom fighter, the project serves as a modern tribute to his legacy. It aims to provide water for agriculture and generate power, directly benefiting the tribal heartland that Bhima Nayak once fought to protect from colonial exploitation.

83. (D) Sports and education
The 'Krantiveer Tantya Bhil Samman' is a prestigious award instituted by the Government of Madhya Pradesh. It is specifically designed to encourage and recognize outstanding achievements among tribal youth. The award focuses on excellence in the fields of sports and education, aiming to empower the younger generation of tribal communities and honor the spirit of the legendary resistance leader through their personal successes.

84. (C) Borrowing from Sahukars at high rates for revenue, causing perpetual debt
The British imposition of a cash-based land revenue system was catastrophic for the predominantly barter-based tribal economies. Tribal peasants, often lacking cash reserves, were forced to borrow from Sahukars (moneylenders) at exorbitant interest rates to meet the state's demands. This created a cycle of perpetual debt, which eventually led to the foreclosure of their lands and total economic dispossession, fueling intense anti-colonial sentiment.

85. (C) The Kol Uprising
Among the options provided, the Kol Uprising occurred earliest, primarily between 1831 and 1832. This rebellion preceded the 1857 revolt and the subsequent guerrilla warfare of Tantya Bhil. The Kol Uprising was a significant early response to British administrative expansion and land alienation, setting a precedent for future tribal resistance movements across central India and the neighboring regions.

86. (D) A former British police employee who rebelled to ally with Bhima Nayak
Khajya Nayak was an important figure in the tribal resistance of the Nimar region. Interestingly, he was a former employee of the British police who chose to rebel against his colonial employers. He joined forces with Bhima Nayak during the 1857 uprising, using his knowledge of British methods to lead effective attacks. His transition from a colonial servant to a rebel leader highlighted the deep-seated grievances within tribal communities.

87. (B) Serving as nodes for organizing resistance and enforcing rebel unity
Traditional tribal institutions, such as village councils and clan networks, were crucial to the organization of resistance movements. They served as secret nodes for planning attacks, sharing information, and ensuring unity among the rebels. By leveraging these existing social structures, tribal leaders could mobilize large numbers of fighters quickly and enforce collective discipline, making their movements significantly more resilient against British forces.

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(B) Refusing to pay land revenue and various taxes
(C) Boycotting foreign clothes and European goods
(D) Observing complete Hartal and holding meetings

20. The primary objective of the Home Rule League activities in Madhya Pradesh was to:
(A) Attain self-government for India within the British Empire
(B) Demand immediate complete independence (Purna Swaraj)
(C) Establish a socialist republic
(D) Support the British war effort unconditionally

21. During the Non-Cooperation Movement, which of the following activities was most prominently undertaken by the activists in Madhya Pradesh?
(A) Assassination of British officials
(B) Establishment of parallel governments in all districts
(C) Boycott of foreign cloth and picketing of liquor shops
(D) Forced occupation of zamindari lands

22. The extremist faction of the Congress under Tilak's influence gained significant ground in which of the following regions of Madhya Pradesh prior to the arrival of Mahatma Gandhi?
(A) Rewa and Panna
(B) Mahakoshal and Nimar
(C) Malwa and Nimar
(D) Bundelkhand and Baghelkhand

23. Which major commercial center in the Malwa region witnessed the establishment of Swadeshi stores to promote indigenous goods during the 1905-1908 period?
(A) Ujjain
(B) Ratlam
(C) Mandsaur
(D) Indore

24. Which literary figure from Madhya Pradesh, deeply moved by national events including the Jallianwala Bagh massacre, wrote fiery patriotic poetry that later inspired the freedom movement?
(A) Bhawani Prasad Mishra
(B) Harishankar Parsai
(C) Sharad Joshi
(D) Subhadra Kumari Chauhan

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25. Match the leaders of the Home Rule Era from List I with their associated regions or towns in Madhya Pradesh from List II and select the correct option:
List I: (Leaders)
P. Hari Singh Gour
Q. Gangadhar Rao Chitnavis
R. Seth Govind Das
S. Dr. B. S. Moonje
List II: (Associated Region/Town)
1. Nagpur/Berar influence
2. Jabalpur
3. Sagar
4. Mahakoshal region youth mobilization
(A) P-3, Q-1, R-2, S-4
(B) P-2, Q-3, R-1, S-4
(C) P-3, Q-1, R-4, S-2
(D) P-1, Q-2, R-3, S-4

26. Bal Gangadhar Tilak's strategy of mass mobilization was introduced in Madhya Pradesh primarily through the celebration of which festivals?
(A) Diwali and Holi
(B) Navratri and Dussehra
(C) Makar Sankranti and Vasant Panchami
(D) Ganesh Utsav and Shivaji Jayanti

27. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): Mahatma Gandhi's first visit to Madhya Pradesh in 1921 significantly accelerated the mass movement in the region.
Reason (R): His visit brought the Khilafat and Non-Cooperation issues directly to the local populace, galvanizing massive support.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

28. During the Swadeshi Movement, Raksha Bandhan was observed as a day of solidarity in

regions in the east were associated with the Kol unrest, reflecting the diverse tribal landscapes of the province.

97. (D) Bewar
Among the Baiga tribe, the traditional practice of shifting cultivation is locally and most commonly known as 'Bewar'. This method involved clearing small patches of forest, burning the vegetation, and sowing seeds in the ash. For the Baigas, Bewar was more than just an agricultural technique; it was a sacred cultural tradition that defined their relationship with the forest and Mother Earth.

98. (B) Imposing a ban as it was considered destructive to timber resources
The British response to 'Dahiya' (shifting cultivation) was overwhelmingly negative. Colonial officials viewed it as a wasteful practice that destroyed valuable timber needed for railways and export. Consequently, they imposed strict bans on it across the Central Provinces. This administrative decision was a major source of conflict, as it directly threatened the food security and traditional way of life of tribes like the Baigas.

99. (B) P-3, Q-1, R-4, S-2
The timeline of resistance is marked by key dates: the execution of Shankar Shah occurred in 1857 (P-3), followed by the Battle of Ambapani in 1858 (Q-1). The Indian Forest Act was enacted in 1878 (R-4) to control forest resources. The era of 19th-century tribal defiance concluded with the execution of the legendary Tantya Bhil in 1889 (S-2) in Jabalpur.

100. (A) I only
The British requirement to pay land tax in cash was a major cause of tribal indebtedness, as it forced them to borrow from moneylenders. However, the statement that the British encouraged traditional food crops is incorrect. Colonial agricultural policy actually promoted the cultivation of commercial cash crops like cotton and opium to serve the needs of the British Empire's global trade and industrial interests.

101. (A) P-2, Q-1, R-4, S-3
The tribal leaders of Madhya Pradesh belonged to different communities. Tantya Bhil (P-2) and Bhima Nayak (R-4) were iconic figures of the Bhil community in the western regions. Conversely, Shankar Shah (Q-1) and his son Raghunath Shah (S-3) were prominent leaders of the Gond community in the Mahakoshal region, continuing the royal legacy of the Garha-Mandla dynasty during the 1857 revolt.

102. (B) 18th September 1857
Shankar Shah and Raghunath Shah were executed on September 18, 1857. This date is significantly commemorated in Madhya Pradesh as a day of martyrdom. Their public execution in Jabalpur was intended to be a warning to other rebels, but it instead became a symbol of colonial brutality and tribal resilience, marking a pivotal moment in the 1857 uprising in Central India.

103. (B) I, III, and IV only
The legacy of tribal resistance in Madhya Pradesh is multifaceted. It helped preserve a distinct tribal identity, created legendary folk heroes, and provided a historical basis for modern forest rights. However, the statement that it resulted in the complete expulsion of the British by 1890 is incorrect, as British colonial rule continued in the Central Provinces until India's independence in 1947.

104. (D) Rani Durgavati
The Garha-Mandla Gond kingdom reached its historical zenith under the leadership of Rani Durgavati. Her reign is remembered as a golden era of prosperity and valiant resistance against Mughal expansion. Her legacy served as a powerful inspiration for descendants like Shankar Shah during the 1857 revolt, as they sought to reclaim the dignity and autonomy of the Gond people from British rule.

105. (B) It legally justified punitive expeditions and draconian laws like the Criminal Tribes Act
By branding tribal resistance leaders as 'dacoits' and 'criminals', the British sought to delegitimize their political and social causes. This labeling provided the colonial state with a legal justification for launching harsh punitive expeditions and enacting draconian laws like the Criminal Tribes Act. It allowed the British to treat political rebels as common criminals, simplifying the process of their suppression and long-term surveillance.

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CHAPTER 07

Gandhian and Organised Freedom Movement

1. The Partition of Bengal in 1905 elicited strong political protests in which of the following towns of Madhya Pradesh?
(A) Mandla
(B) Datia
(C) Jhabua
(D) Khandwa

2. In response to the passing of the Rowlatt Act in 1919, a massive strike and protest meeting were held in which key town of the Chhindwara district?
(A) Pandhurna
(B) Sausar
(C) Chhindwara City
(D) Parasia

3. In which year was the first formal Congress Committee established in Jabalpur, marking a significant step in the organized freedom movement in Madhya Pradesh?
(A) 1899
(B) 1915
(C) 1906
(D) 1920

4. Mahatma Gandhi made his first visit to Madhya Pradesh in 1921. Which town did he visit first during this tour to address the public?
(A) Indore
(B) Bhopal
(C) Chhindwara
(D) Gwalior

5. Which of the following best describes the impact of the Swadeshi Movement on the educated class in Madhya Pradesh?
(A) Mass migration to Bengal to join the active protests
(B) Cultural awakening and national education growth
(C) Complete abandonment of political activities due to fear
(D) Demand for the creation of a separate Central India state

6. The Non-Cooperation Movement in Madhya Pradesh was formally launched following the directives of the Nagpur Session. Which city emerged as the epicenter of this movement in the state?
(A) Ujjain
(B) Jabalpur
(C) Rewa
(D) Khajuraho

7. When was the first political organization, the Hitkarini Sabha, established in Jabalpur which contributed to the early nationalist awakening in the region?
(A) 1885
(B) 1868
(C) 1905
(D) 1906

8. Annie Besant's Home Rule activities influenced Madhya Pradesh significantly. Which section of the society was most actively mobilized by her movement in the region?
(A) Tribal groups and forest-dwelling communities
(B) Urban professionals and educated students
(C) Industrial factory workers and manual laborers
(D) Princely state rulers and influential zamindars

9. The Jallianwala Bagh massacre of 1919 caused widespread outrage in Madhya Pradesh. What was the immediate political consequence among the local leadership?
(A) Complete withdrawal from all political life

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115. (D) Baigas - Mandla and Balaghat
The Baiga tribe is correctly associated with the Mandla and Balaghat districts, where they historically practiced their traditional lifestyle. This was also the region where they faced the most friction with British forest policies, particularly regarding the ban on shifting cultivation. Other pairs are incorrect as Sahariyas are in the north, Bhils in the west, and Kols in the east.

116. (D) Through traditional methods like passing tree branches, arrows, or drums
During the early resistance, tribal communities used traditional and symbolic methods to communicate the call for rebellion. This included passing specific items like tree branches, arrows, or salt between villages, or using rhythmic drum beats to signal messages across distances. These methods were highly effective as they bypassed British surveillance and relied on shared cultural meanings that were undecipherable to colonial officials.

117. (A) I, II, III, and IV only
The leaders most associated with the armed resistance during the 1857-1858 period include Shankar Shah and Raghunath Shah in Jabalpur, and Bhima Nayak and Khajya Nayak in the Nimar region. Ganjan Singh Korku is not part of this group, as his leadership occurred during the later Jungle Satyagraha of the 1930s. This highlights the multi-generational nature of tribal struggle.

118. (D) Attending a meeting/gathering near Khandwa
After years of evading capture, Tantya Bhil was finally arrested in 1889. This was made possible by the betrayal of Ganpat Rajput, who led him into a trap. He was captured while attending a meeting or gathering near Khandwa, ending his long career of guerrilla warfare. His arrest was a significant victory for the British, who had spent considerable resources trying to suppress him.

119. (D) Puaras or Powadas
In Madhya Pradesh, the oral tradition of singing heroic ballads is known as Puaras or Powadas. These songs are specifically used to recount the legendary deeds and bravery of historical figures. They have been essential in preserving the memory of tribal heroes like Tantya Bhil, ensuring that their struggles against exploitation and colonial rule remain a vital part of the region's cultural consciousness.

120. (D) Expropriation through enforcement of debt contracts in civil courts
The British used the colonial legal system, specifically the enforcement of debt contracts in civil courts, to economically dispossess tribal peasants. When tribals could not repay loans taken from moneylenders—often due to high revenue demands—the courts allowed the legal transfer of their land to the lenders. This mechanism provided a veneer of legality to the large-scale alienation of ancestral tribal territories.

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88. (A) I only
Before British rule, tribal communities in Madhya Pradesh functioned largely as autonomous or semi-autonomous entities, governed by their own customary laws and councils. While they may have had peripheral relationships with regional powers like the Marathas, they did not strictly follow written constitutional laws. Their governance was based on oral traditions and local self-rule, which was later disrupted by the centralized British administrative system.

89. (B) Ganjan Singh Korku
Ganjan Singh Korku is a prominent tribal leader, but he is primarily associated with the Jungle Satyagraha of the 1930s rather than the 1857 revolt. Figures like Shankar Shah, Bhima Nayak, and Sheikh Ramzan were all key leaders during the 1857 uprising in various parts of Madhya Pradesh. This distinction highlights the two different eras of tribal participation in India's struggle against British colonial rule.

90. (D) Bhind
Mandla, Jabalpur, and Seoni were all active centers of the Gond rebellion during the 1857 uprising, as these areas had significant Gond populations and were part of the historic Gondwana region. Bhind, located in the northern Gird region, was not a center for Gond tribal resistance. The rebellion in Bhind was primarily led by other local groups and was geographically removed from the Gond heartlands.

91. (B) Rights to collect forest produce and graze cattle without state control
The concept of 'Forest Rights' for the tribes of Madhya Pradesh was centered on their traditional access to the environment. This included the right to graze their livestock, gather firewood, and collect minor forest produce like fruits, honey, and medicinal herbs. The British attempt to place these activities under strict state control was seen as a direct violation of their ancestral heritage and a threat to their survival.

92. (C) Indian Councils Act 1861
The Indian Councils Act of 1861 was a significant piece of legislation that helped formalize the administrative structure of British India after the 1857 revolt. It facilitated the creation of new provinces, such as the Central Provinces, and established the framework for their governance. This act was instrumental in centralizing colonial authority over the tribal-dominated regions of central India to prevent future large-scale uprisings.

93. (C) A political office created to monitor and pacify the Bhil population
The "Bhil Agency" was established by the British in the 19th century as a specialized political and administrative office. Its primary purpose was to monitor, manage, and pacify the Bhil population in the volatile western regions. By centralizing authority over the tribes, the British aimed to suppress rebellions, implement revenue policies, and gradually integrate the Bhils into the colonial administrative framework.

94. (A) The uprising had no impact outside the Chhota Nagpur plateau
The Kol uprising was a major rebellion that had a significant impact beyond the Chhota Nagpur plateau. It spilled over into the neighboring regions of eastern Madhya Pradesh, affecting areas like Rewa and Baghelkhand. The movement was a widespread response to land alienation and exploitative colonial policies, forcing the British to mobilize large military contingents to restore order across multiple central and eastern Indian districts.

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95. (B) Promoting cultural assimilation that erases distinct tribal heritage
Janjatiya Gaurav Divas is intended to celebrate and preserve the unique identity of tribal communities. Its objectives include acknowledging tribal sacrifices in the freedom struggle and promoting their traditional arts and culture. Promoting cultural assimilation that erases distinct tribal heritage is contrary to the purpose of the day, which is to celebrate diversity and the specific historical contributions of India's tribal populations.

96. (A) Nimar (Bhils) → Jabalpur/Mandla (Gonds) → Rewa/Vindhya (Kols)
The tribal resistance centers in Madhya Pradesh were geographically distributed across the state. Starting from the west, the Nimar region was the heartland of Bhil resistance. Moving east, Jabalpur and Mandla were the primary centers for Gond uprisings. Finally, the Rewa and Vindhya

(B) Radicalization of youth and renouncing titles
(C) Launch of a violent and armed local struggle
(D) Formation of a loyalist party to please the British

10. Who among the following leaders led the anti-partition rallies and promoted Swadeshi in Jabalpur during 1905-1906?
(A) Seth Govind Das
(B) Makhanlal Chaturvedi
(C) Gangadhar Rao Chitnavis
(D) Pt. Ravi Shankar Shukla

11. Who among the following leaders from Madhya Pradesh renounced his legal practice to participate in the Non-Cooperation Movement?
(A) Pt. Sunderlal
(B) Pt. Ravi Shankar Shukla
(C) Dwarka Prasad Mishra
(D) All of the above

12. Consider the following statements regarding the Tilak era nationalism in Madhya Pradesh:
I. Dada Saheb Khaparde played a crucial role in spreading Tilak's extremist ideology in the Central Provinces.
II. Tilak never personally visited any town in the present-day Madhya Pradesh region.
III. The youth of Mahakoshal were highly influenced by Tilak's publication 'Kesari'.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II and III

13. Tilak's tour of the Central Provinces and Berar during the Home Rule Movement was instrumental in:
(A) Raising funds and establishing League branches
(B) Convincing the various princely states to rebel
(C) Organizing an armed militia against the British
(D) Promoting the total boycott of the Hindi language

14. The Home Rule League movement gained momentum in Madhya Pradesh when a branch was established in Jabalpur. In which year did this occur?
(A) 1914
(B) 1915
(C) 1916
(D) 1917

15. Who among the following local leaders invited Mahatma Gandhi to visit Chhindwara in 1921?
(A) Seth Govind Das
(B) Pt. Ravi Shankar Shukla
(C) Makhanlal Chaturvedi
(D) Prabhakar Dundiraj

16. Which prominent leader from the Mahakoshal region participated in the early sessions of the Indian National Congress and was instrumental in awakening political consciousness in Madhya Pradesh?
(A) Dr. Hari Singh Gour
(B) Tatya Tope
(C) Chandra Shekhar Azad
(D) Tantia Bhil

17. What was the impact of the Jallianwala Bagh massacre on the political mood of the student community in towns like Jabalpur and Sagar?
(A) Boycotting government colleges for nationalist work
(B) Strictly focusing on academics for government careers
(C) Sending delegations to London to appeal to the Crown
(D) Remaining largely indifferent to events in North India

18. Which was the most prominent method of protest adopted by the educated class in Madhya Pradesh against the Partition of Bengal?
(A) Swadeshi and boycott of foreign goods
(B) Armed rebellion against local garrisons
(C) Mass resignation of Indian police and civil officers
(D) Total boycott of all government educational institutions

19. How did the people of major towns in Madhya Pradesh primarily observe the protest against the Rowlatt Act in April 1919?
(A) Attacking British armories and local treasuries

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106. (A) Both A and R are true and R is the correct explanation of A.
The early tribal resistance movements in Madhya Pradesh ultimately failed to overthrow British rule due to several structural factors. While the tribal fighters were brave and knew the terrain, they were outmatched by the British forces' modern weaponry and centralized military organization. The lack of effective communication between different tribal groups prevented the formation of a unified front capable of challenging the colonial state.

107. (D) Encouraging non-tribal farmers to settle in tribal areas for revenue
To pacify and control tribal areas, the British encouraged the settlement of non-tribal farmers in these regions. This policy aimed to increase land revenue and create a more "stable" agricultural population that was easier to tax and govern. However, this demographic shift often led to increased conflict over land and resources, as tribal communities felt further marginalized and displaced by the new settlers.

108. (A) Tantya Bhil
Tantya Bhil is the tribal hero most famously associated with the Patalpani region near Indore. It is believed that he used the rugged and forested terrain of Patalpani as a hideout during his guerrilla campaigns. After his execution, his remains were reportedly buried there, and the site has since become a major shrine and memorial, visited by thousands to honor his memory.

109. (A) Serving as commissioned British Army officers to gather intelligence
Tribal women in Madhya Pradesh supported the resistance in numerous ways, including acting as messengers, providing food, and preserving memories through songs. However, they did not serve as commissioned officers in the British Army to gather intelligence. Such roles were historically unavailable to women in that era, especially those from communities actively resisting the British colonial administration and its military forces.

110. (A) Nimari
The heroic tales of Bhima Nayak are most prominently remembered and celebrated in the Nimari cultural region. As a leader of the Bhil resistance in the Nimar area, his deeds have been immortalized in the local Nimari folk songs and oral traditions. These stories recount his bravery during the 1857 revolt and his role as a champion for the rights of the Bhil people.

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111. (C) Mainstreaming tribal histories into the national movement narrative
The post-independence state recognition of tribal freedom fighters from Madhya Pradesh is a strategic effort to mainstream their stories. Historically, their contributions were often marginalized in colonial and even national narratives. By celebrating their legacy, the government aims to provide a more inclusive history of India's independence movement, acknowledging the significant and diverse roles played by tribal communities in the struggle.

112. (B) Sahariya resistance completely overthrew British rule in the Gwalior state
The geographical distribution of tribal resistance is well-documented, with Bhils in the west and Gonds in the Mahakoshal region. However, the statement that Sahariya resistance completely overthrew British rule in the Gwalior state is incorrect. While the Sahariyas faced marginalization, there is no historical record of them successfully overthrowing the British-aligned Gwalior administration during the colonial period.

113. (A) 1, 2, 3, 4
The sequence of these historical events reflects the progression of British-tribal conflict. It began with the 1857 revolt in Jabalpur (1), followed by the Battle of Ambapani in 1858 (2). Later, the colonial state tightened control with the Indian Forest Act of 1878 (3). The era of 19th-century tribal resistance finally ended with the capture and execution of Tantya Bhil in 1889 (4).

114. (C) Patel or Tadvi
In the traditional social structure of the Bhils, the village headman is commonly referred to as the Patel or Tadvi. This individual played a crucial role in internal governance, resolving disputes, and acting as a leader during times of external threat. These headmen were central to organizing collective resistance against British administrative interventions and protecting the interests of their respective villages.

several towns of Madhya Pradesh. What did this symbolize?
(A) Unity among the people against the division of Bengal
(B) The bond between the princely states and the British
(C) The alliance between peasants and landlords
(D) A religious festival restricted to specific communities

29. Which statement is incorrect regarding the Rowlatt Act protests in Madhya Pradesh?
(A) Educated youths and lawyers played a leading role in the agitation.
(B) Protest marches were organized despite the threat of British repression.
(C) The protests were strictly limited to the rural areas of Mahakoshal.
(D) The movement helped bridge the gap between regional leaders and the national leadership.

30. Which prominent leader was closely associated with the establishment and activities of the Home Rule League in the Central Provinces and Berar?
(A) B. R. Ambedkar
(B) Subhash Chandra Bose
(C) Bhagat Singh
(D) E. Raghavendra Rao

31. The Nagpur Congress Session of 1920 is historically significant for Madhya Pradesh primarily because it:
(A) Declaring Purna Swaraj as the primary national goal
(B) Merging the Central Provinces with Bombay Presidency
(C) Creation of the Hindi CP (Mahakoshal) PCC
(D) Formally ending the national Non-Cooperation Movement

32. Who among the following was deeply associated with the Ghodadongari Jungle Satyagraha in the Betul district?
(A) Tantia Bhil
(B) Ganjan Singh Korku
(C) Muka Lohar
(D) Bhima Nayak

33. The boycott of foreign goods was highly successful in Madhya Pradesh. In which town did a massive bonfire of foreign clothes take place under the leadership of local Congressmen?
(A) Mandla
(B) Jabalpur
(C) Panna
(D) Shivpuri

34. Which prominent leader was arrested in Jabalpur in 1930 for writing anti-British articles and leading the Civil Disobedience Movement?
(A) Dwarka Prasad Mishra
(B) Makhanlal Chaturvedi
(C) Syed Ahmad
(D) Tajuddin

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35. How was the Salt Law symbolically broken in Jabalpur during the Civil Disobedience Movement?
(A) By boiling saline soil collected from local areas
(B) By importing sea salt from Gujarat and selling it tax-free
(C) By manufacturing salt chemically in local college laboratories
(D) By boycotting all food containing salt

36. The Individual Satyagraha of 1940 was initiated to protest against dragging India into World War II. Who was the first individual satyagrahi from the Mahakoshal region?
(A) Seth Govind Das
(B) Pt. Ravi Shankar Shukla
(C) Vinoba Bhave
(D) Makhanlal Chaturvedi

37. A major constructive program during the Non-Cooperation Movement in Madhya Pradesh was the boycott of government schools. What alternative was established for students?
(A) Rashtriya Vidyalayas (National Schools)
(B) Mission schools
(C) Gurukuls strictly for religious studies
(D) Military training camps

38. The Forest Satyagraha witnessed massive participation from which section of the society in Madhya Pradesh?
(A) Wealthy local merchants and traders
(B) Urban intellectuals and professionals

(C) Rulers of various princely states
(D) Tribal communities and rural peasants

39. Which tragic event that occurred during the Civil Disobedience Movement in Madhya Pradesh is often referred to as the 'Jallianwala Bagh of Madhya Pradesh'?
(A) The famous Punjab Mail Tragedy
(B) The Turia Jungle Police Firing
(C) The Mandla Town Massacre
(D) Charan Paduka Massacre

40. Who became the first President of the newly formed Hindi Central Provinces (Mahakoshal) Provincial Congress Committee?
(A) Seth Govind Das
(B) Makhanlal Chaturvedi
(C) Pt. Ravi Shankar Shukla
(D) Gangadhar Rao Chitnavis

41. What was the central action performed by participants of the Individual Satyagraha in Madhya Pradesh before getting arrested?
(A) Attacking various local police stations
(B) Delivering anti-war speeches in public
(C) Burning the British Union Jack flags
(D) Destroying railway tracks and bridges

42. Who was a prominent leader of the Khilafat Movement in the Central Provinces who worked closely with Congress leaders to ensure communal harmony?
(A) Nawab Hamidullah Khan
(B) Tajuddin
(C) Abdul Jabar Khan
(D) Asaf Ali

43. The famous Turia Jungle Satyagraha of 1930 took place in which district of Madhya Pradesh?
(A) Betul
(B) Seoni
(C) Mandla
(D) Chhindwara

44. In which district did Durga Shankar Mehta lead the Salt Satyagraha in Madhya Pradesh?
(A) Balaghat
(B) Hoshangabad
(C) Khandwa
(D) Seoni

45. Find the odd one out concerning the centers of the Civil Disobedience Movement in Madhya Pradesh:
(A) Jabalpur
(B) Seoni
(C) London
(D) Betul

46. Which of the following is true about the boycott of law courts in Madhya Pradesh during 1920-1922?
(A) Absence of prominent lawyers from MP in the boycott
(B) Establishment of local Panchayats for disputes
(C) British support for the initiative to reduce pendency
(D) Congress committee's declaration of an illegal boycott

47. The peaceful gathering at Charan Paduka was fired upon under the orders of which British political agent?
(A) General Dyer
(B) Colonel Fisher
(C) Agent O'Keefe
(D) Captain Hexter

48. Arrange the following events related to the early Gandhian movement in Madhya Pradesh in the correct chronological order:
I. Gandhi's first visit to Chhindwara
II. Formation of the Mahakoshal Provincial Congress Committee
III. Launch of the Non-Cooperation Movement
IV. Nagpur Congress Session endorsing the NCM
(A) I, III, IV, II
(B) IV, II, III, I
(C) IV, I, II, III
(D) III, IV, II, I

49. Consider the following statements about the Jungle Satyagraha in Madhya Pradesh:
I. It was a localized manifestation of the Civil Disobedience Movement.
II. The Turia Satyagraha witnessed unprovoked police firing resulting in the deaths of tribal martyrs.
III. Ganjan Singh Korku led the satyagraha in the Betul region.

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IV. Banjari Singh was associated with the movement in the Seoni region.
V. It was entirely a violent armed rebellion with no Gandhian influence.

Which of the above statement(s) is/are correct?
(A) I, II, III and V only
(B) I, II, III and IV only
(C) II, III, IV and V only
(D) I, III, IV and V only

50. Which of the following leaders is NOT associated with the Salt Satyagraha in Madhya Pradesh?
(A) Seth Govind Das
(B) Dwarka Prasad Mishra
(C) Ram Prasad Bismil
(D) Durga Shankar Mehta

51. Where did the Individual Satyagraha movement formally begin in Madhya Pradesh?
(A) Bhopal
(B) Gwalior
(C) Indore
(D) Jabalpur

52. Which event marked the synchronized action of the Khilafat and Non-Cooperation Movements in Madhya Pradesh during the early 1920s?
(A) Division of the entire state into communal zones
(B) Decision to support the British in the Great War
(C) Nationwide boycott of all major religious festivals
(D) Joint protest meetings by Hindu and Muslim leaders

53. Despite being a landlocked state, the Salt Satyagraha was symbolically observed in Madhya Pradesh. In Jabalpur, who led the symbolic breaking of the salt law?
(A) Makhanlal Chaturvedi and Subhadra Kumari Chauhan
(B) Hari Singh Gour and Ravi Shankar Shukla
(C) Seth Govind Das and Dwarka Prasad Mishra
(D) Ganjan Singh Korku and Muka Lohar

54. The Charan Paduka Massacre took place on 14 January 1931 in which district of Madhya Pradesh?
(A) Panna
(B) Tikamgarh
(C) Chhatarpur
(D) Sagar

55. Consider the following statements regarding the Forest Satyagraha in Madhya Pradesh:
I. It was a direct response to the oppressive British forest laws.
II. Participants intentionally violated laws by cutting forest grass and grazing cattle.
III. It completely failed to attract tribal participation.
IV. The British responded with severe lathi charges and arrests.

Which of the above statement(s) is/are correct?
(A) I, II and IV only
(B) I, III and IV only
(C) II, III and IV only
(D) I, II, III and IV

56. The Khilafat Movement in Madhya Pradesh was characterized by which significant social phenomenon?
(A) Hindu-Muslim unity against the British government
(B) Occurrence of severe communal riots across the state
(C) Formal opposition from the Indian National Congress
(D) Exclusive participation by the urban elite classes only

57. During the Civil Disobedience Movement, what was the primary method of British repression used against peaceful marchers in Madhya Pradesh towns like Sagar and Jabalpur?
(A) Total deportation of all activists to the Andamans
(B) Aerial bombing of major insurgent-heavy towns
(C) Summary execution by hanging without any trial
(D) Lathi charges, arrests, and property seizures

58. The Civil Disobedience Movement of 1930 was officially launched in Madhya Pradesh alongside the national movement. What was the primary focus of the movement in landlocked regions of MP?
(A) Breaking forest laws via Jungle Satyagraha
(B) Attempting to produce salt from various sea sources

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99. The Indian National Congress, during its Haripura session, passed a resolution that deeply impacted Madhya Pradesh. What did it pertain to?
(A) Abolishing all existing princely states now
(B) Allowing subjects to form Praja Mandals
(C) Declaring full war on the British Empire
(D) Shifting the national capital to Jabalpur city

100. How did the British government typically respond to the nationalist press in Madhya Pradesh during the Civil Disobedience Movement?
(A) Awarding financial subsidies to the publishers
(B) Purchasing copies for government distribution
(C) Imposing deposits and confiscating presses
(D) Ignoring all nationalist publications completely

101. Post-independence, the village of Bhavra was renamed to honor its most famous son. What is the new official name of this village?
(A) Azad Nagar
(B) Kranti Nagar
(C) Shaheed Gram
(D) Swaraj Puram

102. Match the organizations or movements in Madhya Pradesh from List I with their associated aspects or locations from List II and select the correct option:
List I: (Movement/Organization)
P. Textile Mill Strike
Q. Praja Mandal Movement
R. Kisan Sabha Agitation
S. Jungle Satyagraha
List II: (Associated Aspect/Location)
1. Demand for responsible government in Princely States
2. Peasant protest against Malguzars in Mahakoshal
3. Indore
4. Assertion of tribal forest rights
(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-3, R-4, S-2
(C) P-3, Q-2, R-1, S-4
(D) P-2, Q-4, R-3, S-1

103. Which was the most prominent district in the Mahakoshal region that served as the nerve center for the organized freedom movement, from the Non-Cooperation Movement to the Quit India Movement?
(A) Mandla
(B) Jabalpur
(C) Balaghat
(D) Seoni

104. The post-independence integration of freedom fighters into political life saw many leaders assuming key administrative roles. Who became the first Chief Minister of the newly formed state of Madhya Pradesh in 1956?
(A) Kailash Nath Katju
(B) Bhagwantrao Mandloi
(C) Dwarka Prasad Mishra
(D) Pt. Ravi Shankar Shukla

105. Which of the following is NOT a memorial or institution in Madhya Pradesh honoring the legacy of the freedom movement?
(A) Shaurya Smarak, Bhopal
(B) Swaraj Bhavan, Bhopal
(C) Cellular Jail Museum, Jabalpur
(D) Chandra Shekhar Azad Memorial, Bhavra

106. The following question consists of two statements — Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Congress Socialist Party (CSP) played a vital role in integrating peasant and labor movements into the broader freedom struggle in Madhya Pradesh.
Reason (R): The CSP's ideological focus on socio-economic equality resonated strongly with the exploited farmers and mill workers.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

107. Which freedom fighter from Madhya Pradesh is widely recognized for his literary work 'Pushp ki Abhilasha', which instilled a profound sense of patriotism?
(A) Makhanlal Chaturvedi

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69. Subhadra Kumari Chauhan's most famous poem, which immortalized the bravery of Rani Lakshmibai and inspired millions during the freedom struggle, is:
(A) Jhansi ki Rani
(B) Vande Mataram
(C) Pushp ki Abhilasha
(D) Vijayi Vishwa Tiranga Pyara

70. Chandra Shekhar Azad spent a significant part of his childhood among the local Bhil tribes. Which skill did he acquire from them that later aided his revolutionary activities?
(A) Guerrilla warfare tactics
(B) Knowledge of herbal medicines
(C) Archery and precise marksmanship
(D) Horseback riding

71. The subjects of the princely states in Madhya Pradesh were largely deprived of civil liberties. To fight for democratic rights and support the national movement, what organizations were formed in these states?
(A) Praja Mandals or people's conferences
(B) Powerful regional Zamindari Associations
(C) Official Royal Advisory Council groups
(D) Established British Residency offices

72. Choose the correct chronological sequence of movements as they occurred in Madhya Pradesh:
(A) Jungle Satyagraha, Individual Satyagraha, Non-Cooperation Movement, Quit India Movement
(B) Non-Cooperation Movement, Jungle Satyagraha, Individual Satyagraha, Quit India Movement
(C) Individual Satyagraha, Non-Cooperation Movement, Quit India Movement, Jungle Satyagraha
(D) Non-Cooperation Movement, Individual Satyagraha, Jungle Satyagraha, Quit India Movement

73. Who among the following revolutionaries were involved in the assassination of British officer Hexter in Damoh?
(A) Bhagat Singh and Batukeshwar Dutt
(B) Ram Prasad Bismil and Ashfaqulla Khan
(C) Surya Sen and Pritilata Waddedar
(D) Yashwant Singh and Deonarayan Tiwari

74. What was the connection of Chandra Shekhar Azad to the famous Kakori Conspiracy of 1925?
(A) Approver who testified against his associates
(B) Defense lawyer representing the main accused
(C) Mastermind who successfully evaded arrest
(D) Lack of any connection to the entire incident

75. Peasant movements in Madhya Pradesh became intrinsically linked to the freedom struggle. Kisan Sabhas were primarily organized to protest against:
(A) Introduction of modern farming equipment
(B) Efforts toward abolition of the caste system
(C) Construction of railways on agricultural land
(D) Oppressive revenue and Zamindari policies

76. Following the launch of the Quit India Movement in August 1942, what immediate action did the British government take against MP leaders like Pt. Ravi Shankar Shukla and Seth Govind Das?
(A) Inviting them for negotiations in New Delhi
(B) Immediate exile from the borders of India
(C) House arrest with provision of all amenities
(D) Arrested while returning from Bombay session

77. Match the revolutionaries from Madhya Pradesh in List I with their associated actions or locations in List II and select the correct option:
List I: (Revolutionaries)
P. Chandra Shekhar Azad
Q. Yashwant Singh
R. Uday Chand Jain
S. Ganjan Singh Korku
List II: (Associated Action/Location)
1. Mandla student martyrdom (1942)
2. Hexter assassination in Damoh
3. Orchha underground base
4. Ghodadongari Jungle Satyagraha
(A) P-3, Q-2, R-1, S-4
(B) P-2, Q-3, R-4, S-1
(C) P-3, Q-1, R-2, S-4
(D) P-4, Q-2, R-1, S-3

78. The birthplace of Chandra Shekhar Azad, Bhavra, is located in which district of Madhya Pradesh?
(A) Jhabua

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contributions or associations in List II and select the correct option:
List I: (Nationalist Journalists/Writers)
P. Makhanlal Chaturvedi
Q. Subhadra Kumari Chauhan
R. Dwarka Prasad Mishra
S. Balkrishna Sharma 'Navin'
List II: (Contribution/Association)
1. Editor of 'Karmveer'
2. 'Jhansi ki Rani' poem
3. 'Prabha' and 'Pratap' association
4. Associated with the publication 'Sharda' and political leadership in Mahakoshal
(A) P-1, Q-2, R-4, S-3
(B) P-2, Q-1, R-3, S-4
(C) P-1, Q-3, R-2, S-4
(D) P-4, Q-2, R-1, S-3

116. Who among the following was a key leader associated with the political awakening and the Praja Mandal movement in the Bhopal State?
(A) Scindia Maharaja
(B) Tatya Tope
(C) Tukoji Rao Holkar
(D) Master Lal Singh

117. Match the major freedom fighters of Madhya Pradesh from List I with their associated districts or regions from List II and select the correct option:
List I: (Freedom Fighter)
P. Ganjan Singh Korku
Q. Durga Shankar Mehta
R. Prabhakar Dundiraj
S. Master Lal Singh
List II: (District/Region)
1. Bhopal
2. Seoni
3. Betul
4. Chhindwara
(A) P-3, Q-2, R-4, S-1
(B) P-2, Q-3, R-1, S-4
(C) P-4, Q-1, R-2, S-3
(D) P-3, Q-4, R-2, S-1

118. Educational institutions in Madhya Pradesh nurtured nationalism by:
(A) Enforcing a strictly Western British curriculum
(B) Banning all students from political participation
(C) Focus on vocational training for British industry
(D) Establishing patriotic Rashtriya Vidyalayas

119. Which region in Madhya Pradesh witnessed the remarkable 'No-Tax' campaign during the Civil Disobedience Movement where peasants refused to pay oppressive land revenues?
(A) Mahakoshal and the Central Provinces
(B) The entire Gwalior city urban area
(C) The entire Indore city urban area
(D) The capital region of the Bhopal State

120. Choose the correct chronological sequence of the formation of political organizations in the princely states of Madhya Pradesh:
(A) Indore Praja Mandal, Gwalior Rajya Praja Mandal, Bhopal State Integration
(B) Gwalior Rajya Praja Mandal, Indore Praja Mandal, Bhopal State Integration
(C) Bhopal State Integration, Gwalior Rajya Praja Mandal, Indore Praja Mandal
(D) Indore Praja Mandal, Bhopal State Integration, Gwalior Rajya Praja Mandal

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(B) Azad (Free)
(C) Kranti (Revolution)
(D) Swaraj (Self-rule)

89. Who among the following was a prominent female freedom fighter and poet from Madhya Pradesh, actively involved in the Jhanda Satyagraha?
(A) Sarojini Naidu
(B) Subhadra Kumari Chauhan
(C) Mahadevi Varma
(D) Kasturba Gandhi

90. Identify the incorrect statement regarding the role of women in the freedom movement in Madhya Pradesh.
(A) Women organized Mahila Ashrams to promote Khadi and education.
(B) They endured police lathi charges and imprisonment alongside men.
(C) Subhadra Kumari Chauhan was a leading figure in mobilizing women in Mahakoshal.
(D) Women's participation was restricted solely to the wealthy urban elite.

91. The publication of 'Karmveer' was primarily aimed at:
(A) Promoting contemporary British literary works
(B) Awakening consciousness and promoting struggle
(C) Regular advertising of various foreign goods
(D) Spreading traditional religious orthodoxy

92. What was a unique feature of the labor movement's contribution to the freedom struggle in Madhya Pradesh?
(A) Demanding full British citizenship for all members
(B) Refusal to support any Congress Socialist platforms
(C) Orchestrating strikes timed with national calls
(D) Focusing solely on a path of armed local rebellion

93. In the context of the freedom movement, what was the primary objective of the Indore Praja Mandal formed in the Holkar state?
(A) Demanding the restoration of the old Peshwa rule
(B) Establishing a fully independent sovereign nation
(C) Securing rights and responsible government
(D) Opposing all actions of the Indian National Congress

94. Who was the influential leader from Mahakoshal known as the 'Iron Man of CP and Berar' who served as a prominent Congress leader and later as a Chief Minister?
(A) E. Raghavendra Rao
(B) Seth Govind Das
(C) Pt. Ravi Shankar Shukla
(D) Dwarka Prasad Mishra

95. Who among the following was deeply involved in the establishment and promotion of national education and the founding of the Hitkarini Sabha in Jabalpur?
(A) Bhawani Prasad Mishra
(B) Pt. Lajja Shankar Jha
(C) Seth Govind Das
(D) Dwarka Prasad Mishra

96. The Shaurya Smarak, an expansive memorial dedicated to martyrs and freedom fighters, is situated in which city of Madhya Pradesh?
(A) Indore
(B) Bhopal
(C) Gwalior
(D) Jabalpur

97. The Gwalior Rajya Praja Mandal was established to demand responsible government under the aegis of the Maharaja. In which year was it established?
(A) 1920
(B) 1930
(C) 1938
(D) 1947

98. Which of the following leaders played a pivotal role in the Praja Mandal movement and later became a prominent political figure in the post-independence integration of Madhya Bharat?
(A) Takhatmal Jain
(B) Tantia Bhil
(C) Khajya Nayak
(D) Shankar Shah

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(B) Barwani
(C) Khargone
(D) Alirajpur

79. The Jhanda Satyagraha (Flag Satyagraha) of 1923, which started in Jabalpur, witnessed massive participation from women. What was the main objective of this Satyagraha?
(A) Demanding voting rights for all women citizens
(B) Asserting the right to hoist the National Flag
(C) Protesting against the tax on essential salt
(D) Demanding separate electorates for communities

80. Chandra Shekhar Azad's ultimate sacrifice took place on 27 February 1931 after a fierce gunbattle with the police at:
(A) Minto Park, Bhopal
(B) Jallianwala Bagh, Amritsar
(C) Azad Maidan, Mumbai
(D) Alfred Park, Allahabad

81. What was a common strategy used to link labor movements in Madhya Pradesh with nationalist politics during the 1930s?
(A) Systematic boycott of Indian-owned industries
(B) Seeking arbitration through British officials only
(C) Integrating labor demands with Swaraj
(D) Forming political parties opposed to the Congress

82. How did the underground resistance communicate and spread the message of the Quit India Movement in Madhya Pradesh?
(A) Distributing secret bulletins and pamphlets
(B) Using the official British government gazettes
(C) Broadcasting messages directly from London
(D) Using officially authorized public newspapers

83. Chandra Shekhar Azad played a pivotal role in reorganizing the Hindustan Republican Association (HRA) into the:
(A) Indian National Army (INA)
(B) Abhinav Bharat Society
(C) Ghadar Party
(D) Hindustan Socialist Republican Association (HSRA)

84. Consider the following statements about Subhadra Kumari Chauhan:
I. She was the first woman Satyagrahi from Madhya Pradesh to be arrested and jailed.
II. Her poetry played a minimal role in awakening nationalism.
III. She was an active participant in the Jhanda Satyagraha of Jabalpur.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II and III

85. The Punjab Mail Tragedy of 1931, an act of revolutionary nationalism in Madhya Pradesh, involved the assassination of British officers. At which railway station did this occur?
(A) Itarsi
(B) Bhopal
(C) Khandwa
(D) Bina

86. During the Quit India Movement, when the top leadership was arrested, the movement in Madhya Pradesh was sustained by underground resistance. Which group primarily led this underground movement?
(A) Retired officers from the British Indian Army
(B) Students, youth, and local Congress workers
(C) Rulers and administrators of princely states
(D) Groups of wealthy and influential merchants

87. The formation of the Congress Socialist Party (CSP) branches in Madhya Pradesh attracted which demographic the most?
(A) Local zamindars and wealthy landlords
(B) Youth, students, and labor leaders
(C) Loyalist groups to the British Crown
(D) Princely state government officials

88. During the Non-Cooperation Movement, a young Chandra Shekhar Azad was arrested. When presented before the magistrate, what did he state his name was?
(A) Bharat

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(B) Subhadra Kumari Chauhan
(C) Bhavani Prasad Mishra
(D) Harishankar Parsai

108. Which of the following nationalist newspapers was published from Jabalpur to propagate the ideas of the freedom movement?
(A) Prahari
(B) Harijan
(C) Kesari
(D) Maratha

109. Arrange the following educational and literary milestones related to the awakening of nationalism in Madhya Pradesh in the correct order:
I. Publication of Karmveer
II. Establishment of the Hitkarini Sabha
III. Formation of Rashtriya Vidyalayas during NCM
IV. Widespread distribution of underground bulletins during QIM
(A) II, I, III, IV
(B) I, II, III, IV
(C) II, III, I, IV
(D) III, II, IV, I

110. After India's independence in 1947, the integration of which princely state in present-day Madhya Pradesh was delayed due to the ruler's initial reluctance to join the Indian Union, finally acceding in 1949?
(A) Rewa
(B) Gwalior
(C) Bhopal
(D) Indore

111. Consider the following statements about memorials and the legacy of the freedom movement in Madhya Pradesh:
I. The birthplace of Chandra Shekhar Azad in Alirajpur district has been developed as a memorial.
II. Swaraj Bhavan in Bhopal is an institution dedicated to preserving the history of the freedom struggle.
III. The Shaurya Smarak in Bhopal honors the sacrifices made by soldiers and martyrs.
IV. There are no state-level museums dedicated to the tribal freedom fighters in MP.
V. The state government officially celebrates 'Shaheed Diwas' to honor local martyrs.
Which of the above statement(s) is/are correct?
(A) I, II, III and V only
(B) I, II, III and IV only
(C) II, III, IV and V only
(D) I, III, IV and V only

112. Press and journalism played a stellar role in spreading nationalism in Madhya Pradesh. Who was the renowned editor of the nationalist newspaper 'Karmveer'?
(A) Harishankar Parsai
(B) Makhanlal Chaturvedi
(C) Gajanan Madhav Muktibodh
(D) Balkrishna Sharma 'Navin'

113. Consider the following statements regarding the role of princely state subjects in the freedom movement within Madhya Pradesh:
I. They faced a dual struggle against both British paramountcy and autocratic local rulers.
II. The Haripura Session of the INC (1938) encouraged them to form independent organizations to fight for their rights.
III. No princely state in Madhya Pradesh witnessed any political awakening until 1947.
IV. Praja Mandals were instrumental in bridging the gap between state subjects and the national freedom movement.
Which of the above statement(s) is/are correct?
(A) I, II and IV only
(B) II, III and IV only
(C) I, III and IV only
(D) I, II, III and IV

114. During the Quit India Movement, an underground radio or "Secret Congress Radio" concept inspired many local activists. Though primarily operating from Bombay, its bulletins were heavily circulated in which Madhya Pradesh region?
(A) Bundelkhand
(B) Malwa
(C) Mahakoshal
(D) Baghelkhand

115. Match the nationalist journalists or writers from Madhya Pradesh in List I with their notable

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9. (B) Radicalization of youth and renouncing titles
News of the Jallianwala Bagh massacre in 1919 caused intense grief and anger across Madhya Pradesh. It led to the radicalization of the youth, who felt a deeper commitment to the independence cause. Many local leaders and prominent citizens renounced their British-conferred titles and medals in protest, marking a definitive shift toward non-cooperation with the colonial administration nationwide.

10. (C) Gangadhar Rao Chitnavis
Gangadhar Rao Chitnavis was a prominent figure who led anti-partition rallies and promoted the Swadeshi ideology in Jabalpur during 1905 and 1906. His efforts were instrumental in organizing the local community against the division of Bengal. By advocating for the use of indigenous products, he helped spark early nationalist sentiments and laid a foundation for future political mobilization.

11. (D) All of the above
During the Non-Cooperation Movement, several prominent leaders in Madhya Pradesh, including Pt. Sunderlal, Pt. Ravi Shankar Shukla, and Dwarka Prasad Mishra, gave up their lucrative legal practices. This sacrifice was a direct response to Mahatma Gandhi's call for a boycott of British law courts. Their actions inspired many others to join the struggle and demonstrated deep commitment.

12. (C) I and III only
During the Tilak era, Dada Saheb Khaparde was instrumental in spreading extremist ideology within the Central Provinces. The youth of Mahakoshal were particularly influenced by Tilak's militant nationalist views published in his journal, Kesari. Although Tilak's influence was widespread, he did visit several towns in the region personally to mobilize support for the Home Rule League and national causes.

13. (A) Raising funds and establishing League branches
Bal Gangadhar Tilak's tour of the Central Provinces and Berar during the Home Rule Movement was highly successful in creating a grassroots political network. The tour focused on raising funds for the movement and establishing local branches of the Home Rule League. These activities helped bridge the gap between national leaders and the provincial populace, strengthening the organizational base of nationalism.

14. (D) 1917
The Home Rule League movement gained significant momentum in the Mahakoshal region with the establishment of a branch in Jabalpur in 1917. This local organization focused on demanding self-government and political reforms. It served as a vital platform for educated professionals to participate in the nationalist struggle, paving the way for the mass movements of the subsequent Gandhian era.

15. (D) Prabhakar Dundiraj
Prabhakar Dundiraj was the local leader responsible for inviting Mahatma Gandhi to visit Chhindwara in 1921. This invitation was part of an effort to bring the national leadership closer to the people of the Central Provinces. Gandhi's subsequent visit and public address were pivotal in energizing the regional freedom struggle and integrating local grievances with the national Non-Cooperation movement.

16. (A) Dr. Hari Singh Gour
Dr. Hari Singh Gour was a distinguished legal luminary and educator from the Mahakoshal region who participated in the early sessions of the Indian National Congress. His involvement was crucial in awakening political consciousness in Madhya Pradesh during the late nineteenth century. He advocated for constitutional reforms and social progress, representing the intellectual face of regional nationalism against British rule.

17. (A) Boycotting government colleges for nationalist work
The Jallianwala Bagh massacre had a profound impact on the student community in towns such as Jabalpur and Sagar. In an act of patriotic defiance, many students boycotted government-run colleges and institutions to dedicate themselves to nationalist work. This wave of student activism provided a vibrant and energetic force for the Non-Cooperation Movement, transforming educational centers into hubs.

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1. (D) Khandwa
Protests against the 1905 Partition of Bengal spread beyond Bengal to Madhya Pradesh. Leaders in towns like Khandwa organized public meetings and rallies to show solidarity. The movement promoted Swadeshi and the boycott of foreign goods, fostering a sense of national unity. It marked an early stage of political awakening among the local population across the central provinces.

2. (C) Chhindwara City
In 1919, the draconian Rowlatt Act sparked nationwide outrage, including in the Chhindwara district of Madhya Pradesh. A massive strike or Hartal was observed in Chhindwara City to protest against the suppressive British legislation. Public meetings were held where local leaders condemned the act, signifying the growing involvement of smaller towns in the broader and more organized national struggle.

3. (C) 1906
The establishment of the first formal Congress Committee in Jabalpur in 1906 was a landmark event for the freedom movement in Madhya Pradesh. It provided a structured platform for political activities and helped in disseminating nationalist ideas throughout the Mahakoshal region. This institutional growth facilitated better coordination with the national leadership and strengthened organized resistance against British colonial rule.

4. (C) Chhindwara
Mahatma Gandhi embarked on his inaugural tour of Madhya Pradesh in 1921 to mobilize support for the Non-Cooperation and Khilafat movements. His first stop during this significant journey was Chhindwara, where he addressed a large public gathering. This visit played a crucial role in galvanizing the local masses and drawing them into the mainstream national freedom struggle for independence.

5. (B) Cultural awakening and national education growth
The Swadeshi Movement significantly impacted the educated class in Madhya Pradesh by fostering a profound cultural awakening. It encouraged the growth of national education through the establishment of indigenous schools and libraries. Intellectuals used literature and journalism to promote nationalist ideals, leading to a shift from moderate petitions to more assertive forms of political expression and self-reliance during the struggle.

6. (B) Jabalpur
Following the directives of the 1920 Nagpur Session, the Non-Cooperation Movement was launched with great fervor in Madhya Pradesh. Jabalpur emerged as the primary epicenter, where activists organized large-scale boycotts of foreign goods, government institutions, and law courts. The city became a hub for political planning, significantly influencing the trajectory of the freedom struggle across the entire Mahakoshal region.

7. (B) 1868
The Hitkarini Sabha was founded in Jabalpur in 1868, making it one of the earliest organizations dedicated to social and educational reform in the region. By promoting modern education and local culture, it laid the groundwork for future nationalist awakening. This organization served as a crucial intellectual forum where many future freedom fighters began their journey of public social service.

8. (B) Urban professionals and educated students
Annie Besant's Home Rule League activities in Madhya Pradesh primarily mobilized urban professionals, lawyers, and educated students. These groups were attracted to the demand for self-government within the British Empire. The movement utilized lectures, pamphlets, and branches in towns like Jabalpur to spread political awareness, creating a sophisticated base for the upcoming mass movements led by Mahatma Gandhi later.

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(C) Organizing the boycott of income tax payments only
(D) Forceful occupation of all local post office buildings

59. The Jungle Satyagraha of 1930 demonstrated the successful integration of:
(A) Communist ideology with princely state politics
(B) British loyalists with the National Congress party
(C) Tribal grievances with mainstream politics
(D) Urban capitalists with the rural landlord class

60. The Forest Satyagraha emerged as a unique form of civil disobedience in Madhya Pradesh. What was its main objective?
(A) Demanding the planting of more trees by the British
(B) Asserting tribal rights over wood and grass
(C) Protesting against tiger hunting by British officers
(D) Clearing forest land for establishing new industries

61. Chandra Shekhar Azad, a prominent revolutionary nationalist, was born in which village of present-day Madhya Pradesh?
(A) Mhow
(B) Babai
(C) Bhavra
(D) Turia

62. Women played a crucial role in the Gandhian movements in Madhya Pradesh. What was one of their primary modes of participation during the Non-Cooperation and Civil Disobedience movements?
(A) Picketing liquor and foreign cloth shops
(B) Serving as spies in the British administration
(C) Leading armed guerrilla units
(D) Drafting legal petitions for the Congress

63. A major violent incident during the Quit India Movement in Madhya Pradesh occurred in Mandla, where police fired upon students. Who among the following was martyred in this incident?
(A) Uday Chand Jain
(B) Ganjan Singh
(C) Deonarayan Tiwari
(D) Yashwant Singh

64. During the 1930s and 1940s, a left-wing group emerged within the Congress in Madhya Pradesh advocating for radical agrarian reforms and workers' rights. What was the name of this group?
(A) The Forward Bloc
(B) The Swaraj Party
(C) The Congress Socialist Party
(D) The Communist Party of India

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65. Which alias did Chandra Shekhar Azad use while hiding and organizing revolutionary activities near the Orchha-Jhansi border in Madhya Pradesh?
(A) Pandit Harishankar Brahmachari
(B) Swami Vivekanand
(C) Baba Ramchandra
(D) Maulvi Ahmadullah

66. Labor movements in industrial towns of Madhya Pradesh also fueled nationalist politics. Which town witnessed significant textile mill strikes connected to the freedom struggle?
(A) Indore
(B) Khajuraho
(C) Sanchi
(D) Pachmarhi

67. The Quit India Movement of 1942 saw immediate resonance in Madhya Pradesh. In which town did the movement effectively start in the state with the first major demonstrations?
(A) Khajuraho
(B) Ujjain
(C) Vidisha
(D) Dhar

68. The legacy of Chandra Shekhar Azad deeply influenced the youth of Madhya Pradesh. What was the most significant outcome of his martyrdom on the local youth?
(A) Complete abandonment of the freedom struggle
(B) Igniting a massive wave of nationalism
(C) Formation of parties for British elections
(D) Mass migration of youth to other provinces

18. (A) Swadeshi and boycott of foreign goods
In Madhya Pradesh, the educated class primarily adopted Swadeshi and the boycott of foreign goods as their chief methods of protest against the 1905 Partition of Bengal. Public bonfires of imported cloth and the promotion of local handicrafts became common. These economic boycotts were intended to challenge British commercial interests while simultaneously fostering a sense of national self-reliance among citizens.

19. (D) Observing complete Hartal and holding meetings
The protest against the Rowlatt Act in April 1919 was marked by the observation of complete Hartals and the holding of massive public meetings across major towns in Madhya Pradesh. Markets were closed, and people from various walks of life gathered to listen to speeches condemning the legislation. These peaceful yet powerful demonstrations showcased the region's solidarity with the nationwide movement.

20. (A) Attain self-government for India within the British Empire
The primary objective of the Home Rule League's activities in Madhya Pradesh was to attain self-government for India within the framework of the British Empire. Inspired by Irish Home Rule, the movement sought to secure political rights and administrative autonomy through constitutional means. It focused on educating the public about their rights and building an organized demand for substantial political reforms.

21. (C) Boycott of foreign cloth and picketing of liquor shops
During the Non-Cooperation Movement in Madhya Pradesh, activists prominently focused on the boycott of foreign cloth and the picketing of liquor shops. These activities were designed to weaken the economic base of the British administration while promoting social reform. Massive rallies and public bonfires of imported garments were organized, reflecting the population's commitment to the call for non-violent resistance.

22. (B) Mahakoshal and Nimar
Before the rise of Mahatma Gandhi's leadership, the extremist faction of the Congress, heavily influenced by Bal Gangadhar Tilak, gained significant ground in the Mahakoshal and Nimar regions of Madhya Pradesh. These areas became strongholds for Tilak's ideology of assertive nationalism and mass mobilization. Local leaders promoted the use of traditional festivals and symbols to awaken political consciousness.

23. (D) Indore
During the Swadeshi Movement from 1905 to 1908, Indore emerged as a major commercial center in the Malwa region where Swadeshi stores were established. These stores promoted the sale of indigenous products and encouraged the local population to boycott British-made goods. This economic initiative was a crucial part of the broader political struggle, fostering a spirit of self-sufficiency.

24. (D) Subhadra Kumari Chauhan
Subhadra Kumari Chauhan was a renowned literary figure from Madhya Pradesh whose patriotic poetry was deeply influenced by national events like the Jallianwala Bagh massacre. Her verses, filled with themes of sacrifice and bravery, played a vital role in inspiring the youth and women to join the freedom movement. She effectively used her literary talent as a powerful tool.

25. (A) P-3, Q-1, R-2, S-4
In Madhya Pradesh, several leaders were associated with specific regions during the nationalist struggle. Dr. Hari Singh Gour was a prominent figure in Sagar, while Gangadhar Rao Chitnavis influenced the Nagpur and Berar regions. Seth Govind Das was a key leader in Jabalpur, and Dr. B. S. Moonje played a significant role in mobilizing the youth across the broader Mahakoshal region.

26. (D) Ganesh Utsav and Shivaji Jayanti
Bal Gangadhar Tilak introduced the celebration of Ganesh Utsav and Shivaji Jayanti in Madhya Pradesh as a strategy for mass political mobilization. These traditional festivals were transformed into platforms for patriotic speeches and nationalist gatherings, bypassing British restrictions on political meetings. This cultural approach effectively reached various sections of society, fostering a shared sense of identity and resistance against rule.

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Jain, a young student activist, was martyred in this event. His sacrifice became a powerful symbol of the youth's dedication to the cause of independence. The incident further fueled the fire of the movement in the Mahakoshal region.

64. (C) The Congress Socialist Party
The Congress Socialist Party (CSP) emerged as a left-wing group within the Indian National Congress in Madhya Pradesh during the 1930s. It advocated for radical agrarian reforms and the protection of workers' rights. By integrating socio-economic demands with the political goal of independence, the CSP attracted youth, laborers, and peasants, adding a significant ideological dimension to the regional freedom movement.

65. (A) Pandit Harishankar Brahmachari
While hiding and organizing revolutionary activities near the Orchha-Jhansi border, Chandra Shekhar Azad adopted the alias "Pandit Harishankar Brahmachari." He lived in a small hut near a temple, posing as a priest to evade British intelligence. This undercover operation allowed him to maintain a base of operations in Madhya Pradesh while continuing to coordinate with other revolutionaries in the HSRA.

66. (A) Indore
Indore, as a major industrial center, witnessed significant textile mill strikes that were closely linked to the freedom struggle. Laborers used these strikes not only to demand better working conditions but also to express their support for the nationalist movement. The integration of labor grievances with the call for Swaraj made Indore a vital hub for both economic and political resistance.

67. (C) Vidisha
The Quit India Movement of 1942 saw an immediate response in Madhya Pradesh, with major demonstrations starting in towns like Vidisha. The call "Do or Die" resonated deeply with the local population, leading to strikes and public gatherings. These early actions in Vidisha marked the beginning of a widespread and intense phase of the struggle in the state's central regions.

68. (B) Igniting a massive wave of nationalism
Martyrdom of Chandra Shekhar Azad in 1931 had a profound impact on the youth of Madhya Pradesh, igniting a massive wave of nationalism. His refusal to surrender and his ultimate sacrifice inspired countless young people to join the freedom struggle. He became a legendary figure whose stories of bravery and patriotism served as a powerful motivating force for regional activists.

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69. (A) Jhansi ki Rani
Subhadra Kumari Chauhan's most famous poem, "Jhansi ki Rani," immortalized the bravery of Rani Lakshmibai of Jhansi. The poem's stirring verses inspired millions during the freedom struggle, evoking a strong sense of pride and resistance against colonial rule. Even today, it remains one of the most celebrated works of patriotic literature in India, reflecting the deep-seated spirit of national independence.

70. (C) Archery and precise marksmanship
During his childhood in Bhavra, Chandra Shekhar Azad spent significant time among the local Bhil tribes. From them, he acquired the skills of archery and precise marksmanship, which later became instrumental in his revolutionary activities. His ability to handle weapons with accuracy and his knowledge of the terrain were assets that helped him lead the Hindustan Socialist Republican Association against forces.

71. (A) Praja Mandals or people's conferences
To fight for democratic rights and support the national movement, subjects of the princely states in Madhya Pradesh formed organizations known as Praja Mandals or people's conferences. These groups campaigned for responsible government and the protection of civil liberties within the states. They successfully bridged the gap between the people of the princely states and the broader struggle for national independence.

72. (B) Non-Cooperation Movement, Jungle Satyagraha, Individual Satyagraha, Quit India Movement
The freedom movement in Madhya Pradesh followed a specific chronological path. It began with the Non-Cooperation Movement in the early 1920s. This was followed by the Jungle Satyagraha during the 1930s as part of the Civil Disobedience phase. The Individual Satyagraha

disobedience could be adapted to local conditions everywhere.

36. (A) Seth Govind Das
Seth Govind Das was the first individual satyagrahi chosen from the Mahakoshal region during the 1940 movement launched by Mahatma Gandhi. The Individual Satyagraha was a controlled form of protest against India's forced involvement in World War II. By offering himself for arrest through public anti-war speeches, Seth Govind Das represented the regional commitment to the national independence cause.

37. (A) Rashtriya Vidyalayas (National Schools)
A key constructive program during the Non-Cooperation Movement in Madhya Pradesh was the establishment of Rashtriya Vidyalayas, or National Schools. These institutions provided an alternative for students who had boycotted government-run schools. They focused on imparting education with a nationalist perspective, fostering patriotic values and self-reliance among the youth while bypassing British educational control and influence in the region.

38. (D) Tribal communities and rural peasants
The Forest Satyagraha in Madhya Pradesh witnessed massive participation from tribal communities and rural peasants. These groups were directly affected by the restrictive forest laws imposed by the British, which limited their traditional access to wood and grazing lands. By joining the movement, they successfully linked their socio-economic grievances with the broader political goal of achieving national independence from rule.

39. (D) Charan Paduka Massacre
The Charan Paduka Massacre, which occurred in 1931, is frequently referred to as the "Jallianwala Bagh of Madhya Pradesh." During a peaceful public meeting at Charan Paduka in the Chhatarpur district, British forces opened fire on the unarmed crowd, resulting in several deaths and injuries. This tragic event became a symbol of colonial brutality and further intensified the freedom struggle.

40. (A) Seth Govind Das
Seth Govind Das served as the first President of the newly formed Hindi Central Provinces (Mahakoshal) Provincial Congress Committee. His leadership was pivotal in organizing the Congress party's activities across the Hindi-speaking districts of the province. He played a central role in coordinating regional movements and ensuring that the directives of the national leadership were effectively implemented on the ground.

41. (B) Delivering anti-war speeches in public
The primary action performed by participants of the Individual Satyagraha in Madhya Pradesh was the delivery of anti-war speeches in public places. The satyagrahis would inform the local authorities of their intention to speak, thereby inviting arrest. This method was chosen by Mahatma Gandhi to peacefully protest against the British government's decision to involve India in World War II.

42. (C) Abdul Jabar Khan
Abdul Jabar Khan was a prominent leader of the Khilafat Movement in the Central Provinces who worked closely with Congress leaders to promote communal harmony. His efforts were instrumental in ensuring that the Khilafat and Non-Cooperation movements operated in tandem. By mobilizing the Muslim community alongside Hindu activists, he helped create a unified front against British colonial rule.

43. (B) Seoni
The Turia Jungle Satyagraha of 1930 took place in the Seoni district of Madhya Pradesh. It was a significant part of the Civil Disobedience Movement, where local residents and tribal groups protested against oppressive forest regulations. The event is remembered for the courage shown by the participants and the subsequent police firing, which resulted in the martyrdom of several individuals.

44. (D) Seoni
Durga Shankar Mehta was a prominent leader who spearheaded the symbolic Salt Satyagraha in the Seoni district of Madhya Pradesh. Under his guidance, local activists participated in various forms of civil disobedience to challenge British laws. His leadership helped mobilize the people of Seoni, ensuring that the message of the national movement reached the grassroots level and political awakening.

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45. (C) London
Jabalpur, Seoni, and Betul were all major centers of the Civil Disobedience Movement within Madhya Pradesh, where activities like the Salt Satyagraha and Jungle Satyagraha were carried out. London, being the capital of the United Kingdom, was the seat of British power and not a center for the local satyagraha activities in the province. Therefore, it is distinct.

46. (B) Establishment of local Panchayats for disputes
During the Non-Cooperation Movement, the boycott of British law courts in Madhya Pradesh led to the establishment of local Panchayats to resolve disputes. Prominent lawyers gave up their practices, and people were encouraged to avoid the colonial judicial system. This move aimed to undermine British authority while promoting traditional and autonomous methods of local self-governance and community dispute resolution.

47. (B) Colonel Fisher
The peaceful gathering at Charan Paduka in 1931 was fired upon by British forces under the direct orders of Colonel Fisher. This unprovoked attack on unarmed citizens attending a political meeting resulted in numerous casualties and earned the site its tragic reputation. The incident highlighted the ruthless nature of British repression against the growing nationalist movement in the Bundelkhand region.

48. (B) IV, II, III, I
The historical sequence begins with the Nagpur Congress Session in December 1920, which endorsed the Non-Cooperation Movement. This was followed by the formation of the Mahakoshal Provincial Congress Committee to organize regional efforts. Subsequently, the Non-Cooperation Movement was formally launched in the province. Finally, Mahatma Gandhi made his first visit to Chhindwara in 1921 to further galvanize support.

49. (B) I, II, III and IV only
The Jungle Satyagraha was a localized form of the Civil Disobedience Movement that saw Ganjan Singh Korku lead efforts in Betul and Banjari Singh in Seoni. The Turia Satyagraha involved unprovoked police firing that killed tribal martyrs. Contrary to being a violent rebellion, the movement was deeply influenced by Gandhian principles of non-violent civil disobedience, successfully mobilizing tribal communities.

50. (C) Ram Prasad Bismil
Seth Govind Das, Dwarka Prasad Mishra, and Durga Shankar Mehta were all prominent regional leaders who participated in the Salt Satyagraha in Madhya Pradesh. Ram Prasad Bismil, however, was a revolutionary nationalist primarily active in Northern India and was associated with the Hindustan Republican Association. He was executed in 1927, well before the launch of the Civil Disobedience Movement.

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51. (D) Jabalpur
The Individual Satyagraha movement formally began in Madhya Pradesh in the city of Jabalpur. This location was chosen due to its status as a major hub for political activity and the presence of dedicated local leadership. The movement involved selected volunteers offering themselves for arrest by making anti-war speeches, thereby registering a peaceful protest against British imperial policies during the war.

52. (D) Joint protest meetings by Hindu and Muslim leaders
The synchronization of the Khilafat and Non-Cooperation movements in Madhya Pradesh was prominently marked by joint protest meetings featuring both Hindu and Muslim leaders. These gatherings emphasized communal unity and shared opposition to British rule. By aligning local grievances with national and international issues, the leaders were able to build a broader and more inclusive base for the freedom struggle.

53. (C) Seth Govind Das and Dwarka Prasad Mishra
In Jabalpur, the symbolic breaking of the Salt Law was led by Seth Govind Das and Dwarka Prasad Mishra. They organized the collection and boiling of saline soil to manufacture salt, demonstrating regional participation in the national Civil Disobedience Movement. This act was attended by large crowds, signifying the public's defiance of British taxes and their support for Mahatma Gandhi.

54. (C) Chhatarpur
The Charan Paduka Massacre occurred on January 14, 1931, in the Chhatarpur district of

Madhya Pradesh. It took place during a public meeting held at a ground called Charan Paduka, where people had gathered to discuss the freedom struggle. The unprovoked firing by British police on this peaceful assembly resulted in the deaths of many innocent protestors, making it a tragedy.

55. (A) I, II and IV only
The Forest Satyagraha was a direct response to oppressive British forest laws, where participants intentionally violated regulations by cutting grass and grazing cattle. The British administration responded with severe measures, including lathi charges and arrests. Contrary to some claims, the movement successfully attracted significant tribal participation, as these communities were the most impacted by the colonial restrictions on natural resources.

56. (A) Hindu-Muslim unity against the British government
The Khilafat Movement in Madhya Pradesh was characterized by remarkable Hindu-Muslim unity against the British government. Leaders from both communities shared platforms and coordinated their efforts to challenge colonial authority. This period of collaboration strengthened the social fabric of the nationalist movement and provided a powerful example of inter-community cooperation in the pursuit of common political goals during that era.

57. (D) Lathi charges, arrests, and property seizures
During the Civil Disobedience Movement, the British government employed harsh repressive tactics against peaceful marchers in Madhya Pradesh towns like Sagar and Jabalpur. These methods included frequent lathi charges to disperse crowds, mass arrests of activists, and the seizure of properties belonging to known Congress supporters. Despite these intimidating measures, the local population continued their protests, showing resilience against colonial authority.

58. (A) Breaking forest laws via Jungle Satyagraha
Since Madhya Pradesh is a landlocked state, the primary focus of the Civil Disobedience Movement shifted from the Salt Satyagraha to the Jungle Satyagraha. Activists challenged British authority by deliberately breaking forest laws, such as by cutting timber and grazing livestock in protected areas. This form of protest was highly effective in rural and tribal regions where impact was severely felt.

59. (C) Tribal grievances with mainstream politics
The Jungle Satyagraha of 1930 demonstrated the successful integration of tribal grievances with mainstream nationalist politics. By focusing on the local impact of British forest laws, the Congress was able to mobilize tribal populations who had previously been outside the political mainstream. This collaboration widened the base of the freedom struggle in Madhya Pradesh and highlighted the diverse nature of resistance.

60. (B) Asserting tribal rights over wood and grass
The main objective of the Forest Satyagraha was to assert the traditional rights of tribal and rural communities over forest resources like wood and grass. British laws had restricted these practices, causing widespread economic hardship. By violating these laws through organized satyagraha, the participants sought to reclaim their livelihoods and challenge the colonial government's claim to exclusive ownership of forests.

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61. (C) Bhavra
Chandra Shekhar Azad, one of the most iconic revolutionary nationalists of India, was born in the village of Bhavra in present-day Madhya Pradesh. His early years in this region influenced his strong character and revolutionary spirit. Today, Bhavra is recognized as a site of national importance, and it has been renamed Azad Nagar to honor the legacy of this fighter.

62. (A) Picketing liquor and foreign cloth shops
Women in Madhya Pradesh played a vital role in the Gandhian movements primarily through the picketing of liquor and foreign cloth shops. This form of non-violent protest aimed to promote social reform and economic boycott of British goods. Their active presence on the streets challenged traditional social norms and significantly boosted the morale of the freedom struggle across many districts.

63. (A) Uday Chand Jain
During the Quit India Movement in 1942, a tragic incident of police firing occurred in Mandla during a student protest. Uday Chand

organizations, known as Praja Mandals. This decision deeply impacted Madhya Pradesh, as it led to a surge in political activities within states like Indore, Gwalior, and Bhopal. It bridged the gap between the national movement and princely regions.

100. (C) Imposing deposits and confiscating presses
The British government typically responded to the nationalist press in Madhya Pradesh by imposing heavy security deposits and confiscating printing presses. These measures were designed to silence publications like 'Karmveer' and 'Prahari' that propagated anti-colonial ideas and mobilized public support. Despite this severe censorship and financial pressure, many nationalist editors continued their work from underground or alternative locations to spread news.

101. (A) Azad Nagar
Post-independence, the village of Bhavra was officially renamed Azad Nagar to honor its most famous son, the revolutionary leader Chandra Shekhar Azad. This renaming was a tribute to his immense contribution to the freedom struggle and his sacrifice for the nation. Today, the village is developed as a memorial site, attracting many visitors who wish to pay their respects to him.

102. (A) P-3, Q-1, R-2, S-4
In Madhya Pradesh, various movements were tied to specific locations or issues. Textile mill strikes were prominent in Indore, while the Praja Mandal movement focused on demanding responsible government in princely states. Kisan Sabha agitations were centered on peasant protests against Malguzars in the Mahakoshal region. The Jungle Satyagraha was a movement for the assertion of tribal forest rights locally.

103. (B) Jabalpur
Jabalpur served as the nerve center for the organized freedom movement in the Mahakoshal region. From the Non-Cooperation Movement in the 1920s to the Quit India Movement in the 1940s, the city was the hub for political planning, rallies, and major events like the Jhanda Satyagraha. Its strategic location and dedicated local leadership made it a primary focus for nationalist activity.

104. (D) Pt. Ravi Shankar Shukla
Pt. Ravi Shankar Shukla became the first Chief Minister of the newly formed state of Madhya Pradesh upon its reorganization in 1956. He was a veteran freedom fighter who had been a leading figure in the Mahakoshal region for decades. His appointment recognized his lifelong dedication to the national cause and his significant role in the political development of the Central Provinces.

105. (C) Cellular Jail Museum, Jabalpur
While Shaurya Smarak and Swaraj Bhavan in Bhopal and the Chandra Shekhar Azad Memorial in Bhavra are all institutions in Madhya Pradesh honoring the freedom movement, there is no "Cellular Jail Museum" in Jabalpur. The famous Cellular Jail is located in Port Blair, Andaman and Nicobar Islands. Madhya Pradesh has its own significant sites, but the Cellular Jail is not there.

106. (A) Both A and R are true and R is the correct explanation of A.
The Congress Socialist Party (CSP) played a vital role in integrating peasant and labor movements into the broader freedom struggle in Madhya Pradesh. This was because the CSP's ideological focus on socio-economic equality and radical reforms resonated strongly with the exploited farmers and mill workers. By addressing their specific grievances, the CSP successfully mobilized these groups for the political goal.

107. (A) Makhanlal Chaturvedi
Makhanlal Chaturvedi, a renowned poet and freedom fighter from Madhya Pradesh, is widely recognized for his patriotic poem 'Pushp ki Abhilasha.' The poem expresses a flower's desire to be strewn on the path taken by the brave soldiers fighting for their motherland. His literary work instilled a profound sense of patriotism and sacrifice among the masses during various phases of struggle.

108. (A) Prahari
'Prahari' was a prominent nationalist newspaper published from Jabalpur to propagate the ideas of the freedom movement. It served as an important platform for local leaders to voice their opposition to British rule and to coordinate political activities in the Mahakoshal region. The newspaper played a key role in educating the

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took place in 1940. Finally, the Quit India Movement of 1942 marked the climactic phase of the struggle for independence.

73. (D) Yashwant Singh and Deonarayan Tiwari
Yashwant Singh and Deonarayan Tiwari were revolutionary nationalists involved in the assassination of the British officer Hexter at the Khandwa railway station. This act of armed resistance was part of the revolutionary activities that sought to challenge British authority through direct action. Their involvement highlighted the presence of a radical nationalist strand in Madhya Pradesh that operated alongside the mainstream non-violent movements of Congress.

74. (C) Mastermind who successfully evaded arrest
Chandra Shekhar Azad was a central figure and a mastermind in the Kakori Conspiracy of 1925, which involved the looting of a train carrying government money. While many of his associates were arrested and later executed or imprisoned, Azad successfully evaded the police. He continued to lead the revolutionary movement from the underground, reorganizing his group to continue the armed struggle.

75. (D) Oppressive revenue and Zamindari policies
Kisan Sabhas in Madhya Pradesh were primarily organized to protest against oppressive land revenue systems and the exploitative policies of the Zamindars. These peasant organizations became closely linked to the freedom struggle, as the leadership recognized the importance of addressing agrarian grievances. By mobilizing farmers, the movement expanded its reach into the rural heartlands, making the independence struggle a mass phenomenon.

76. (D) Arrested while returning from Bombay session
Following the launch of the Quit India Movement in August 1942, the British government immediately cracked down on the leadership. Prominent Madhya Pradesh leaders like Pt. Ravi Shankar Shukla and Seth Govind Das were arrested while they were returning from the Bombay session of the Congress. This pre-emptive action aimed to decapitate the movement in the province, but sparked protests.

77. (A) P-3, Q-2, R-1, S-4
Different revolutionaries in Madhya Pradesh are remembered for specific actions. Chandra Shekhar Azad is associated with his underground base in Orchha. Yashwant Singh was involved in the assassination of Hexter in Damoh. Uday Chand Jain was a student martyr in Mandla during the 1942 movement. Ganjan Singh Korku led the tribal-based Ghodadongari Jungle Satyagraha in the Betul district during 1930.

78. (D) Alirajpur
The village of Bhavra, famous as the birthplace of the great revolutionary Chandra Shekhar Azad, is located in the Alirajpur district of Madhya Pradesh. This region's rugged terrain and local tribal culture significantly influenced Azad's early life. Today, the village is a site of pilgrimage for nationalists and is officially recognized for its historical importance in the context of the struggle.

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79. (B) Asserting the right to hoist the National Flag
The Jhanda Satyagraha, or Flag Satyagraha, of 1923 was a major political event that started in Jabalpur. Its main objective was to assert the right of Indians to hoist the National Flag on public and government buildings. The movement saw widespread participation, especially from women, and successfully challenged British attempts to ban the display of nationalist symbols across the Central Provinces.

80. (D) Alfred Park, Allahabad
Chandra Shekhar Azad made his ultimate sacrifice on February 27, 1931, at Alfred Park in Allahabad. After being surrounded by a large police force and engaging in a fierce gunbattle, he used his last bullet to shoot himself, fulfilling his vow never to be captured alive. Although the event took place in Allahabad, it deeply affected the political atmosphere in Madhya Pradesh.

81. (C) Integrating labor demands with Swaraj
In the 1930s, a common strategy to link labor movements in Madhya Pradesh with nationalist politics was the integration of specific labor demands with the broader goal of Swaraj. Leaders argued that true economic justice for workers could only be achieved in an independent India. This approach ensured that textile mill workers

27. (A) Both A and R are true and R is the correct explanation of A.
Mahatma Gandhi's first visit to Madhya Pradesh in 1921 significantly accelerated the mass movement by bringing the Khilafat and Non-Cooperation issues directly to the local population. His presence and speeches resonated with the masses, leading to an unprecedented surge in public participation. This direct engagement helped translate national policies into local action, effectively galvanizing diverse groups toward a common goal.

28. (A) Unity among the people against the division of Bengal
During the Swadeshi Movement, the traditional festival of Raksha Bandhan was observed as a day of national solidarity in many towns of Madhya Pradesh. People tied threads on each other's wrists to symbolize unity and brotherhood against the British policy of dividing Bengal. This innovative use of a cultural ritual helped foster communal harmony and strengthened the collective resolve.

29. (C) The protests were strictly limited to the rural areas of Mahakoshal.
The protests against the Rowlatt Act in Madhya Pradesh were widespread and intense in urban centers like Jabalpur, Indore, and Chhindwara. Educated youths and lawyers led the agitation, organizing marches despite British repression. These activities helped bridge the gap between regional leadership and the national movement, fostering a broad-based resistance that eventually reached various rural districts throughout the province.

30. (D) E. Raghavendra Rao
E. Raghavendra Rao was a prominent leader closely associated with the establishment and activities of the Home Rule League in the Central Provinces and Berar. His organizational skills were vital in spreading the movement's demand for self-government. He worked to mobilize both urban professionals and rural populations, significantly contributing to the political awakening that preceded the major mass movements.

31. (C) Creation of the Hindi CP (Mahakoshal) PCC
The 1920 Nagpur Congress Session was historically significant for Madhya Pradesh because it led to the creation of the Hindi Central Provinces Provincial Congress Committee, also known as the Mahakoshal PCC. This administrative change allowed for better organization of the freedom struggle in the Hindi-speaking regions. It facilitated more effective communication and mobilization of local resources for the movement.

32. (B) Ganjan Singh Korku
Ganjan Singh Korku was a prominent tribal leader who spearheaded the Ghodadongari Jungle Satyagraha in the Betul district during the Civil Disobedience Movement. He mobilized the tribal community to protest against oppressive British forest laws by grazing cattle and cutting grass in restricted areas. His leadership highlighted the active role of tribal populations in the broader struggle for independence.

33. (B) Jabalpur
The boycott of foreign goods was highly successful in Jabalpur, which served as a major center for nationalist activities. Under the leadership of local Congressmen, massive bonfires of foreign clothes were organized in public squares to demonstrate the community's rejection of British products. These symbolic acts of defiance were instrumental in promoting Swadeshi and strengthening the economic resistance across.

34. (A) Dwarka Prasad Mishra
Dwarka Prasad Mishra was a leading political figure and journalist who was arrested in Jabalpur in 1930. He was targeted by the British authorities for leading the Civil Disobedience Movement and writing inflammatory anti-British articles. His imprisonment highlighted the colonial government's attempts to suppress the nationalist press and the influential role he played in mobilizing public opinion against administration.

35. (A) By boiling saline soil collected from local areas
Since Madhya Pradesh is a landlocked state, the Salt Law was symbolically broken in Jabalpur during the Civil Disobedience Movement by boiling saline soil to produce small quantities of salt. This act served as a powerful gesture of solidarity with Mahatma Gandhi's Dandi March. It demonstrated that the spirit of civil

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from diverse backgrounds, including rural areas and middle-class families, actively joined protests, promoted Khadi, and endured police repression. They organized Mahila Ashrams and were instrumental in local satyagrahas, showing that the call for independence had reached all sections.

91. (B) Awakening consciousness and promoting struggle
The publication of 'Karmveer' was primarily aimed at awakening political consciousness and promoting the freedom struggle among the people of Madhya Pradesh. Edited by Makhanlal Chaturvedi, the newspaper served as a powerful medium for disseminating nationalist ideas and criticizing British policies. It played a crucial role in mobilizing public opinion and encouraging the masses to participate in the various movements launched nationally.

92. (C) Orchestrating strikes timed with national calls
A unique feature of the labor movement's contribution to the freedom struggle in Madhya Pradesh was the orchestration of industrial strikes timed with national calls for action. By aligning their local economic protests with major nationalist events like the Non-Cooperation or Quit India movements, workers provided significant support. This coordination demonstrated the deep integration of urban labor with the broader national independence.

93. (C) Securing rights and responsible government
The primary objective of the Indore Praja Mandal, formed in the Holkar state, was to secure civil rights and a responsible government for the subjects of the princely state. It sought to limit the autocratic powers of the ruler and bring administrative reforms in line with democratic principles. The organization worked closely with the national freedom movement, advocating for eventual integration.

94. (C) Pt. Ravi Shankar Shukla
Pt. Ravi Shankar Shukla was an influential leader from Mahakoshal, often referred to as the 'Iron Man of CP and Berar.' He was a prominent Congress leader who played a key role in various phases of the freedom struggle, including the Civil Disobedience and Quit India movements. After independence, his administrative experience led him to become the first Chief Minister.

95. (B) Pt. Lajja Shankar Jha
Pt. Lajja Shankar Jha was deeply involved in the promotion of national education and the activities of the Hitkarini Sabha in Jabalpur. He believed that education was a vital tool for social reform and political awakening. His efforts helped establish institutions that provided a nationalist alternative to the British education system, nurturing a new generation of leaders and dedicated thinkers.

96. (B) Bhopal
Shaurya Smarak is an expansive memorial situated in Bhopal, the capital of Madhya Pradesh. It is dedicated to the martyrs and freedom fighters who sacrificed their lives for the nation's independence and security. The memorial serves as a place of reflection and education, preserving the history of bravery and struggle. It is an important landmark honoring the military and revolutionary heritage.

97. (C) 1938
Gwalior Rajya Praja Mandal was established in 1938 to demand a responsible government and civil liberties for the subjects of the Gwalior princely state. Its formation was encouraged by the Haripura session of the Indian National Congress, which supported the struggles of people in princely states. The organization played a vital role in mobilizing public opinion against autocratic rule and advocating reforms.

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98. (A) Takhatmal Jain
Takhatmal Jain was a pivotal leader in the Praja Mandal movement who later became a prominent political figure in the post-independence integration of Madhya Bharat. His work in mobilizing the subjects of princely states for their rights laid the foundation for democratic governance. He served in various high-ranking administrative and political positions, contributing significantly to the early development of the state.

99. (B) Allowing subjects to form Praja Mandals
During its Haripura session, the Indian National Congress passed a resolution that encouraged the subjects of princely states to form their own

and other laborers became an integral part of mass demonstrations.

82. (A) Distributing secret bulletins and pamphlets
During the Quit India Movement, the underground resistance in Madhya Pradesh maintained communication by distributing secret bulletins and pamphlets. These unauthorized publications provided news about the movement's progress and instructions for further actions, bypassing strict British censorship. Activists used hidden presses and clandestine networks to ensure that the message of resistance continued to reach the public despite the arrest of leaders.

83. (D) Hindustan Socialist Republican Association (HSRA)
Chandra Shekhar Azad played a pivotal role in reorganizing the Hindustan Republican Association (HRA) into the Hindustan Socialist Republican Association (HSRA) in 1928. This change reflected a shift toward socialist ideologies and a more structured approach to revolutionary struggle. The HSRA aimed to establish a federal republic of India based on social and economic equality, continuing the legacy of armed resistance.

84. (C) I and III only
Subhadra Kumari Chauhan was a trailblazing figure in the freedom movement. She was the first woman Satyagrahi from Madhya Pradesh to be arrested and jailed, demonstrating her deep personal commitment. She was also an active participant in the Jhanda Satyagraha of Jabalpur. Her patriotic poetry was a powerful tool that significantly awakened national consciousness and inspired many to join the struggle.

85. (C) Khandwa
The Punjab Mail Tragedy of 1931 was a significant revolutionary incident that took place at the Khandwa railway station in Madhya Pradesh. Revolutionaries assassinated British officers on the train as part of their armed struggle against the colonial government. This act of defiance demonstrated the presence of radical nationalist groups in the region who were willing to use force to challenge authority.

86. (B) Students, youth, and local Congress workers
When the top leadership was arrested at the start of the Quit India Movement, the struggle in Madhya Pradesh was sustained by an underground resistance led primarily by students, youth, and local Congress workers. These activists organized strikes, distributed literature, and damaged government infrastructure to disrupt British administration. Their decentralized leadership and commitment ensured that the movement remained active across various districts.

87. (B) Youth, students, and labor leaders
The formation of Congress Socialist Party (CSP) branches in Madhya Pradesh particularly attracted youth, students, and labor leaders. These groups were drawn to the party's focus on socio-economic justice and radical reforms. The CSP provided a platform for those who felt that the mainstream nationalist movement needed a stronger emphasis on the rights of the marginalized, thereby strengthening the freedom struggle.

88. (B) Azad (Free)
During the Non-Cooperation Movement, a young Chandra Shekhar was arrested for participating in protests. When he was presented before the magistrate and asked for his name, he boldly replied "Azad," which means "Free." He gave his father's name as "Swatantrata" (Independence). This defiant act earned him his famous moniker and made him a legendary figure in the history of Indian nationalism.

89. (B) Subhadra Kumari Chauhan
Subhadra Kumari Chauhan was a prominent female freedom fighter and poet from Madhya Pradesh who was actively involved in the Jhanda Satyagraha. Her leadership and literary contributions were vital in mobilizing the public, particularly women, in the Mahakoshal region. Through her stirring verses and personal participation in protests, she became a symbol of the combined power of intellectual and active resistance.

90. (D) Women's participation was restricted solely to the wealthy urban elite.
Participation of women in the freedom movement in Madhya Pradesh was broad-based and not restricted to the wealthy urban elite. Women

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public and maintaining the momentum of the various satyagrahas launched.

109. (A) II, I, III, IV
The historical sequence of milestones in Madhya Pradesh began with the establishment of the Hitkarini Sabha in 1868. This was followed by the publication of the nationalist newspaper 'Karmveer' in the early twentieth century. During the Non-Cooperation Movement of the 1920s, many Rashtriya Vidyalayas were formed. Finally, the widespread distribution of underground bulletins occurred during the Quit India Movement in 1942.

110. (C) Bhopal
After India's independence in 1947, the integration of the princely state of Bhopal was delayed because its ruler, the Nawab, initially hesitated to join the Indian Union. Following intense local pressure from the Praja Mandal movement and negotiations with the national leadership, the state finally acceded to India in 1949. This event marked the final stage of political integration.

111. (A) I, II, III and V only
Madhya Pradesh honors its freedom fighters through various memorials, such as the birthplace of Chandra Shekhar Azad and the Shaurya Smarak in Bhopal. Swaraj Bhavan serves as a dedicated historical institution, and the state officially celebrates 'Shaheed Diwas' to honor local martyrs. The state government has also made significant efforts to establish museums and memorials dedicated to tribal freedom fighters.

112. (B) Makhanlal Chaturvedi
Makhanlal Chaturvedi was the renowned editor of the nationalist newspaper 'Karmveer,' which was instrumental in spreading the message of independence in Madhya Pradesh. Through his powerful writing, he challenged British authority and inspired the local population to join the nationalist cause. His role as a journalist and poet made him one of the most influential intellectual leaders of the regional movement.

113. (A) I, II and IV only
Subjects in princely states faced a dual struggle against British paramountcy and local autocratic rulers. The Haripura Session of the INC encouraged them to form Praja Mandals, which were instrumental in linking state subjects with the national movement. Contrary to some claims, many princely states in Madhya Pradesh witnessed significant political activity and popular movements for democratic rights during the 1930s.

114. (B) Malwa
During the Quit India Movement, bulletins from the "Secret Congress Radio" were heavily circulated in the Malwa region of Madhya Pradesh. While the radio primarily operated from Bombay, its messages were disseminated through underground networks in towns like Indore and Ujjain. This clandestine communication was crucial for keeping local activists informed about the national progress of the movement and coordination.

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115. (A) P-1, Q-2, R-4, S-3
Several writers from Madhya Pradesh contributed significantly to the nationalist cause. Makhanlal Chaturvedi was the editor of 'Karmveer,' and Subhadra Kumari Chauhan wrote 'Jhansi ki Rani.' Dwarka Prasad Mishra was associated with 'Sharda' and provided political leadership in Mahakoshal. Balkrishna Sharma 'Navin' was closely linked with publications like 'Prabha' and 'Pratap,' using his influence to support the national struggle.

116. (D) Master Lal Singh
Master Lal Singh was a key leader associated with the political awakening and the Praja Mandal movement in the Bhopal State. He worked tirelessly to organize the subjects of the state to demand democratic rights and a responsible government. His leadership was crucial in challenging the Nawab's autocratic rule and ensuring that Bhopal residents were integrated into the national freedom struggle.

117. (A) P-3, Q-2, R-4, S-1
Freedom fighters in Madhya Pradesh were often associated with specific regions where they led significant movements. Ganjan Singh Korku is noted for his leadership in Betul, particularly during the Jungle Satyagraha. Durga Shankar Mehta was a prominent figure in Seoni. Prabhakar Dundiraj was active in Chhindwara,

immense heights
(B) Flat roofs, a square sanctum (garbhagriha), and a shallow pillared portico
(C) Elaborate star-shaped platforms with intricate soapstone carvings
(D) Massive gateway towers (gopurams) typical of Dravidian architecture

10. Identify the correct pair representing the Sanchi Torana gateways and their key sculptural iconography.
(A) Northern Gateway - Crowned with the Wheel of Law supported by elephants
(B) Southern Gateway - Exclusively depicts scenes from the Hindu epics
(C) Eastern Gateway - Features the famous Yakshi figure swinging from a mango tree
(D) Western Gateway - Devoid of any anthropomorphic representations of Buddha or his past lives

11. Consider the following statements regarding the Paramara period architecture in Madhya Pradesh:
I. The Bhojeshwar Temple at Bhojpur is famous for its colossal monolithic Shivalinga.
II. Raja Bhoja commissioned the Bhojpur temple, which was never completely finished.
III. The Bhojpur temple incorporates an earthen ramp that explains ancient construction techniques.
IV. The Paramara architecture exclusively utilized white marble brought from Rajasthan.
Which of the above statement(s) is/are incorrect?
(A) I and III only
(B) II and IV only
(C) IV only
(D) I, II and III

12. The Bhimbetka rock shelters are considered exceptional because they provide evidence of continuous human habitation. This continuous sequence spans from which of the following periods?
(A) Lower Paleolithic to the Early Historical period
(B) Mesolithic to the Medieval period
(C) Upper Paleolithic to the Gupta period
(D) Neolithic to the Modern period

13. The Udayagiri Caves, renowned for their Gupta period sculptures, were primarily excavated under the patronage of which ruler?
(A) Chandragupta II
(B) Ashoka the Great
(C) Pushyamitra Shunga
(D) Raja Bhoja

14. Which of the following is an accurate definition of the 'Vedika' in the context of Sanchi's architectural features?
(A) The hemispherical brick dome that houses the sacred relics
(B) The central vertical pillar that runs through the stupa
(C) The stone railing forming a path for circumambulation
(D) The ornamental gateway structures placed at cardinal points

15. The Sheshashayi Vishnu sculpture is a crowning achievement of Gupta art. At which of the following temple sites is it located?
(A) Tigawa Temple
(B) Bhojeshwar Temple
(C) Lakshmana Temple
(D) Dashavatara Temple, Deogarh

16. The rock shelters of Bhimbetka were discovered by which of the following prominent archaeologists?
(A) V. S. Wakankar
(B) Sir John Marshall
(C) Alexander Cunningham
(D) H. D. Sankalia

17. The Parvati temple at Nachna Kuthara demonstrates a key development in Gupta temple architecture. What is this specific development?
(A) Upper stories and covered circumambulatory paths
(B) The first use of true structural arches and circular domes
(C) Transition from stone blocks to exclusive brick architecture
(D) The elimination of the mandapa from the main temple layout

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CHAPTER 08
Classical Arts and Sculpture

1. Consider the following statements regarding the Sanchi Stupa:
Statement I: The original brick core of the Great Stupa at Sanchi was commissioned by the Mauryan Emperor Ashoka.
Statement II: The stone casing, balustrades, and the four toranas were all completed during the reign of Ashoka.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

2. The masterpiece Varaha panel at Udayagiri represents Lord Vishnu rescuing the earth goddess. Who is the earth goddess depicted in this iconic Gupta sculpture?
(A) Lakshmi
(B) Saraswati
(C) Bhudevi
(D) Parvati

3. In which year were the Bhimbetka Rock Shelters recognized as a UNESCO World Heritage Site due to their archaeological importance?
(A) 1986
(B) 1989
(C) 2003
(D) 2013

4. Select the correct chronological sequence of the historical periods that dominated classical art and temple architecture in Madhya Pradesh.
(A) Mauryan, Gupta, Paramara, Chandella
(B) Gupta, Mauryan, Chandella, Paramara
(C) Mauryan, Chandella, Gupta, Paramara
(D) Gupta, Paramara, Mauryan, Chandella

5. Satdhara, a significant Buddhist site in Madhya Pradesh, is situated on the banks of which river?
(A) Narmada
(B) Halali
(C) Betwa
(D) Chambal

6. Which of the following is not a characteristic of the classical Gupta sculptural style in Madhya Pradesh?
(A) Serene and spiritual facial expressions with half-closed eyes
(B) Exaggerated muscular physiques and violent action poses
(C) The presence of elaborate, highly decorated halos behind the head
(D) Transparent or 'wet' drapery clinging to the body

7. The classical art traditions of Madhya Pradesh encompass an evolutionary continuum. Which of the following chronological phases correctly represents the broad development of classical arts in the region?
(A) Prehistoric Rock Art, Paramara Architecture, Buddhist Stupas, Gupta Temple Art
(B) Prehistoric Rock Art, Buddhist Stupas, Gupta Temple Art, Chandella Architecture
(C) Buddhist Stupas, Prehistoric Rock Art, Chandella Architecture, Gupta Temple Art
(D) Prehistoric Rock Art, Gupta Temple Art, Buddhist Stupas, Bundela Architecture

8. The Buddhist art around the Vidisha region flourished significantly due to its location on a major ancient trade route. What was the name of this trade route?
(A) Uttarapatha
(B) Dakshinapatha
(C) Silk Road
(D) Grand Trunk Road

9. Which of the following features best defines the architectural style of early Gupta period temples in Madhya Pradesh, such as the one at Tigawa?
(A) Towering curvilinear shikharas reaching

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(A) Betul and surrounding tribal belts
(B) Gwalior and Morena
(C) Ujjain and Indore
(D) Rewa and Satna

64. What is the odd one out among the following structural components of a typical Nagara style temple found in Madhya Pradesh?
(A) Amalaka
(B) Kalasha
(C) Vimana
(D) Mandapa

65. Which material was extensively used by the Paramara craftsmen for carving intricate, life-like sculptures such as the Vagdevi statue from Dhar?
(A) Polished Sandstone
(B) Terracotta
(C) Stucco
(D) Bronze

66. Consider the following statements regarding the Gujari Mahal in Gwalior:
Statement I: The Gujari Mahal was built by Raja Man Singh Tomar for his queen Mrignayani.
Statement II: Today, the Gujari Mahal functions as an archaeological museum housing classical sculptures from across Madhya Pradesh.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

67. The Asharfi Mahal in Mandu was originally built to serve what primary function before it was converted into a tomb complex?
(A) A royal stable
(B) An armory
(C) A madrasa (educational institution)
(D) A mint for striking gold coins

68. The Duladeo Temple at Khajuraho is stylistically slightly different from the earlier temples. To which deity is it dedicated?
(A) Surya
(B) Shiva
(C) Vishnu
(D) Mahavira

69. The term 'Indo-Afghan style' of architecture is most appropriately used to describe the classical monuments of which location in Madhya Pradesh?
(A) Mandu
(B) Khajuraho
(C) Orchha
(D) Sanchi

70. Consider the following statements regarding ivory carving in MP:
Statement I: Ivory carving was historically a patronized art form during the princely states era, especially in regions like Rewa.
Statement II: Currently, the use of elephant ivory for classical art continues legally under state sponsorship to preserve the tradition.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

71. Consider the following statements regarding Bundela architecture at Orchha and Datia:
I. It seamlessly integrated the structural elements of Hindu temple spires with Islamic domes.
II. The use of true arches and vaulted ceilings is prominent.
III. The palaces heavily utilized painted murals to decorate interior chambers.
IV. Bir Singh Deo's constructions entirely avoided the use of courtyards.
Which of the above statement(s) is/are incorrect?
(A) I and II only
(B) III and IV only
(C) IV only
(D) II and III only

72. The classical coin art and numismatic traditions of the Gupta period found in significant hoards in Madhya Pradesh are famous for depicting kings in various activities. A famous hoard was found at which archaeological site in MP?
(A) Bhimbetka
(B) Eran
(C) Orchha

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18. In Buddhist architecture, what does the 'Harmika' of the Great Stupa at Sanchi symbolize?
(A) The abode of the gods, serving as a pedestal for the chhatra
(B) The cycle of birth and rebirth
(C) The earthly realm of the monks
(D) The protective boundary separating the sacred from the profane

19. Consider the following lists regarding ancient sites:
List I: (Ancient/Medieval Site in MP)
P. Sanchi
Q. Bhimbetka
R. Udayagiri
S. Tigawa
List II: (Key Architectural Feature)
1. Earliest known structural flat-roofed stone temple
2. Monumental Varaha rock-cut sculpture
3. Prehistoric rock paintings in natural shelters
4. Hemispherical brick and stone dome with Toranas
(A) P-4, Q-3, R-2, S-1
(B) P-3, Q-4, R-1, S-2
(C) P-4, Q-2, R-3, S-1
(D) P-2, Q-3, R-4, S-1

20. Consider the following statements regarding the Toranas of Sanchi:
I. They were added during the Satavahana period.
II. They consist of two square pillars surmounted by three curved architraves.
III. They contain direct physical statues of Buddha in the Bhumisparsha mudra.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II and III

21. Raja Bhoja of the Paramara dynasty was not only a patron of architecture but also an author. Which of his treatises deals extensively with architecture and iconography?
(A) Rajatarangini
(B) Manasara
(C) Samarangana Sutradhara
(D) Aparajitaprccha

22. Which of the following is not a characteristic of the Buddhist art tradition that developed in Madhya Pradesh during the ancient period?
(A) Extensive use of narrative panels depicting Jataka tales
(B) Predominance of rock-cut monolithic Shiva temples
(C) Construction of massive stone stupas for preserving relics
(D) Elaboration of gateways with intricate sculptural details

23. Stupa 3 at Sanchi is historically and archaeologically significant primarily because it contained the relics of which of the following figures?
(A) Emperor Ashoka and his queen Devi
(B) Ananda and Upali
(C) Chandragupta Maurya
(D) Sariputra and Mahamoggallana

24. The Kankali Devi temple at Tigawa is recognized as an early example of Gupta architecture. Which deity's representations are uniquely carved on the doorframes of such early Gupta temples?
(A) Ganesha and Kartikeya
(B) Brahma and Indra
(C) Surya and Chandra
(D) Ganga and Yamuna

25. Which of the following monuments is an exception and does not belong to the cluster of Buddhist stupas in and around Vidisha?
(A) Satdhara
(B) Bagh Caves
(C) Sonari
(D) Murel Khurd

26. Identify the correct statement regarding the subject matter and painting techniques of Bhimbetka rock art.
(A) The earliest paintings primarily depict hunting scenes and large animals like bison and tigers.
(B) The colors used were naturally derived, with hematite being frequently used for red pigments.
(C) The Chalcolithic phase paintings show a transition to agricultural communities and domesticated animals.

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(D) The artists used oil-based synthetic binders to ensure the longevity of the rock pigments.

27. The Dashavatara Temple at Deogarh is a landmark in temple architecture. Which specific layout style does it famously exemplify?
(A) Panchayatana style
(B) Ekatala style
(C) Ashtabhadra style
(D) Vesara style

28. Read the following Assertion (A) and Reason (R) regarding Buddhist art:
Assertion (A): The sculptural panels on the gateways of Sanchi heavily utilize aniconic representation for the Buddha.
Reason (R): Early Buddhist art traditions strictly avoided depicting the physical form of the Buddha, using symbols like the Bodhi tree, footprints, and empty thrones instead.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

29. Which cave at Udayagiri is famous for the colossal rock-cut image of Varaha avatar?
(A) Cave 1
(B) Cave 3
(C) Cave 5
(D) Cave 19

30. What is the most appropriate artistic significance of the Sonari and Andher Buddhist stupas located in Madhya Pradesh?
(A) They are the only stupas in India built entirely of white marble blocks.
(B) They feature the earliest known free-standing bronze statues of the Buddha.
(C) They were built exclusively as royal cenotaphs for the ancient Shunga kings.
(D) They offer insights into the enshrinement of local monks' relics.

31. What is the primary historical reason that the majority of the Khajuraho temples survived the medieval period largely intact while temples in other regions were destroyed?
(A) They were heavily fortified with permanent military garrisons.
(B) The Chandellas maintained continuous peace treaties with all armies.
(C) Remote forest locations in Bundelkhand provided isolation.
(D) They were buried underground by the priests to hide them.

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32. Raja Man Singh Tomar made significant contributions to the architecture of Gwalior Fort. Which of the following is an iconic feature of the Man Singh Palace?
(A) Its facade is heavily adorned with white marble lattice screens.
(B) Its exterior walls feature vibrant glazed tile decorations.
(C) It features pure Gothic arches and stained glass windows.
(D) It was built entirely of wood, surviving without stone foundations.

33. Identify the odd one out among the groups of temples at Khajuraho.
(A) Western Group
(B) Eastern Group
(C) Northern Group
(D) Southern Group

34. What is the most appropriate description of the Chhatris (cenotaphs) located along the Kanchan Ghat in Orchha?
(A) They are active Hindu temples dedicated exclusively to river goddesses.
(B) They serve as defensive watchtowers protecting the Betwa river crossing.
(C) They are Buddhist meditation halls constructed during the medieval period.
(D) They are memorials blending temple and palace architecture.

35. Which architectural material was predominantly used in the construction of the major structural temples of Khajuraho?
(A) Buff, pink, and pale yellow Sandstone
(B) White Marble
(C) Basalt
(D) Granite

36. Identify the incorrect pair regarding the monuments of Mandu.
(A) Hindola Mahal - Known for its perfectly

vertical, non-sloping walls
(B) Hoshang Shah's Tomb - India's first marble edifice
(C) Jahaz Mahal - Situated between two artificial lakes, Kapur Talao and Munj Talao
(D) Jama Masjid - Modelled on the great mosque of Damascus

37. The unfinished state of the Bhojpur Shiva temple provides unique architectural insights because it left behind what specific evidence of traditional Indian construction methods?
(A) An inclined earthen ramp for moving large stone blocks
(B) Wooden scaffolds used inside the main temple sanctum
(C) Large iron pulley systems attached to the temple ceiling
(D) Complex underground water channels for stone transport

38. The Sas Bahu temples at Gwalior Fort are architectural marvels of the medieval period. What is the original, architecturally correct name of these temples before linguistic corruption?
(A) Saraswati Temple
(B) Shiva-Brahma Temple
(C) Surya-Bhavani Temple
(D) Sahastrabahu Temple

39. The Jahangir Mahal in Orchha was built by which Bundela ruler to commemorate the visit of the Mughal emperor?
(A) Rudra Pratap Singh
(B) Madhukar Shah
(C) Chhatrasal
(D) Bir Singh Deo

40. Identify the incorrect statement concerning the erotic sculptures of Khajuraho.
(A) They constitute a minor fraction, roughly 10%, of the total sculptural program.
(B) They often depict Kama as an essential aspect of human life in accordance with classical Indian philosophy.
(C) They are typically placed on the transitional walls (kapili) joining the mandapa to the garbhagriha.
(D) They are predominantly found inside the sanctum sanctorum of the temples.

41. Read the following Assertion (A) and Reason (R) regarding Mandu architecture:
Assertion (A): The Jahaz Mahal at Mandu is often referred to as the 'Ship Palace'.
Reason (R): It was constructed primarily to serve as a naval command center for the Malwa Sultans.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

42. The Kandariya Mahadeva Temple represents the pinnacle of Chandella architecture. Who among the following rulers is credited with its construction?
(A) Yashovarman
(B) Dhanga Deva
(C) Vidyadhara
(D) Paramardi Deva

43. The Teli ka Mandir at Gwalior Fort represents a unique synthesis of architectural styles. What is its most defining architectural feature?
(A) It incorporates Islamic domes and minarets alongside Hindu sanctums.
(B) It has a Dravidian style shikhara built over a Nagara style base plan.
(C) It is entirely carved out of a single monolithic rock.
(D) It lacks a roof and was used primarily for astronomical observations.

44. Consider the following statements regarding Jain sculptures in Madhya Pradesh:
Statement I: The Urwahi group of sculptures at Gwalior Fort are colossal rock-cut figures of Jain Tirthankaras.
Statement II: These rock-cut colossi were carved during the reign of the Chandella kings of Khajuraho.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

45. Mandu is renowned for its distinct medieval mosque and secular architecture. This style is classically categorized as:

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while Master Lal Singh was a leading organizer of the political movement in Bhopal.

118. (D) Establishing patriotic Rashtriya Vidyalayas
Educational institutions in Madhya Pradesh nurtured nationalism by establishing patriotic Rashtriya Vidyalayas. These schools were founded as an alternative to the British-controlled educational system, focusing on imparting values of self-reliance and love for the country. By providing an environment where students could learn about their national heritage, these institutions produced many dedicated activists and leaders who joined the struggle.

119. (A) Mahakoshal and the Central Provinces
During the Civil Disobedience Movement, the Mahakoshal region and other parts of the Central Provinces witnessed a remarkable 'No-Tax' campaign. Peasants and landholders refused to pay oppressive land revenues and other taxes as a form of non-violent resistance against British rule. This movement was highly effective in rural areas, demonstrating widespread discontent with colonial fiscal policies and administrative practices.

120. (A) Indore Praja Mandal, Gwalior Rajya Praja Mandal, Bhopal State Integration
Political development in the princely states of Madhya Pradesh began with the earlier formation of the Indore Praja Mandal. This was followed by the establishment of the Gwalior Rajya Praja Mandal in 1938 as the demand for responsible government grew. Finally, the process concluded with the integration of the Bhopal State in 1949, marking the transition to democratic administration.

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of its structural origin. What was the building originally constructed as?
(A) A treasury building
(B) A granary
(C) A royal palace (Rani Mahal)
(D) An armory

55. The Sas Bahu temples of Gwalior were constructed by King Mahipala. To which dynasty did he belong?
(A) Kachchhapaghata
(B) Tomar
(C) Paramara
(D) Gurjara-Pratihara

56. The Khajuraho temples were built during a concentrated period of architectural fluorescence. What is the generally accepted time frame for their construction?
(A) 500 CE – 700 CE
(B) 950 CE – 1050 CE
(C) 1200 CE – 1350 CE
(D) 1500 CE – 1650 CE

57. The Chaturbhuj Temple at Orchha is known for its imposing scale and unique design. Its architecture most closely resembles which of the following structures?
(A) A towering multi-storied palace
(B) A traditional Dravidian Gopuram
(C) A rock-cut cave
(D) A hemispherical stupa

58. Consider the following lists regarding Khajuraho temples:
List I: (Temple at Khajuraho)
P. Matangeshwar
Q. Parsvanatha
R. Chausath Yogini
S. Chaturbhuj
List II: (Distinctive Feature)
1. Built entirely of granite blocks
2. Only temple without erotic sculptures
3. Active worship still continues here
4. Largest Jain temple in the complex
(A) P-3, Q-4, R-1, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-3, Q-1, R-4, S-2

59. The Bundela architectural style uniquely blends Rajput and Mughal architectural elements. Which of the following is not a characteristic of Bundela architecture in Orchha?
(A) Use of wide projecting eaves (chhajjas)
(B) Fluted domes and ornate brackets
(C) Extensive application of Buddhist stupa domes
(D) Oriel windows and open terraces

60. The Jain rock-cut colossi at Gwalior Fort, including the towering statue of Adinatha, were patronized during the rule of which dynasty?
(A) Kachchhapaghata
(B) Tomar
(C) Scindia
(D) Pratihara

61. The conservation of classical art and sculpture in Madhya Pradesh involves addressing various natural and human threats. Which of the following is not a typical threat to the sandstone temples of Khajuraho?
(A) Biological weathering through moss and lichen growth
(B) Exfoliation due to extreme temperature variations
(C) Sea salt erosion and marine breeze
(D) Capillary action of groundwater rising into the plinth

62. Consider the following statements regarding the architecture of the Stupa:
Statement I: The Medhi is the circular or square base terrace upon which the Anda of the stupa rests.
Statement II: The Pradakshina Patha is always located exclusively at the ground level enclosed by the Vedika.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

63. The Dhokra art form, a classical tribal metal craft of Madhya Pradesh, is predominantly practiced in which of the following regions?

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(A) The Imperial Mughal architectural style
(B) The Deccan Sultanate architectural style
(C) Indo-Islamic Provincial (Malwa) Style
(D) The Pure Persian architectural style

46. Which of the following correctly pairs the Chandella period temple with its main presiding deity?
(A) Kandariya Mahadeva Temple - Lord Brahma
(B) Lakshmana Temple - Lord Vishnu
(C) Chaturbhuj Temple - Lord Shiva
(D) Matangeshwar Temple - Lord Brahma

47. Identify the correct statement regarding the Datia Palace (Bir Singh Palace).
(A) It is built around a central courtyard without a structural foundation on the solid rock beneath.
(B) It represents a Swastika plan integrating five square courtyards in its layout.
(C) It relies entirely on wood for its multi-story framework.
(D) It was heavily damaged and modified by the British into a cantonment.

48. The Eastern group of temples at Khajuraho is uniquely significant for housing a high concentration of temples dedicated to which religious tradition?
(A) Vajrayana Buddhism
(B) Digambara Jainism
(C) Vaishnavism
(D) Shaiva Siddhanta

49. Arrange the following iconic monuments of Madhya Pradesh in chronological order of their original construction, from earliest to latest:
I. The Great Stupa at Sanchi (original brick core)
II. Dashavatara Temple at Deogarh
III. Kandariya Mahadeva Temple at Khajuraho
IV. Jahangir Mahal at Orchha
Choose the correct order:
(A) I, II, III, IV
(B) I, III, II, IV
(C) II, I, III, IV
(D) II, III, I, IV

50. Consider the following statements regarding the evolution of Gupta period architecture in MP:
I. Tigawa features a flat roof and a simple square plan.
II. Nachna Kuthara introduces an upper functional story.
III. Deogarh Dashavatara shows an early form of the Shikhara.
IV. Bhumara Shiva temple includes an enclosed circumambulatory path.
V. The Udayagiri caves represent pure structural, free-standing temple architecture.
Which of the above statement(s) is/are correct?
(A) I, II, III, and IV only
(B) II, III, IV, and V only
(C) I, III, and V only
(D) I, II, IV, and V only

51. The architecture of the Hindola Mahal in Mandu is notable for its 'battered' structural design. What does 'battered' mean in this context?
(A) The walls are intentionally ruined to simulate antiquity.
(B) The roof is made of interwoven wooden beams.
(C) The structure lacks any mortar between the stones.
(D) The walls slope inwards to support heavy stone arches.

52. Which architectural element provides the towering, mountain-like appearance to the Kandariya Mahadeva temple?
(A) The high Adhishthana (plinth)
(B) The small Ardhamandapa
(C) The massive Jagati upon which the temple rests
(D) The Urushringas attached to the main Shikhara

53. The Parsvanatha temple in Khajuraho is renowned for its exceptional sculptures, particularly depicting women engaged in daily activities. Which group of temples does it belong to?
(A) Western Group
(B) Eastern Group
(C) Southern Group
(D) Northern Group

54. The Ram Raja Temple at Orchha holds a unique position in Indian temple architecture because

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(D) Mandu

73. Which of the following is a negative consequence observed in the conservation of classical brick stupas if improper modern cement is used for repair?
(A) It permanently prevents all local weed growth.
(B) It turns the original ancient brick material into limestone.
(C) It causes the structure to immediately collapse from heavy weight.
(D) It traps moisture leading to efflorescence and decay.

74. Identify the incorrect statement concerning the rock-cut caves of Udayagiri.
(A) They are twenty in number.
(B) They contain inscriptions dating back to the Gupta Empire.
(C) They are purely secular structures meant for military encampments.
(D) They house sculptures dedicated to Shaivism, Vaishnavism, and Shaktism.

75. If an archaeologist discovers a temple in Madhya Pradesh with a central shrine surrounded by four smaller subsidiary shrines at the corners of the same plinth, the architectural style is best classified as:
(A) Ashtadikpala
(B) Sarvatobhadra
(C) Rekha-Prasada
(D) Panchayatana

76. Which of the following best defines the 'Cire-perdue' technique historically used in the metal sculpture traditions of classical Madhya Pradesh?
(A) Beating metal sheets over wooden molds
(B) Inlaying silver and gold wires into black alloys
(C) Carving out solid brass blocks with chisels
(D) Lost-wax metal casting

77. Identify the incorrect pair regarding the gates (Darwazas) of the Gwalior Fort.
(A) Hathi Pul - Commissioned by Raja Man Singh Tomar
(B) Hindola Gate - Named for its association with a swing
(C) Badalgarh Gate - Named after the brother of Raja Kalyanmalla
(D) Alamgiri Gate - Built by Scindia rulers in the 1800s

78. The state nodal agency responsible for the preservation and conservation of unprotected classical heritage in Madhya Pradesh is:
(A) Archaeological Survey of India (ASI)
(B) Indian National Trust for Art and Cultural Heritage (INTACH)
(C) Ministry of Tourism, Government of India
(D) Directorate of Archaeology, Archives and Museums, MP

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79. Select the correct chronological sequence of the rulers or dynasties that held control and contributed to the architecture of the Gwalior Fort.
(A) Tomars, Kachchhapaghatas, Mughals, Scindias
(B) Kachchhapaghatas, Tomars, Mughals, Scindias
(C) Scindias, Tomars, Kachchhapaghatas, Mughals
(D) Kachchhapaghatas, Mughals, Tomars, Scindias

80. Consider the following statements regarding the Jain sculptural tradition at Khajuraho:
I. The Jain temples are primarily located in the Eastern Group at Khajuraho.
II. Unlike the Hindu temples, the Jain temples are completely devoid of any external sculptures of apsaras and mythical beasts.
III. The Adinatha temple features a prominent enclosed circumambulatory path similar to the Lakshmana temple.
Which of the above statement(s) is/are correct?
(A) I only
(B) I and II only
(C) I and III only
(D) I, II and III

81. Which of the following is not a feature of the Sas Bahu temples in Gwalior?
(A) The larger temple has a three-storied mandapa.
(B) They lack the tall, complete shikhara typical of Nagara temples.
(C) They are primarily dedicated to Lord Shiva.

typically feature a small, square sanctum known as a garbhagriha, a flat stone roof, and a shallow portico supported by four pillars. This specific architectural form served as the foundation for the later development of more complex Hindu temples.

10. (C) Eastern Gateway - Features the famous Yakshi figure swinging from a mango tree
The Eastern Gateway of the Great Stupa at Sanchi is world-renowned for its exquisite sculptural details, particularly the figure of the Yakshi. This celestial maiden is depicted gracefully swinging from the branches of a fruiting mango tree, acting as a structural bracket. Such figures represent fertility and auspiciousness, showcasing the seamless integration of folk motifs into early Buddhist artistic traditions.

11. (C) IV only
Paramara architecture is best exemplified by the massive Bhojeshwar Temple at Bhojpur, which features a colossal monolithic Shivalinga. While Raja Bhoja commissioned various grand structures using locally available sandstone, there is no historical evidence suggesting the exclusive use of white marble from Rajasthan. Most Paramara monuments in the Malwa region were constructed using durable red or buff-colored sandstone blocks.

12. (A) Lower Paleolithic to the Early Historical period
The rock shelters of Bhimbetka are unique because they preserve a nearly continuous record of human occupation and artistic activity. This archaeological sequence begins in the Lower Paleolithic age and extends through the Mesolithic and Neolithic periods, finally reaching into the Early Historical and even medieval eras. Such long-term habitation makes it a vital site for understanding human evolution and cultural shifts.

13. (A) Chandragupta II
The Udayagiri Caves, located near Vidisha, were excavated during the golden age of the Gupta Empire. These twenty rock-cut chambers were primarily created under the patronage of Chandragupta II, also known as Vikramaditya, in the early fifth century CE. The site contains some of the earliest surviving examples of Hindu iconography and inscriptions that confirm the political influence of Gupta monarchs.

14. (C) The stone railing forming a path for circumambulation
In the architectural vocabulary of a Buddhist stupa, the Vedika refers to the protective stone railing or balustrade that encircles the main structure. It serves a functional purpose by defining the sacred space and creating a designated path for pilgrims to perform circumambulation. At Sanchi, these railings are often adorned with inscriptions from donors and elaborate narrative relief carvings.

15. (D) Dashavatara Temple, Deogarh
The Dashavatara Temple at Deogarh is a quintessential example of late Gupta architecture. It is particularly famous for its high-relief sculptural panels, including the iconic depiction of Vishnu reclining on the serpent Ananta, known as Sheshashayi Vishnu. This masterpiece illustrates the transition toward more complex temple designs and sophisticated mythological storytelling through stone, marking a significant milestone in Indian classical art.

16. (A) V. S. Wakankar
Dr. V. S. Wakankar, a renowned Indian archaeologist, discovered the Bhimbetka rock shelters in 1957. While traveling by train, he noticed the unique sandstone formations and later explored the area to find hundreds of painted caves. His discovery revealed one of the most significant prehistoric art galleries in the world, providing deep insights into the lives of early human hunter-gatherer communities.

17. (A) Upper stories and covered circumambulatory paths
The Parvati temple at Nachna Kuthara represents an evolutionary step in Gupta architecture by incorporating a functional upper story above the main sanctum. Additionally, it features a covered path designed for circumambulation around the deity. These innovations moved beyond the simple flat-roofed designs of earlier structures, paving the way for the more elaborate multi-tiered temple towers seen in later historical periods.

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correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

92. Which museum in Madhya Pradesh is specifically renowned for its comprehensive collection of classical sculptures salvaged from sites like Hinglajgarh and Bhanpura?
(A) State Museum, Bhopal
(B) Rani Durgavati Museum, Jabalpur
(C) Central Museum, Indore
(D) Gujari Mahal Museum, Gwalior

93. Identify the correct statement about the structural program of the Lakshmana Temple at Khajuraho.
(A) It lacks a Jagati raised platform.
(B) It was built during the reign of Vidyadhara.
(C) It features a rare three-headed Vaikuntha Vishnu.
(D) It is the only temple at Khajuraho without an inner circumambulatory path.

94. Consider the following lists regarding heritage conservation:
List I: (Conservation Aspect)
P. Preservation of early rock art pigments
Q. Structural consolidation of a brick core
R. Addressing bats and moisture in monolithic cave shrines
S. Cleaning of intricate sandstone erotic sculptures
List II: (Associated Monument in MP)
1. Bagh Caves
2. Sanchi Stupa
3. Bhimbetka
4. Khajuraho Temples
(A) P-3, Q-2, R-1, S-4
(B) P-3, Q-1, R-2, S-4
(C) P-4, Q-2, R-1, S-3
(D) P-1, Q-3, R-2, S-4

95. Identify the incorrect statement regarding the bronze and metal sculpture traditions of classical MP.
(A) They primarily served religious functions in temples and domestic altars.
(B) The Cire-perdue technique allowed for mass production of identical solid statues from a single mold.
(C) Tribal communities like the Muria and Gond developed distinct, highly stylized non-classical forms of metal art.
(D) Copper and zinc alloys were commonly utilized to achieve the desired durability and finish.

96. Which of the following is an incorrect statement about the artistic traditions of the Paramara dynasty in MP?
(A) They built temples primarily using the Bhumija style of Nagara architecture.
(B) They strongly avoided the depiction of apsaras and divine figures on temple exteriors.
(C) The Udayeshwara Temple at Udayapur is a prime example of their architectural prowess.
(D) The Malwa style of the Paramaras influenced the later Mandu architecture.

97. The structural grandiosity of the Bhojpur Shiva temple is attributed not only to its size but also to its main idol. What is the approximate height of the monolithic Shivalinga enshrined there?
(A) Approximately 2.5 feet tall
(B) Approximately 5.0 feet tall
(C) Approximately 7.5 feet tall
(D) 18 feet including the pitha

98. Consider the following statements regarding classical numismatic art in MP:
Statement I: The coins of the Satavahana dynasty found in MP often feature maritime symbols like ships.
Statement II: The tribal punch-marked coins found around Ujjain are considered to have intricate, high-relief portraits of the ruling monarchs.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

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hunting scenes and animal depictions to survive for thousands of years without significant fading.

27. (A) Panchayatana style
The Dashavatara Temple at Deogarh is famous for introducing the Panchayatana layout to Indian temple architecture. This style involves a central main shrine dedicated to the primary deity, surrounded by four smaller subsidiary shrines at the corners of a raised platform. This symmetrical arrangement became a standard feature for many medieval Hindu temples, symbolizing a cosmic order centered on the divine.

28. (A) Both A and R are true and R is the correct explanation of A.
Early Buddhist art, as seen on the Sanchi gateways, adhered to aniconic representation, avoiding the physical depiction of the Buddha. Instead, his presence was indicated through symbols like the Bodhi tree, an empty throne, or a wheel. This practice reflected the theological belief that the Buddha, having attained Nirvana, had transcended the physical form and could not be visually portrayed.

29. (C) Cave 5
Cave 5 at the Udayagiri complex is the site of the most famous sculpture in the entire group. It features a colossal, high-relief rock-cut image of Lord Vishnu in his Varaha, or boar, incarnation. The sculpture depicts the deity rescuing the earth goddess from the primordial waters, serving as a powerful political and religious allegory for the stability of the Gupta Empire.

30. (D) They offer insights into the enshrinement of local monks' relics.
The stupas at Sonari and Andher, located near Sanchi, are primarily significant because they provided archaeological evidence regarding the enshrinement of local Buddhist teachers and monks. Inscriptions found on the relic caskets within these stupas identify the individuals whose remains were preserved, offering historians valuable insights into the expansion and organizational structure of the Buddhist monastic community in central India.

31. (C) Remote forest locations in Bundelkhand provided isolation.
The remarkable survival of the Khajuraho temples can be largely attributed to their geographical isolation. Situated in the remote, densely forested region of Bundelkhand, these monuments were far from the primary paths used by invading medieval armies. Over time, the city was abandoned and overtaken by nature, which effectively shielded the structures from the large-scale destruction experienced by more accessible sites.

32. (B) Its exterior walls feature vibrant glazed tile decorations.
The Man Singh Palace, also known as Man Mandir, is a jewel of the Gwalior Fort. Its most striking feature is the exterior facade, which is decorated with vibrant blue, yellow, and green glazed tiles. These tiles depict intricate patterns of elephants, peacocks, and floral motifs. This colorful ornamentation represents a unique blend of traditional Rajput aesthetics and sophisticated decorative techniques.

33. (C) Northern Group
The temples of Khajuraho are traditionally categorized into three main geographical clusters: the Western, Eastern, and Southern groups. The Western group is the largest and most famous, containing the Kandariya Mahadeva temple. While the Eastern and Southern groups house significant Jain and Hindu shrines, there is no formally recognized 'Northern Group' within the primary archaeological site of the Khajuraho complex.

34. (D) They are memorials blending temple and palace architecture.
The Chhatris at Orchha are monumental cenotaphs built in honor of the Bundela rulers along the banks of the Betwa River. These structures are unique because they combine the architectural elements of both temples and palaces, featuring spires and arched gateways. They serve as lasting memorials to the kings, reflecting the grandeur and the distinct Rajput-Mughal synthesis of the Orchha style.

35. (A) Buff, pink, and pale yellow Sandstone
The architects of Khajuraho primarily utilized sandstone in various shades of buff, pink, and pale

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110. Consider the following statements regarding the architecture of Mandu:
I. It is characterized by the absence of minarets in its mosques.
II. The monuments use colored stones and glazed tiles for decoration.
III. High plinths and large, imposing gateways are common features.
IV. It represents a transition towards pure marble architecture throughout the city.
V. Pointed arches and fringed archways are frequently employed.
Which of the above statement(s) is/are correct?
(A) I, II, III, and V only
(B) II, III, IV, and V only
(C) I, III, IV, and V only
(D) I, II, III, IV, and V

111. Identify the correct pair representing the historical phase and its primary contribution to MP's classical art.
(A) Shunga Period - Massive rock-cut Kailashnath style temples
(B) Mauryan Period - Erotic sculpture carving
(C) Chandella Period - Monolithic Buddhist Stupas
(D) Gupta Period - Evolution of the earliest structural Hindu temples

112. What is the most appropriate philosophical context for the presence of erotic sculptures on the outer walls of the Khajuraho temples?
(A) They were visual instructional manuals for royal courtesans.
(B) They symbolize earthly desires left behind before entry.
(C) They were added randomly by later artisans unaware of temple sanctity.
(D) They depict the lifestyle of the foreign invaders of that period.

113. Which historical period does the monumental art of the Bagh Caves primarily belong to?
(A) Mauryan
(B) Chandella
(C) Gupta
(D) Paramara

114. Identify the correct statement about the architecture of the Kandariya Mahadeva Temple.
(A) It lacks all window openings for interior light.
(B) Linear Garbhagriha to Ardha-mandapa layout.
(C) The sanctum lacks any circumambulatory path.
(D) It stands on an octagonal plinth separate from others.

115. The 'Bagh print' textile art often draws its motifs from classical MP heritage. Specifically, which monuments inspire these traditional motifs?
(A) Sanchi Stupa gateways
(B) Khajuraho sculptures
(C) Mandu palace arches
(D) Bagh Cave murals

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116. Identify the incorrect pair of a classic MP monument and its builder.
(A) Kandariya Mahadeva Temple - Vidyadhara
(B) Jahangir Mahal, Orchha - Bir Singh Deo
(C) Bhojpur Temple - Raja Bhoja
(D) Jama Masjid, Mandu - Baz Bahadur

117. Consider the following statements regarding the conservation of the Sanchi Stupa:
Statement I: The major modern restoration and conservation of the Sanchi complex was led by Sir John Marshall in the early 20th century.
Statement II: Marshall's team entirely dismantled the original stone balustrades and replaced them with concrete replicas.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

118. Consider the following lists regarding Mandu monuments:
List I: (Monuments of Mandu)
P. Rupmati Pavilion
Q. Nilkanth Mahal
R. Baz Bahadur Palace
S. Darya Khan's Tomb
List II: (Distinct Feature)
1. Features a rare red sandstone structure built over a Shiva shrine

(D) The doorways and ceilings are intricately carved with geometric and floral patterns.

82. Wood carving as a classical tradition is deeply embedded in the tribal culture of Madhya Pradesh. The Gond and Baiga tribes are especially known for carving wooden structures to commemorate what?
(A) Deceased ancestors (Mritak Stambha)
(B) Agricultural harvest
(C) The birth of a child
(D) Victory in tribal skirmishes

83. The 'Bagh Caves' in Madhya Pradesh represent which of the following classical art traditions?
(A) Chandella architecture
(B) Prehistoric rock art
(C) Indo-Islamic tomb architecture
(D) Buddhist rock-cut architecture and mural art

84. The Gupta period temple at Nachna Kuthara is primarily dedicated to which deity?
(A) Vishnu
(B) Shiva
(C) Parvati
(D) Surya

85. The 'Eran' archaeological site in Madhya Pradesh is famous for a monumental sculpture that marks an early Gupta period dedication. What is this sculpture?
(A) A giant reclining Buddha
(B) A colossal monolithic Nandi
(C) A zoomorphic statue of the Varaha Boar
(D) A bronze statue of Nataraja

86. Identify the odd one out among traditional craft forms and their classical origins in Madhya Pradesh.
(A) Dhokra Casting
(B) Bidriware
(C) Batti Art (Iron craft)
(D) Pithora Painting

87. Which famous classical sculpture at Khajuraho is interpreted as a depiction of a celestial nymph removing a thorn from her foot?
(A) Salabhanjika
(B) Surasundari
(C) Apsara
(D) Nayika

88. Consider the following lists regarding classical crafts:
List I: (Classical Art/Craft Tradition)
P. Supari Art (Betel nut carving)
Q. Bell Metal Craft (Dhokra)
R. Chanderi Handloom
S. Teak Wood Craft
List II: (Associated District/Region in MP)
1. Betul
2. Ashoknagar
3. Rewa
4. Mandla
(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-4, R-2, S-1
(D) P-2, Q-3, R-1, S-4

89. The Chausath Yogini temple at Khajuraho is architecturally distinct from the other temples in the complex. Which of the following describes this distinction?
(A) It is a massive multi-storied rectangular hall.
(B) It is built on a rectangular plan and is the only granite temple in the complex.
(C) It features pure white marble construction.
(D) It is a rock-cut structure carved entirely below ground level.

90. The rapid decline of the numismatic artistic traditions in Madhya Pradesh during the late medieval period was primarily due to:
(A) Standardization of imperial mints by the Mughals
(B) The exhaustion of all silver and gold mines in central India
(C) A religious ban on the minting of any physical currency
(D) The shift strictly to a barter economy in Malwa and Bundelkhand

91. Consider the following statements regarding the Bhumara Shiva temple:
Statement I: It is an example of early Gupta architecture featuring a flat roof and a red sandstone construction.
Statement II: It contains a unique Ekamukha (one-faced) Shivalinga.
(A) Both Statement I and Statement II are

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1. (C) Statement I is correct but Statement II is incorrect.
The Great Stupa at Sanchi initially consisted of a small brick structure commissioned during the reign of Emperor Ashoka in the third century BCE. While the core is Mauryan, the stone encasing, the elaborate circumambulatory balustrades, and the four magnificent ornamental gateways were added significantly later, primarily during the subsequent Shunga and Satavahana periods of Indian history.

2. (C) Bhudevi
The colossal rock-cut sculpture at Cave 5 of the Udayagiri complex represents the Varaha incarnation of Vishnu. In this masterpiece of Gupta era art, the deity is shown in his zoomorphic-anthropomorphic form lifting the earth goddess, Bhudevi, from the depths of the cosmic ocean. This imagery symbolizes the protection and stability provided by the imperial Gupta rulers.

3. (C) 2003
The Bhimbetka Rock Shelters, situated in the Raisen district, were designated as a UNESCO World Heritage Site in 2003. This site is globally recognized for its massive collection of prehistoric rock paintings that provide a continuous record of human life and culture from the Mesolithic period through the medieval era, reflecting ancient social and economic structures.

4. (A) Mauryan, Gupta, Paramara, Chandella
The artistic history of Madhya Pradesh follows a distinct chronological path starting with the Buddhist monuments of the Mauryan period. This was followed by the classical refinement of the Gupta era, the emergence of the Bhumija temple style under the Paramaras, and finally reached its architectural zenith with the intricate Nagara temples constructed by the Chandella dynasty in Bundelkhand.

5. (B) Halali
Satdhara is a significant Buddhist archaeological site located near Sanchi in the Raisen district. The complex contains several stupas and monasteries situated on a high cliff overlooking the banks of the Bes River. Historically, these structures were part of a larger Buddhist circuit that flourished in the Vidisha region due to its strategic location on ancient commercial trade routes.

6. (B) Exaggerated muscular physiques and violent action poses
Classical Gupta sculpture in Madhya Pradesh is characterized by a sense of profound serenity, spiritual depth, and rhythmic elegance. The figures typically feature meditative expressions, transparent drapery, and elaborately carved halos. In contrast, exaggerated muscularity and violent, dynamic poses are not representative of this style, as Gupta art emphasizes internal calm and divine grace over external physical prowess.

7. (B) Prehistoric Rock Art, Buddhist Stupas, Gupta Temple Art, Chandella Architecture
The evolution of classical art in Madhya Pradesh begins with prehistoric rock art found in natural shelters. It progresses through the construction of monumental Buddhist stupas and the development of early structural temples during the Gupta period. The culmination of this artistic journey is seen in the sophisticated temple architecture of the Chandella dynasty, representing the height of medieval engineering.

8. (B) Dakshinapatha
The region around Vidisha emerged as a prominent center for Buddhist art and learning because it was situated at the intersection of vital ancient commercial paths. Specifically, the Dakshinapatha was the major north-south trade route that connected the Indo-Gangetic plains to the Deccan and southern India, facilitating the exchange of wealth, ideas, and patronage for religious monuments like Sanchi.

9. (B) Flat roofs, a square sanctum (garbhagriha), and a shallow pillared portico
Early Gupta temples, such as the Kankali Devi temple at Tigawa, are defined by their simple yet structural elegance. These monuments

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2. An acoustic marvel with large courtyards and halls
3. Built as a military observation post overlooking the Narmada valley
4. An elegant tomb complex with distinct Persian tile work

(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-3, R-4, S-1

119. The unfinished nature of the Bhojpur Shiva Temple and the abandonment of the site is historically attributed by scholars to:
(A) Abrupt interruption due to unknown causes
(B) A devastating earthquake that destroyed the foundation
(C) A lack of architectural knowledge regarding dome construction
(D) A decree by the Paramara priests declaring the site cursed

120. Which of the following is not included in the 'Southern Group' of temples at Khajuraho?
(A) Duladeo Temple
(B) Chaturbhuj Temple
(C) Vamana Temple
(D) Both (A) and (B) are in the Southern Group

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18. (A) The abode of the gods, serving as a pedestal for the chhatra
The Harmika is a significant symbolic element located at the very peak of the hemispherical dome of a stupa. It consists of a square railing that surrounds a central pedestal, which supports the ceremonial umbrellas known as chhatras. Philosophically, the Harmika represents the heavenly abode of the gods and serves as a transition between the earthly realm and the spiritual heights.

19. (A) P-4, Q-3, R-2, S-1
The ancient and medieval sites of Madhya Pradesh possess distinct architectural markers. Sanchi is synonymous with its grand hemispherical stupas and ornate gateways. Bhimbetka is globally famous for its prehistoric paintings. Udayagiri is recognized for its monumental rock-cut sculptures, particularly the Varaha avatar. Finally, Tigawa represents the earliest phase of structural stone temple building, characterized by its characteristic flat-roofed design.

20. (A) I and II only
The ornamental gateways or Toranas at Sanchi were commissioned during the Satavahana period, following the earlier Mauryan and Shunga phases. These structures are built with two vertical pillars supporting three horizontal beams. Notably, they follow the aniconic tradition of early Buddhism, representing the Buddha through symbols like the Bodhi tree or footprints rather than through direct physical statues or anthropomorphic figures.

21. (C) Samarangana Sutradhara
Raja Bhoja, the versatile Paramara ruler, authored several significant academic works, including the Samarangana Sutradhara. This monumental treatise is a comprehensive guide to classical Indian architecture, town planning, and iconography. It provides detailed instructions on temple construction, the proportions of divine images, and even discusses mechanical devices, reflecting the high level of scientific and artistic knowledge during the medieval period.

22. (B) Predominance of rock-cut monolithic Shiva temples
The Buddhist art tradition in Madhya Pradesh is defined by narrative panels of Jataka tales, the construction of stone stupas, and the carving of elaborate gateways. However, the creation of rock-cut monolithic Shiva temples is not a feature of this specific Buddhist tradition. Such Shaivite structures belong to a different religious and architectural context, typically appearing in later Hindu rock-cut sites.

23. (D) Sariputra and Mahamoggallana
Stupa 3 at the Sanchi complex holds immense religious and historical importance because it served as the final resting place for the relics of two of Buddha's most prominent disciples. The remains of Sariputra and Mahamoggallana were discovered within this stupa by archaeologists in the nineteenth century. This association makes the site a major destination for Buddhist pilgrims from around the world.

24. (D) Ganga and Yamuna
A hallmark of early Gupta temple architecture is the presence of river goddesses on the doorframes of the sanctum. In temples like the Kankali Devi temple at Tigawa, Ganga is depicted standing on a crocodile, while Yamuna is shown on a tortoise. These figures symbolize the ritual purification of the devotee before entering the sacred presence of the main deity.

25. (B) Bagh Caves
The cluster of Buddhist sites around Vidisha includes Sanchi, Satdhara, Sonari, and Murel Khurd, which were interconnected centers of monastic life. In contrast, the Bagh Caves are located in the Dhar district and are famous for their rock-cut architecture and murals. While also Buddhist, the Bagh Caves are geographically and stylistically distinct from the Vidisha group of stupa complexes.

26. (D) The artists used oil-based synthetic binders to ensure the longevity of the rock pigments.
The longevity of the Bhimbetka rock art is often attributed to the specialized binders used by ancient artists. While natural pigments were derived from minerals like hematite, these were mixed with substances to ensure they bonded permanently with the rock surface. The artists used natural organic binders like animal fat or plant resin to ensure the longevity of the rock pigments. This technique has allowed the vibrant

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99. The masterpiece sculpture of Shalabhanjika, originally found at Gyaraspur, is now housed in which classical art museum in MP?
(A) Sanchi Archaeological Museum
(B) Gujari Mahal Museum, Gwalior
(C) Bharat Bhavan, Bhopal
(D) Tulsi Museum, Ramvan

100. The medieval city of Mandu was famously given a title by its rulers reflecting its beautiful architecture and pleasant environment. What was this title?
(A) Jahanpanah
(B) Firozabad
(C) Shadiabad
(D) Shahjahanabad

101. The State Directorate of Archaeology, Archives and Museums in Madhya Pradesh was established to formalize the protection of the state's heritage. In which year was this directorate formally constituted?
(A) 1947
(B) 1956
(C) 1972
(D) 1994

102. Arrange the construction or major expansion of the following Orchha monuments in chronological order:
I. Ram Raja Temple (initially built as Rani Mahal)
II. Jahangir Mahal
III. Royal Chhatris along the Betwa
Choose the correct order:
(A) I, II, III
(B) II, I, III
(C) III, I, II
(D) I, III, II

103. The 'Makara Torana' is frequently seen framing the entrance of major classical MP temples. What does the 'Makara' primarily symbolize in Hindu temple iconography?
(A) A stylized lion representing royal authority
(B) A mythical sea creature symbolizing fertility
(C) A celestial bird carrying divine messages
(D) A demon conquered by the presiding deity

104. Identify the correct statement about the structural nuances of the Sanchi Toranas.
(A) They are built of marble and reflect the Greco-Roman architectural influence.
(B) They were exclusively carved by ivory carvers from Mathura.
(C) They serve structurally to support the massive weight of the stupa dome.
(D) The architraves end in distinct outward-curling spirals (volutes).

105. The 'Panchayatana' style of architecture, famous in the Gupta and Chandella periods, geometrically implies:
(A) A five-storied tower over the sanctum
(B) Five distinct domes over the mandapa
(C) A main shrine surrounded by four subsidiary shrines
(D) A temple accessible from five different directions

106. The Hoshang Shah's Tomb in Mandu served as an architectural inspiration for which world-famous monument?
(A) Qutub Minar
(B) Taj Mahal
(C) Red Fort
(D) Gol Gumbaz

107. Which of the following is not a recognized school or sub-style of ancient/medieval temple architecture prominent in the MP region?
(A) Hoysala Style
(B) Pratihara Style
(C) Kachchhapaghata Style
(D) Paramara Style

108. Which of the following architectural elements is predominantly associated with the Mandu Indo-Afghan style rather than the Rajput-Bundela style?
(A) Battered (sloping) walls
(B) Chhajjas (sloping eaves)
(C) Oriel windows (Jharokhas)
(D) Fluted domes

109. Identify the incorrect pair regarding the geographical location of classical Buddhist stupas in Madhya Pradesh.
(A) Great Stupa - Sanchi Complex
(B) Satdhara Stupas - Raisen District
(C) Bharhut Stupa - Satna District
(D) Deur Kothar Stupas - Ujjain District

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yellow. This stone was sourced from the quarries of Panna and was favored for its fine grain, which allowed for the incredibly detailed and intricate carving seen on the temple walls. The durability and workable nature of this sandstone were essential for creating the sophisticated sculptural program.

36. (A) Hindola Mahal - Known for its perfectly vertical, non-sloping walls
The Hindola Mahal in Mandu is a unique structure characterized by its massive, sloping exterior walls, which give it the appearance of a 'swinging' palace. These 'battered' walls were designed to support the immense weight of the internal stone arches. Describing the walls as perfectly vertical is incorrect, as the inward slope is the building's most defining and distinctive architectural feature.

37. (A) An inclined earthen ramp for moving large stone blocks
The unfinished Bhojeshwar Temple at Bhojpur is a treasure for historians because it preserves an ancient inclined earthen ramp. This ramp was used by medieval craftsmen to transport massive stone blocks to the top of the structure during construction. Such physical evidence provides a rare and direct insight into the engineering techniques and logistical processes used to build monumental Indian temples.

38. (D) Sahastrabahu Temple
The Sas Bahu temples in Gwalior were originally dedicated to Lord Vishnu in his Sahastrabahu form, which means 'one with a thousand arms'. Over centuries, the name Sahastrabahu was linguistically corrupted in local dialects to 'Sas Bahu', meaning 'mother-in-law and daughter-in-law'. Despite the common name, the temples remain significant examples of the architectural and sculptural excellence of the Kachchhapaghata dynasty.

39. (D) Bir Singh Deo
The Jahangir Mahal in Orchha is a magnificent palace built by the Bundela ruler Bir Singh Deo. It was constructed specifically to honor and accommodate the Mughal Emperor Jahangir during his state visit to the kingdom. The palace is a masterpiece of Indo-Islamic architecture, featuring a perfect square plan, large courtyards, and a harmonious blend of Rajput and Mughal decorative elements.

40. (D) They are predominantly found inside the sanctum sanctorum of the temples.
Erotic sculptures are a famous but limited part of the Khajuraho temple carvings, appearing mainly on the exterior transitional walls known as kapili. These carvings represent the fulfillment of desire as part of human life. However, they are never found inside the sanctum sanctorum, which is reserved for the primary deity and remains a space of absolute purity and spiritual focus.

41. (C) A is true but R is false.
The Jahaz Mahal is a stunning palace in Mandu, famously built between two artificial lakes, Kapur Talao and Munj Talao. Its long, narrow shape and waterfront setting give it the appearance of a ship floating on water, hence its name. However, it was designed as a pleasure palace and harem for the Sultan, not as a military or naval center.

42. (C) Vidyadhara
The Kandariya Mahadeva Temple is the largest and most ornate temple at Khajuraho, representing the peak of Chandella architectural achievement. It was built during the reign of King Vidyadhara in the early eleventh century CE. The temple is dedicated to Lord Shiva and is renowned for its soaring shikhara, which consists of eighty-four smaller spires, mimicking the peaks of a mountain.

43. (B) It has a Dravidian style shikhara built over a Nagara style base plan.
Teli ka Mandir, located within Gwalior Fort, is famous for its unique architectural fusion. While its ground plan and decorative motifs are typical of the Nagara style of North India, its towering shikhara is designed in the Dravidian Gopuram style, resembling a barrel-vaulted roof. This synthesis makes it an exceptional monument, showcasing the exchange of architectural ideas between different regions of India.

44. (C) Statement I is true but Statement II is false.
The Urwahi group consists of massive rock-cut Jain Tirthankara statues located on the cliffs of Gwalior Fort. While Statement I correctly identifies their nature, Statement II is incorrect. These colossal figures were actually carved

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during the rule of the Tomar dynasty in the fifteenth century, not by the Chandellas. They represent a significant late medieval revival of large-scale rock-cut sculptural art.

45. (C) Indo-Islamic Provincial (Malwa) Style
The architecture of Mandu is recognized as the Indo-Islamic Provincial style of Malwa. This style is distinct from the imperial Mughal traditions and features unique elements like battered walls, high plinths, and the extensive use of colored stones and glazed tiles. It reflects the independence and cultural identity of the Malwa Sultanate, blending local traditions with Persian and Afghan architectural influences.

46. (B) Lakshmana Temple - Lord Vishnu
The Lakshmana Temple at Khajuraho is one of the earliest and best-preserved monuments in the complex. It was commissioned by the Chandella ruler Yashovarman and is dedicated to Lord Vishnu. The temple is notable for enshrining a rare three-headed idol of Vaikuntha Vishnu and for its elaborate sculptural panels depicting various mythological scenes, daily life activities, and intricate celestial figures.

47. (B) It represents a Swastika plan integrating five square courtyards in its layout.
The Datia Palace, also known as the Bir Singh Palace, is an architectural marvel built entirely of stone and brick without any wood. Its most distinctive feature is its symmetrical layout, based on a Swastika plan. This design integrates five square courtyards and multiple stories connected by stone stairs. The palace is considered one of the finest examples of domestic Bundela Rajput architecture.

48. (B) Digambara Jainism
The Eastern Group of temples at Khajuraho is notable for housing a significant concentration of Jain shrines. These temples, including the Parsvanatha and Adinatha temples, were built under the same Chandella patronage as the Hindu temples. They demonstrate the religious harmony of the period and share the same sophisticated sculptural style and architectural principles as their contemporary Shaivite and Vaishnavite counterparts.

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49. (A) I, II, III, IV
The chronological development of these monuments begins with the original brick core of the Sanchi Stupa in the Mauryan period. The Gupta era followed with the structural Dashavatara Temple at Deogarh. Medieval architecture peaked with the Kandariya Mahadeva Temple at Khajuraho under the Chandellas. Finally, the Jahangir Mahal at Orchha represents the late medieval Bundela style during the Mughal era.

50. (A) I, II, III, and IV only
The evolution of Gupta architecture in Madhya Pradesh is marked by several structural milestones. Tigawa represents the basic flat-roofed design. Nachna Kuthara introduces a second story, and Bhumara features an enclosed path for circumambulation. Deogarh shows the early development of a temple spire or shikhara. However, the Udayagiri caves are rock-cut structures and do not qualify as free-standing structural architecture.

51. (D) The walls slope inwards to support heavy stone arches.
In the context of Mandu's architecture, particularly the Hindola Mahal, 'battered' refers to the inward slope of the exterior walls. These walls are significantly thicker at the base and tilt toward the center as they rise. This structural technique was essential to provide the necessary stability and support for the heavy transverse stone arches that span the wide internal halls.

52. (D) The Urushringas attached to the main Shikhara
The Kandariya Mahadeva temple achieves its majestic, mountain-like silhouette through the use of Urushringas. These are smaller, subsidiary tower-like structures that are attached to the main Shikhara at various levels. By layering these smaller spires, the architects created a visual effect of rising peaks, symbolizing Mount Kailash, the divine abode of Lord Shiva, while providing structural reinforcement to the tower.

53. (B) Eastern Group
The Parsvanatha temple is the largest and most important Jain temple in Khajuraho, belonging to the Eastern Group. Although dedicated to a Jain Tirthankara, its exterior walls are decorated with exceptional sculptures of Hindu deities

and celestial women. These figures are shown in charming, realistic poses such as applying makeup or removing a thorn, reflecting the high artistic standards of the period.

54. (C) A royal palace (Rani Mahal)
The Ram Raja Temple at Orchha is unique because it is the only temple in India where Lord Rama is worshipped as a king. Architecturally, the building was never intended to be a temple; it was originally the Rani Mahal, or the queen's palace. According to local legend, the deity refused to move from the palace to a new temple.

55. (A) Kachchhapaghata
The Sas Bahu temples at Gwalior Fort were built in the eleventh century during the reign of King Mahipala. He belonged to the Kachchhapaghata dynasty, which ruled over parts of central India before the rise of the Tomars. The dynasty was known for its patronage of grand religious structures, blending intricate sculptural work with the massive stone architecture of the region.

56. (B) 950 CE – 1050 CE
The majority of the temples at Khajuraho were constructed during a prolific century between 950 CE and 1050 CE. This period coincided with the height of power for the Chandella dynasty. During these hundred years, the rulers and their architects created nearly eighty-five temples, of which twenty-five survive today, representing the absolute pinnacle of medieval North Indian Nagara temple architecture.

57. (A) A towering multi-storied palace
The Chaturbhuj Temple at Orchha is an architectural anomaly. Built on a massive stone platform, its soaring height, multiple stories, and large internal halls make it look more like a fortified royal palace than a traditional temple. This design was intended to house a large idol of Lord Vishnu, though it now serves as one of the most imposing monuments.

58. (A) P-3, Q-4, R-1, S-2
The Khajuraho temples have unique characteristics that distinguish them from one another. The Matangeshwar temple remains an active place of worship. The Parsvanatha temple is the complex's largest Jain shrine. The Chausath Yogini temple is the oldest and uniquely built from granite blocks. Finally, the Chaturbhuj temple is notable for its lack of erotic carvings, focusing instead on its grand scale.

59. (C) Extensive application of Buddhist stupa domes
Bundela architecture in Orchha and Datia is famous for blending Rajput traditions with Mughal influences, featuring fluted domes, jharokhas, and wide chhajjas. However, it does not incorporate the architectural elements of Buddhist stupas. The dome styles used in Bundela palaces and temples are derived from Islamic traditions and are structurally distinct from the hemispherical solid mounds of ancient Buddhist stupas.

60. (B) Tomar
The Tomar dynasty, particularly under the reign of Raja Dungar Singh and Raja Kirat Singh in the fifteenth century, was responsible for the creation of the monumental Jain statues at Gwalior Fort. These rock-cut colossi, found in groups like the Urwahi gate, depict various Tirthankaras in standing or seated meditative poses and represent one of the last major phases of rock-cut art.

61. (C) Sea salt erosion and marine breeze
The sandstone temples of Khajuraho face several environmental challenges, including biological growth like moss, temperature-induced exfoliation, and groundwater rising through the plinth. However, sea salt erosion and marine breezes are not threats to these monuments because Khajuraho is located in the heart of central India, hundreds of kilometers away from any coastline, making it immune to marine-related weathering processes.

62. (C) Statement I is correct but Statement II is incorrect.
Statement I is correct as the Medhi provides the essential platform or base for the stupa's main dome, the Anda. However, Statement II is incorrect. In many large stupas like the one at Sanchi, there are actually two Pradakshina Pathas. One is located at the ground level, while another elevated circumambulatory path is built on the Medhi for upper-level ritual walking.

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the Narmada. The Nilkanth Mahal was built in red sandstone over an ancient Shiva shrine. The Baz Bahadur Palace is known for its spacious courtyards and acoustic design. Finally, Darya Khan's Tomb features elegant architecture that reflects the artistic influences of the Malwa Sultanate.

119. (A) Abrupt interruption due to unknown causes
The Bhojpur Shiva Temple remains one of India's most ambitious but unfinished architectural projects. Most historians and scholars believe that the construction was stopped abruptly due to unknown causes, such as a sudden political shift or a regional conflict. This interruption left behind a massive, roofless structure and the earthen ramp, providing a unique snapshot of a major construction site in the medieval period.

120. (C) Vamana Temple
The Southern Group of temples at Khajuraho is the smallest of the three clusters and includes the Duladeo Temple and the Chaturbhuj Temple. These monuments were built during the later phase of the Chandella dynasty's rule. The Vamana Temple, however, is part of the Eastern Group. Therefore, identifying Vamana as part of the Southern Group is incorrect within the standard archaeological classification.

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is also famous for its early inscriptions and the monumental zoomorphic Varaha sculpture from the fifth century.

73. (D) It traps moisture leading to efflorescence and decay.
Using modern cement for the repair of ancient brick stupas is detrimental because cement is non-porous and traps moisture within the structure. This moisture cannot evaporate, leading to a build-up of salts, known as efflorescence, which causes the ancient bricks to crumble and decay over time. Conservationists now prefer traditional lime-based mortars that allow the structure to 'breathe' and remain stable.

74. (C) They are purely secular structures meant for military encampments.
The Udayagiri Caves are a series of twenty rock-cut sanctuaries near Vidisha that date back to the Gupta period. While they contain secular inscriptions and portray royal authority, they are primarily religious sites rather than military encampments. They house a rich variety of sculptures dedicated to Hindu deities and Jain Tirthankaras, making them an essential site for studying early Indian iconography and devotion.

75. (D) Panchayatana
A temple designed with a primary central shrine and four smaller shrines at the corners is known as the Panchayatana style. This layout is a defining feature of classical Indian temple architecture, seen in major monuments like the Lakshmana Temple at Khajuraho and the Dashavatara Temple at Deogarh. The arrangement reflects a symbolic hierarchy, with the main deity at the center of the universe.

76. (D) Lost-wax metal casting
The 'Cire-perdue' or lost-wax technique is an ancient method used for creating hollow or solid metal sculptures. A wax model is made, covered in clay, and heated so the wax melts away. Molten metal is then poured into the resulting mold. This process was historically used in Madhya Pradesh to create intricate bronze and brass figures of deities and tribal art forms like Dhokra.

77. (D) Alamgiri Gate - Built by Scindia rulers in the 1800s
The Alamgiri Gate is one of the main entrances to the Gwalior Fort. It was not built by the Scindia rulers in the 1800s. Instead, it was constructed during the Mughal era and named after Emperor Aurangzeb, who was also known by the title Alamgir. This gate reflects the Mughal architectural influence on the fort's defenses during their period of control.

78. (D) Directorate of Archaeology, Archives and Museums, MP
The Directorate of Archaeology, Archives and Museums of Madhya Pradesh is the state government agency tasked with the preservation of heritage sites that do not fall under the direct jurisdiction of the central government's Archaeological Survey of India. This department manages numerous museums and monuments, ensuring the conservation of the state's diverse classical art and historical records for future generations.

79. (B) Kachchhapaghatas, Tomars, Mughals, Scindias
The history of Gwalior Fort is marked by the succession of several major powers. The Kachchhapaghatas were early rulers who built the Sas Bahu temples. They were followed by the Tomars, who constructed the famous Man Singh Palace. Later, the fort came under Mughal control during their imperial expansion, and finally, it became the seat of the Scindia dynasty during the modern period.

80. (A) I only
Statement I is correct, as the Jain temples at Khajuraho are concentrated in the Eastern Group. However, Statement II is incorrect because these Jain shrines feature many of the same decorative motifs as the Hindu temples, including figures of celestial nymphs and mythical creatures. Statement III is also incorrect, as the Adinatha temple is smaller and lacks the enclosed circumambulatory path.

81. (C) They are primarily dedicated to Lord Shiva.
The Sas Bahu temples in Gwalior are dedicated to Lord Vishnu, not Lord Shiva. This is a common misconception. The larger of the two temples is a three-storied structure with a massive

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100. (C) Shadiabad
During the medieval period, the city of Mandu was given the title 'Shadiabad', which translates to the 'City of Joy'. This name reflected the beauty of its architecture, its lush green landscape, and its pleasant hilltop environment. Under the Malwa Sultans, Shadiabad became a major center of culture, music, and art, famous for its grand palaces, mosques, and romantic legends.

101. (B) 1956
The Directorate of Archaeology, Archives and Museums in Madhya Pradesh was formally established in 1956. This coincided with the reorganization of the state and was intended to centralize the protection and management of the region's vast historical and artistic heritage. The directorate plays a vital role in archaeological excavations, the maintenance of state-protected monuments, and the administration of state museums.

102. (A) I, II, III
The construction of Orchha's monuments followed a clear chronological order under the Bundela rulers. First, the Ram Raja Temple was built as a palace for the queen in the sixteenth century. This was followed by the grand Jahangir Mahal in the early seventeenth century. Finally, the royal Chhatris along the Betwa River were constructed as memorials for the deceased kings of the dynasty.

103. (B) A mythical sea creature symbolizing fertility
The Makara is a mythical creature in Hindu iconography, often depicted as a combination of various animals like the crocodile and the elephant. In the context of temple architecture, it is a symbol of fertility and the life-giving power of water. The Makara Torana, often found at temple entrances, represents the threshold between the mundane world and the sacred divine realm.

104. (D) The architraves end in distinct outward-curling spirals (volutes).
The Toranas at Sanchi are marvels of stone carving that mimic wooden construction techniques. A defining feature of their design is that the horizontal beams, or architraves, extend beyond the vertical pillars and end in elegant, outward-curling spirals known as volutes. These structures are not meant to support the weight of the stupa but serve as ceremonial entrances adorned with rich narrative carvings.

105. (C) A main shrine surrounded by four subsidiary shrines
The Panchayatana style is a geometric layout used in Indian temple architecture where the primary deity is housed in a large central shrine. This main structure is then surrounded by four smaller, subsidiary shrines located at each of the four corners of the same raised platform, or Jagati. This arrangement creates a five-part complex that represents a holistic and balanced cosmic vision.

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106. (B) Taj Mahal
Hoshang Shah's Tomb in Mandu is a historic structure that served as a significant architectural model for the Taj Mahal. Built entirely of white marble with a grand dome and delicate latticework, it represents the early refinement of Indo-Islamic architecture in India. Mughal architects visited Mandu to study its proportions and construction techniques before designing the world-famous monument in Agra.

107. (A) Hoysala Style
The Pratihara, Kachchhapaghata, and Paramara styles are all recognized regional schools of temple architecture that significantly shaped the classical art landscape of Madhya Pradesh. In contrast, the Hoysala style is a distinct architectural tradition that developed in the Karnataka region of South India. It is famous for its star-shaped ground plans and intricate soapstone carvings, which are not found in central India.

108. (A) Battered (sloping) walls
Battered walls, which slope inwards from the base, are a characteristic feature of the Indo-Afghan style found in Mandu. This structural design was used to provide stability to large buildings and support heavy stone arches. While Rajput-Bundela architecture in places like Orchha shares some features like jharokhas and chhajjas with Islamic styles, it does not typically employ the heavy, sloping battered walls.

109. (D) Deur Kothar Stupas - Ujjain District
The Deur Kothar stupas are located in the Rewa district, not in Ujjain. This site is significant for its early Buddhist remains, including several brick

91. (A) Both Statement I and Statement II are correct.
The Bhumara Shiva temple is a significant example of early Gupta architecture, characterized by its use of red sandstone and a simple, flat-roofed design. Inside the sanctum, it houses a rare and artistically refined Ekamukha Shivalinga, which features a single face of Lord Shiva carved onto the central shaft. This temple provides vital evidence of the early development of Hindu iconography.

92. (C) Central Museum, Indore
The Central Museum in Indore, also known as the Indore Museum, is famous for its exceptional collection of medieval sculptures. Many of these pieces were salvaged from the Hinglajgarh Fort and the surrounding Bhanpura region. These sculptures represent the height of Paramara art, showcasing intricate details and sophisticated aesthetics that are essential for understanding the classical art history of the Malwa region.

93. (C) It features a rare three-headed Vaikuntha Vishnu.
The Lakshmana Temple at Khajuraho is unique for housing a rare three-headed idol of Vaikuntha Vishnu, which combines human, lion, and boar faces. This temple was built during the reign of Yashovarman in the tenth century and is one of the most complete and best-preserved examples of Nagara architecture, featuring a raised platform, multiple halls, and a soaring shikhara with Urushringas.

94. (A) P-3, Q-2, R-1, S-4
Conservation efforts in Madhya Pradesh are tailored to the specific needs of each site. Bhimbetka requires the preservation of prehistoric pigments. The Sanchi Stupa focuses on the structural consolidation of its massive brick core. The Bagh Caves deal with biological threats like bats and moisture in their rock-cut chambers, while the Khajuraho temples require meticulous cleaning of their intricate sandstone carvings.

95. (B) The Cire-perdue technique allowed for mass production of identical solid statues from a single mold.
Statement II is incorrect regarding the lost-wax technique. While the Cire-perdue process allows for detailed and complex metal sculptures, it does not allow for mass production from a single mold. In this technique, the original wax model and the clay mold are destroyed during the casting process, meaning that every single statue produced is a unique, one-of-a-kind piece of art.

96. (B) They strongly avoided the depiction of apsaras and divine figures on temple exteriors.
The assertion that the Paramaras avoided the depiction of divine figures on temple exteriors is incorrect. In fact, Paramara temples, especially those in the Bhumija style like the Udayeshwara Temple, are densely decorated with sculptures of deities, apsaras, and celestial beings. Their artistic style is known for its refinement and the integration of these sculptural elements into the overall architectural design.

97. (D) 18 feet including the pitha
The Bhojpur Shiva temple is famous for enshrining one of the largest monolithic Shivalingas in India. The entire idol, including the massive base or pitha, stands at a height of approximately 18 feet. Carved from a single block of sandstone, its sheer scale and the precision of its polish reflect the grand architectural vision and engineering skills of the Paramara dynasty.

98. (C) Statement I is true but Statement II is incorrect.
Statement I is correct, as coins of the Satavahana dynasty found in central India often feature maritime symbols. However, Statement II is incorrect. Tribal punch-marked coins found in regions like Ujjain are characterized by symbolic designs rather than portraiture. High-relief portraits of monarchs were a feature of Indo-Greek and later Gupta coinage, rather than the earlier tribal punch-marked traditions.

99. (B) Gujari Mahal Museum, Gwalior
The Shalabhanjika sculpture from Gyaraspur is a masterpiece of medieval Indian art, renowned for its delicate carving and perfect proportions. This famous piece is now preserved in the Gujari Mahal Museum within Gwalior Fort. The museum is a major center for classical art, housing an extensive collection of sculptures that represent the various artistic styles that flourished in Madhya Pradesh over centuries.

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63. (A) Betul and surrounding tribal belts
Dhokra art is an ancient metal casting technique practiced by tribal communities in Madhya Pradesh, particularly the Bharewas in the Betul district. This craft uses the lost-wax process to create unique figurines of deities, animals, and scenes from daily tribal life. It is distinguished by its rustic finish and the use of fine thread-like metal details that characterize the final product.

64. (C) Vimana
In the Nagara style of North Indian temple architecture, typical components include the Amalaka, the Kalasha, and the Mandapa. However, the Vimana is a term specifically associated with Dravidian architecture of South India, referring to the entire temple tower. In the Nagara context, the corresponding term for the tower is Shikhara, making Vimana the odd element in this specific architectural list.

65. (A) Polished Sandstone
The Paramara period is renowned for its high-quality sculptural art, often executed in polished sandstone. A famous example is the Vagdevi statue from Dhar, which displays incredible detail and a refined aesthetic. Paramara craftsmen were masters at working with the local sandstone of Malwa, carving lifelike figures with intricate jewelry and fluid poses that reflect the intellectual and artistic sophistication of their court.

66. (A) Both Statement I and Statement II are true.
The Gujari Mahal was originally built in the late fifteenth century by the Tomar king, Raja Man Singh, as a dedicated palace for his beloved queen, Mrignayani. Today, this historic structure has been converted into a major archaeological museum. It houses an extensive and invaluable collection of classical stone sculptures, inscriptions, and artifacts gathered from various historical sites across the entire state.

67. (C) A madrasa (educational institution)
The Asharfi Mahal, or 'Palace of Gold Coins', in Mandu has a complex history. It was originally built as a madrasa, or an Islamic school, featuring a large courtyard surrounded by small cells for students. Later, it was significantly modified to serve as a tomb complex for the royal family, including the addition of a massive marble dome and several cenotaphs.

68. (B) Shiva
The Duladeo Temple at Khajuraho is part of the Southern Group and was one of the last temples built by the Chandellas. It is dedicated to Lord Shiva and is stylistically distinct due to its more wooden-like carving style and the repetitive use of figures. Despite these changes, it remains an essential part of the Nagara tradition that flourished in the region.

69. (A) Mandu
The term 'Indo-Afghan style' refers to architecture influenced by Afghan rulers, marked by arches, domes, and massive structures. Mandu, in Madhya Pradesh, flourished under the Afghan rulers of the Malwa Sultanate, displaying this style in monuments like Jahaz Mahal and Hindola Mahal. In contrast, Khajuraho is known for Nagara temples, Orchha for Bundela architecture, and Sanchi for Buddhist stupas.

70. (C) Statement I is correct but Statement II is incorrect.
Historically, ivory carving was a prestigious craft in Madhya Pradesh, flourishing under royal patronage in states like Rewa. However, Statement II is incorrect. Due to international bans and the Wildlife Protection Act, the commercial use of elephant ivory is now strictly prohibited. Modern craftsmen have transitioned to using alternative materials like bone or wood to keep the traditional carving techniques and designs alive.

71. (C) IV only
Bundela architecture in Orchha and Datia is famous for its massive palaces that use courtyards as a central design element. The assertion that Bir Singh Deo's constructions avoided courtyards is incorrect. In fact, palaces like the Jahangir Mahal and the Datia Palace are built around large, multiple courtyards that provided light, ventilation, and a focus for the surrounding rooms and galleries.

72. (B) Eran
Eran, located in the Sagar district, is a site of immense historical and numismatic importance. It has yielded a significant hoard of coins from the Gupta period and earlier eras. These coins are vital for understanding the economic history and the artistic portrayal of monarchs. The site

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stupas and carved stone pillars dating back to the Mauryan and Shunga periods. The discovery of Deur Kothar expanded the known geographical extent of early Buddhist influence in Madhya Pradesh beyond the well-known clusters near Vidisha and Sanchi.

110. (A) I, II, III, and V only
Mandu's architecture is unique for several reasons: its mosques notably lack minarets, and it makes extensive use of colored stones and glazed tiles for decoration. The structures stand on high plinths with imposing gateways and feature characteristic pointed arches. While marble was used in specific buildings like Hoshang Shah's Tomb, the city did not transition to pure marble construction throughout its entirety.

111. (D) Gupta Period - Evolution of the earliest structural Hindu temples
The Gupta period was a transformative era for Indian art, marking the evolution from simple rock-cut caves to the earliest structural Hindu temples made of stone. This period established the basic architectural forms, such as the square sanctum and the flat roof, which were later expanded into complex temple designs. This contribution is a cornerstone of classical art traditions in Madhya Pradesh and beyond.

112. (B) They symbolize earthly desires left behind before entry.
The presence of erotic sculptures at Khajuraho is often interpreted through a philosophical lens. They are placed on the exterior walls to symbolize the world of earthly desires and physical pleasures. Devotees are expected to observe and then transcend these material attachments before entering the sanctum sanctorum, which represents the space of absolute spiritual focus and the ultimate reality of the divine.

113. (C) Gupta
The Bagh Caves, located in the Dhar district, belong primarily to the Gupta period, dating from the late fourth to the sixth century CE. These rock-cut Buddhist monasteries are celebrated for their architecture and their vibrant murals. The artistic style of the Bagh paintings is closely related to the classical Gupta traditions seen in other contemporary sites, emphasizing grace, rhythm, and spiritual depth.

114. (B) Linear Garbhagriha to Ardha-mandapa layout.
The Kandariya Mahadeva Temple features a sophisticated layout consisting of a linear sequence of halls: the entrance porch, the small assembly hall, the large assembly hall, and the vestibule leading to the inner sanctum. This plan, ranging from the Ardhamandapa to the Garbhagriha, creates a gradual transition for the devotee. The temple also includes an inner circumambulatory path around the main Shivalinga.

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115. (D) Bagh Cave murals
Bagh print is a traditional hand-block printing technique from the Dhar district that takes its name from the Bagh River. The motifs and designs used in this textile art are heavily influenced by the historical carvings and the exquisite mural paintings found in the nearby Bagh Caves. These ancient Buddhist artistic patterns have been preserved and adapted by local craftsmen for generations.

116. (D) Jama Masjid, Mandu - Baz Bahadur
The Jama Masjid at Mandu is one of the most impressive examples of the Malwa Sultanate's architecture. However, it was not built by Baz Bahadur. Construction was actually begun by Sultan Hoshang Shah and completed during the reign of Mahmud Khilji in the mid-fifteenth century. The mosque is modeled on the Great Mosque of Damascus and is famous for its simple but grand proportions.

117. (C) Statement I is correct but Statement II is incorrect.
Sir John Marshall, as the Director-General of the Archaeological Survey of India, led the critical restoration of the Sanchi complex between 1912 and 1919. While he significantly consolidated the structure, Statement II is incorrect. Marshall prioritized authentic conservation, repairing and resetting the original ancient stone balustrades rather than replacing them with concrete replicas. His work ensured that the monument's historical integrity remained preserved.

118. (A) P-3, Q-1, R-2, S-4
Mandu contains several iconic structures with unique features. The Rupmati Pavilion served as a military post with a breathtaking view of

mandapa and intricate carvings on the ceilings and pillars. Although they have lost their original tall shikharas over time, they remain impressive examples of eleventh-century temple architecture in central India.

82. (A) Deceased ancestors (Mritak Stambha)
In the tribal cultures of the Gond and Baiga communities, wood carving is often used to create memorial pillars known as Mritak Stambha. These pillars are carved to honor deceased ancestors and are placed at the outskirts of the village. The carvings often depict scenes from the life of the deceased or symbolic figures, serving as a spiritual connection to the past.

83. (D) Buddhist rock-cut architecture and mural art
The Bagh Caves represent the classical tradition of Buddhist rock-cut architecture and mural painting. These nine caves were excavated into the sandstone cliffs of the Vidhya Range during the fifth and sixth centuries CE. They are particularly famous for their exquisite murals, which share artistic similarities with the Ajanta paintings, showcasing scenes from Buddhist legends and the contemporary life of the period.

84. (C) Parvati
The Parvati temple at Nachna Kuthara is one of the most important surviving structures from the Gupta period. As its name suggests, it is primarily dedicated to the goddess Parvati. The temple is significant for its early architectural features, including a square sanctum and a doorway decorated with figures of river goddesses, reflecting the devotional landscape of the fifth century in India.

85. (C) A zoomorphic statue of the Varaha Boar
Eran is renowned for its monumental zoomorphic sculpture of the Varaha, or boar incarnation of Vishnu, which dates to the early sixth century. This colossal stone figure is covered in rows of tiny carved sages and mythological figures, representing the deity's role in rescuing the universe. The sculpture is a powerful example of the sophisticated religious art produced during the Gupta era.

86. (B) Bidriware
Bidriware is a traditional metal handicraft involving the inlay of silver into an alloy of zinc and copper. While it is a celebrated classical art form in India, its primary origins and centers of production are located in Bidar and Hyderabad in the Deccan region. In contrast, Dhokra casting, Batik art, and Pithora painting are all deeply rooted in the traditions of Madhya Pradesh.

87. (B) Surasundari
One of the most famous and artistically refined sculptures at Khajuraho is the Surasundari. This figure depicts a celestial nymph in a graceful and realistic pose, such as removing a thorn from her foot. These sculptures are celebrated for their delicate proportions, rhythmic lines, and the ability of the craftsmen to breathe life and emotion into the hard sandstone of the temple walls.

88. (A) P-3, Q-1, R-2, S-4
Madhya Pradesh is home to diverse classical art and craft traditions. Supari art, or betel nut carving, is uniquely practiced in Rewa. The ancient lost-wax metal craft known as Dhokra is centered in the Betul region. Chanderi handloom weaving is world-famous and originates from the Ashoknagar district, while intricate teak wood carving is a specialty found in the forests of Mandla.

89. (B) It is built on a rectangular plan and is the only granite temple in the complex.
The Chausath Yogini temple is unique among the Khajuraho complex because it is the oldest surviving structure and is built entirely of granite rather than sandstone. Architecturally, it follows a rectangular plan rather than the typical square or cruciform designs of later temples. It consists of small individual cells for each of the sixty-four yoginis, arranged around a large open courtyard.

90. (A) Standardization of imperial mints by the Mughals
The decline of artistic variety in local coinage in Madhya Pradesh occurred as the Mughal Empire consolidated its power. The Mughals introduced a highly standardized currency system across their territories, which replaced the diverse and often artistic local coin traditions of various kingdoms. This centralized minting process prioritized administrative efficiency and economic uniformity over the unique regional artistic designs seen in earlier periods.

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CHAPTER 09
Folk Arts and Craft Traditions

1. What is the most distinctive stylistic characteristic of Gond painting?
(A) Usage of geometric triangles and squares predominantly in black and white to create structural depth.
(B) Creating three-dimensional optical illusions using synthetic oil colors and high-contrast shading.
(C) Exclusive depiction of royal court scenes, battle formations, and historical architectural motifs.
(D) Continuous patterns of dots, dashes, and short lines used to fill the interior of the motifs.

2. In the Pithora art tradition, the head priest who presides over the painting ritual and interprets the omens is known as:
(A) Lakhindra
(B) Mukaddam
(C) Badwa
(D) Baiga

3. Identify the odd one out among the traditional art and craft forms native to Madhya Pradesh.
(A) Pithora painting
(B) Bagh print
(C) Kalamkari painting
(D) Dhokra craft

4. The Bagh print tradition of Madhya Pradesh derives its name from the Bagh town situated on the banks of which river?
(A) Narmada
(B) Tapti
(C) Baghini
(D) Betwa

5. Which of the following pairs of prominent Gond artists and their distinct signature motifs is historically accurate?
(A) Jangarh Singh Shyam - Exclusively painted modern urban landscapes
(B) Durga Bai Vyam - Known for weaving stories of the Baiga and Gond deities into her art
(C) Venkat Raman Singh Shyam - Focused solely on creating Pithora horses
(D) Bhuri Bai - Famous for her dot-and-line Gond style animals

6. In the preparation of dyes for Bagh printing, what is the primary combination used to produce the traditional black color?
(A) Crushed indigo leaves mixed with lime
(B) Iron rust boiled with jaggery and water
(C) Pomegranate skins mixed with turmeric
(D) Soot collected from oil lamps mixed with tree sap

7. Which of the following best defines the primary difference between classical arts and the folk and tribal arts of Madhya Pradesh?
(A) Folk and tribal arts strictly adhere to formal texts like the Natya Shastra, requiring years of specialized study.
(B) Folk and tribal arts are integrated into daily life and rituals, whereas classical arts require formal training.
(C) Tribal arts are patronized exclusively by royalty, whereas classical arts are developed by rural village communities.
(D) There is no distinction; both are identical in origin, expression, and historical evolution within the state.

8. The Pithora painting tradition is primarily practiced by which tribal community in Madhya Pradesh?
(A) Sahariya
(B) Bhil and Bhilala
(C) Baiga
(D) Bharia

9. In the context of Bhil painting, what does the commonly depicted motif 'Gatla' represent?
(A) A traditional harvest festival
(B) A memorial pillar erected for the deceased

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(D) The natural abundance of dense bamboo forests in the Satpura and Maikal ranges

79. Match the following traditional crafts (List-I) with their primary associated raw material or feature (List-II).
List I: (Traditional Crafts)
P. Supari Craft
Q. Terracotta
R. Dhokra
S. Wood Carving
List II: (Raw Materials/Features)
1. Betel Nut
2. Clay
3. Bell Metal/Brass scrap
4. Teak and Sal
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-3, Q-4, R-1, S-2
(D) P-1, Q-3, R-2, S-4

80. Consider the following statements regarding the tribal metalwork traditions of Madhya Pradesh:
I. Metal ornaments are highly valued as a sign of wealth and social status among tribal women.
II. The Agariya community was historically known for iron smelting and forging.
III. Traditional tribal metalwork strictly avoids the use of beads and cowrie shells.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

81. Identify the incorrect statement regarding the contemporary crossover of tribal painting styles in Madhya Pradesh.
(A) Modern commercial demand has sometimes led to the blending of Gond motifs with Bhil color palettes.
(B) Tribal artists are increasingly using acrylic paints on canvas instead of natural dyes on mud walls.
(C) Government initiatives have strictly forbidden artists from experimenting with their traditional art forms.
(D) Exhibitions in Bhopal's Bharat Bhavan have facilitated interaction among artists of different tribal backgrounds.

82. Identify the incorrect statement regarding the terracotta art tradition of Madhya Pradesh.
(A) Terracotta artisans rely exclusively on sophisticated industrial machinery to shape their figures.
(B) The clay is often mixed with horse dung or rice husks to provide strength and prevent cracking.
(C) The artifacts are traditionally fired in open or semi-open traditional kilns (Awa).
(D) Women of the household traditionally participate in decorating and painting the terracotta figures.

83. The cities of Indore and Gwalior in Madhya Pradesh are traditionally famous for producing which specific type of leather craft?
(A) Leather puppets for shadow theatre
(B) Leather shields and armors for ceremonial purposes
(C) Large leather tents used by nomadic tribes
(D) Embroidered leather footwear (Jootis) and stuffed leather toys

84. Consider the following statements regarding stone carving in Madhya Pradesh:
Statement I: Bhedaghat in Jabalpur is famous for its softstone and marble carving craft.
Statement II: The artisans of Bhedaghat primarily create religious idols, decorative boxes, and souvenirs for tourists.
Which of the above statement(s) is/are correct?
(A) Statement I is correct, but Statement II is incorrect.
(B) Statement I is incorrect, but Statement II is correct.
(C) Both Statement I and Statement II are correct.
(D) Both Statement I and Statement II are incorrect.

85. Identify the odd one out among traditional tribal ornaments of Madhya Pradesh women.
(A) Hansli (neck band)
(B) Karanphool (earrings)
(C) Safa (turban)
(D) Bida (toe rings)

86. What is the traditional method used to color the terracotta artifacts black in parts of Madhya Pradesh, such as Seoni and Mandla?

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(B) Artists traditionally use bright, contrasting colors created exclusively from synthetic dyes.
(C) Bhil paintings typically use monochromatic shades of grey and black.
(D) Colors are never used; the art relies entirely on charcoal sketches.

18. Identify the incorrect statement regarding the subject matter of traditional Gond art.
(A) It predominantly focuses on scenes from the Islamic architectural heritage of Malwa.
(B) It frequently features the Mahua tree, which holds sacred significance.
(C) It commonly depicts local flora, fauna, and village life.
(D) Mythological tales and deities of the Gond pantheon are common motifs.

19. The following question consists of two statements, one labeled Assertion (A) and the other labeled Reason (R). Select the correct answer from the codes given below:
Assertion (A): Pithora paintings are never created purely for decorative purposes in their traditional context.
Reason (R): The creation of a Pithora painting is considered a sacred ritual undertaken to fulfill a vow or cure a disease in the community.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

20. Consider the following statements regarding Jangarh Singh Shyam:
I. He was the first Gond artist to use acrylic on canvas and paper.
II. He painted the interiors of the Vidhan Bhavan in Bhopal.
III. He primarily learned his artistic techniques at the J.J. School of Art in Mumbai.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

21. Why is the cloth used in Bagh printing soaked in a mixture of castor oil and goat dung before printing?
(A) To make the fabric waterproof
(B) To bleach the fabric to a pure white color
(C) To soften the fabric and make it more absorbent for the natural dyes
(D) To protect the fabric from termite attacks during storage

22. Traditionally, Gond paintings were created by the Gond community during specific festivals and rituals on which of the following surfaces?
(A) Canvas and synthetic cloth
(B) Mud walls and floors of their houses
(C) Palm leaves and barks
(D) Copper and brass plates

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23. Consider the following statements:
Statement I: Bhajju Shyam is an internationally acclaimed Gond artist from Madhya Pradesh.
Statement II: He was awarded the Padma Shri for his contributions to Gond art.
Which of the above statement(s) is/are correct?
(A) Statement I is correct, but Statement II is incorrect.
(B) Statement I is incorrect, but Statement II is correct.
(C) Both Statement I and Statement II are correct.
(D) Both Statement I and Statement II are incorrect.

24. Consider the following statements regarding the artist Bhuri Bai:
Statement I: She belongs to the Bhil community and is credited with transferring traditional Bhil art onto paper and canvas.
Statement II: She was awarded the Padma Shri for her outstanding contribution to traditional tribal art.
Which of the above statement(s) is/are correct?
(A) Statement I is correct, but Statement II is incorrect.
(B) Statement I is incorrect, but Statement II is correct.
(C) Both Statement I and Statement II are correct.
(D) Both Statement I and Statement II are incorrect.

local weaver societies

45. The primary raw material melted down to cast Dhokra artifacts in Madhya Pradesh is:
(A) Pure gold and silver
(B) Iron ore directly extracted from mines
(C) Scrap brass and bell metal
(D) Aluminum and zinc alloys

46. Consider the following statements regarding the GI tag of Bagh prints:
Statement I: The GI tag ensures that only prints produced in the specific geographic region of Bagh can legally be sold as "Bagh Prints".
Statement II: The GI tag has hindered the economic growth of the Khatri community by restricting international exports.
Which of the above statement(s) is/are correct?
(A) Statement I is correct, but Statement II is incorrect.
(B) Statement I is incorrect, but Statement II is correct.
(C) Both Statement I and Statement II are correct.
(D) Both Statement I and Statement II are incorrect.

47. Which of the following is NOT a challenge typically faced by the Maheshwari weaving community today?
(A) Fluctuation in the prices of raw silk and cotton yarn
(B) Over-abundance of highly skilled young weavers entering the profession
(C) Competition from cheaper, machine-made fabrics
(D) Difficulty in marketing authentic products directly to high-end consumers

48. Which of the following statements accurately reflects the historical significance of Chanderi fabric?
(A) It was originally a thick, coarse wool fabric used for military uniforms.
(B) It has been mentioned in historical texts as a luxurious, sheer fabric favored by royalty for its gossamer texture.
(C) It was entirely introduced to India by the Portuguese in the 16th century.
(D) It was exclusively woven using synthetic nylon threads during the Mughal era.

49. Match the following traditional motifs (List-I) with the textiles they are most commonly associated with in Madhya Pradesh (List-II).
List I: (Traditional Motifs)
P. Rui Phool
Q. Asharfi Buti
R. Block printed geometric floral
S. Wax resist cracked patterns
List II: (Associated Textiles)
1. Bagh Print
2. Batik Print
3. Chanderi
4. Maheshwari
(A) P-4, Q-3, R-1, S-2
(B) P-3, Q-4, R-2, S-1
(C) P-4, Q-3, R-2, S-1
(D) P-1, Q-2, R-3, S-4

50. Why was the acquisition of a Geographical Indication (GI) tag considered essential for the artisan community of Chanderi?
(A) To force weavers to switch to synthetic silk and automated looms.
(B) To ban the export of Chanderi sarees out of the Madhya Pradesh region.
(C) To protect the livelihood of weavers by preventing unauthorized use of the name.
(D) To eliminate traditional motifs from being used in the modern weaving process.

51. Which of the following is a factual statement regarding the design motifs in Dhokra craft?
(A) They are highly polished and completely smooth, avoiding any rugged textures.
(B) They are purely geometric and avoid any representation of living beings.
(C) They consist exclusively of Islamic calligraphy.
(D) They frequently feature intricate, thread-like metal patterns depicting deities, animals, and tribal life.

52. Which town in Madhya Pradesh is considered the major traditional center for Batik printing?
(A) Chanderi
(B) Maheshwar
(C) Mandla
(D) Bherugarh (Ujjain)

53. Which of the following are prominent traditional motifs woven into Chanderi sarees?

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36. The Dhokra art form is predominantly practiced by the Bharewa community in which district of Madhya Pradesh?
(A) Betul
(B) Gwalior
(C) Rewa
(D) Morena

37. The Bagh print of Madhya Pradesh was registered for a Geographical Indication (GI) tag under the Geographical Indications of Goods Act, 1999. In which category does it fall?
(A) Handicraft
(B) Agricultural
(C) Manufactured
(D) Food Stuff

38. The Maheshwari fabric tradition is historically credited to the patronage and support of which prominent ruler?
(A) Rani Durgavati
(B) Rani Lakshmibai
(C) Sikandar Begum
(D) Ahilyabai Holkar

39. Identify the correct statement regarding the current status of Maheshwari weavers.
(A) The number of Maheshwari handlooms has reduced to zero, resulting in the craft becoming extinct.
(B) Maheshwari weavers rely exclusively on local coarse cotton and have never utilized silk yarns.
(C) The GI tag for Maheshwari fabric was recently cancelled due to a lack of traditional authenticity.
(D) Weavers have transitioned to creating diverse products like dupattas to sustain their livelihood.

40. Identify the odd one out among the historic weaving centers of Madhya Pradesh and their signature products.
(A) Ashoknagar - Chanderi Sarees
(B) Khargone - Maheshwari Sarees
(C) Ujjain - Batik Print
(D) Balaghat - Bagh Print

41. Read the following statements about Dhokra craft:
I. It is a non-ferrous metal casting art.
II. It uses a hollow casting method.
III. The wax threads used for detailing are drawn through a traditional press.
IV. Every piece produced is unique because the clay mold is broken during extraction.
V. It is a modern craft introduced in the 20th century.
Which of the above statement(s) is/are correct?
(A) I, II, III, and IV only
(B) II, III, IV, and V only
(C) I, III, IV, and V only
(D) I, II, III, IV, and V

42. Arrange the following steps of traditional Batik printing in the correct order:
I. Dyeing the fabric in cold water dye
II. Boiling the fabric to remove the wax
III. Washing and starching the plain fabric
IV. Applying hot wax on the fabric using a brush or block
Which of the following represents the correct sequence?
(A) I, III, IV, II
(B) III, IV, I, II
(C) IV, I, III, II
(D) III, I, IV, II

43. Consider the following statements:
Statement I: Maheshwari sarees were initially designed to be gifted to royal guests and dignitaries visiting the Holkar court.
Statement II: The earliest Maheshwari sarees were woven entirely using pure silk threads exclusively sourced from China.
Which of the above statement(s) is/are correct?
(A) Statement I is correct, but Statement II is incorrect.
(B) Statement I is incorrect, but Statement II is correct.
(C) Both Statement I and Statement II are correct.
(D) Both Statement I and Statement II are incorrect.

44. The GI tag for Chanderi fabric is held by which of the following?
(A) The Ministry of Textiles, Government of India
(B) The Scindia royal family
(C) Private power loom owners of Surat
(D) The Chanderi Development Foundation /

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(C) A type of agricultural tool
(D) A local market or haat

10. What was the primary reason for traditional Gond artists using colored soil, charcoal, and plant sap in their artwork?
(A) Government regulations banned synthetic colors in tribal areas.
(B) Commercial colors were culturally considered taboo for ritualistic purposes.
(C) These materials were easily accessible in their natural forest surroundings.
(D) Natural pigments were the only ones that could bind to modern canvas.

11. Consider the following statements regarding the Bagh printing process:
I. It relies heavily on natural colors like red and black.
II. Alum is used as a mordant to develop the red color.
III. The printed fabric must be washed in the flowing water of a local river.
IV. Synthetic chemical dyes are mixed with natural dyes to ensure longevity.
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) I, III, and IV only
(C) II, III, and IV only
(D) I, II, III, and IV

12. Match the following tribal and folk arts of Madhya Pradesh (List-I) with their primary practicing communities or regions (List-II).
List I: (Tribal and Folk Arts)
P. Pithora Painting
Q. Mandana
R. Bell Metal Craft
S. Zari Zardozi
List II: (Practicing Communities/Regions)
1. Bhopal
2. Malwa region
3. Bhil community
4. Bharewa community (Betul)
(A) P-3, Q-2, R-4, S-1
(B) P-2, Q-3, R-1, S-4
(C) P-3, Q-4, R-2, S-1
(D) P-1, Q-2, R-3, S-4

13. What is the most appropriate description of the core theme in a traditional Pithora painting?
(A) It is a ritualistic painting invoked to thank deities, usually featuring a cavalcade of horses.
(B) It is a decorative floral landscape meant to adorn the interiors of modern urban residential homes.
(C) It is a geometric floor design made to welcome guests and ward off spirits during the Diwali festival.
(D) It is a sequential narrative scroll depicting the entire epic of Ramayana or the local tribal myths.

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14. Which eminent Indian artist and former director of Roopankar at Bharat Bhavan is credited with discovering Jangarh Singh Shyam?
(A) S.H. Raza
(B) M.F. Husain
(C) J. Swaminathan
(D) N.S. Bendre

15. Identify the incorrect statement regarding the history of the Bagh print tradition.
(A) The craft was historically practiced by the Muslim Khatri community since ancient times.
(B) Ismail Sulemanji Khatri played a vital role in popularizing Bagh prints in the global market.
(C) The artisans who settled in Bagh originally migrated from regions in present-day Sindh or Rajasthan.
(D) The tradition was brought to Bagh by British colonialists during the 19th-century industrial peak.

16. Which tribal community in Madhya Pradesh is historically recognized for producing vibrant wall paintings with intricate dots and lines depicting the interconnectedness of nature and humans?
(A) Gond
(B) Sahariya
(C) Baiga
(D) Korku

17. Which of the following statements correctly describes the use of colors in traditional Bhil paintings?
(A) Vibrant, multi-colored dots are often used to fill in the figures of animals and deities.

(A) Pithora horses and Gatla
(B) Warli circles and triangles
(C) Asharfi buti, Nalferma, and Chatai
(D) Dragons and pagodas

54. What is the most significant contribution of the Rehwa Society, founded in 1978 in Maheshwar?
(A) It introduced power looms to replace traditional handlooms.
(B) It shifted the production of Maheshwari sarees to urban centers like Bhopal.
(C) It revived the declining Maheshwari weaving tradition and empowered local women weavers.
(D) It introduced synthetic dyes and polyester to the region.

55. In which century did the Maheshwari handloom tradition firmly establish itself under royal patronage in Madhya Pradesh?
(A) 18th century
(B) 16th century
(C) 12th century
(D) 20th century

56. Which of the following definitions best describes the Batik printing tradition found in Madhya Pradesh?
(A) A resist-dyeing technique where wax is applied to the fabric to prevent dye from penetrating certain areas
(B) A technique of tying the fabric tightly with thread before dyeing
(C) A process of weaving silver threads into cotton fabric on a pit loom
(D) A technique of painting directly on silk using a specialized bamboo pen

57. Consider the following statements regarding the Dhokra technique:
Statement I: It relies heavily on natural materials like beeswax, cow dung, and riverbed clay.
Statement II: A single mold can be reused multiple times to create identical Dhokra artifacts.
Which of the above statement(s) is/are correct?
(A) Statement I is correct, but Statement II is incorrect.
(B) Statement I is incorrect, but Statement II is correct.
(C) Both Statement I and Statement II are correct.
(D) Both Statement I and Statement II are incorrect.

58. Arrange the following traditional processes in the correct sequence for creating a Chanderi saree:
I. Sizing the yarn
II. Weaving on the loom
III. Designing the motifs (Naksha making)
IV. Opening and untangling the raw yarn
Which of the following represents the correct sequence?
(A) IV, I, III, II
(B) III, IV, I, II
(C) I, II, III, IV
(D) IV, III, I, II

59. Identify the odd one out among the prominent motifs typically found in Maheshwari sarees.
(A) Brick pattern (Eent)
(B) Diamond pattern (Heera)
(C) Dancing Shiva (Nataraja)
(D) Chatai (Mat pattern)

60. Consider the following statements regarding the current state of Chanderi weavers:
Statement I: The influx of cheap power loom imitations is a major threat to authentic handloom Chanderi weavers.
Statement II: The GI tag provides a legal mechanism to penalize those selling power loom products as authentic Chanderi.
Which of the above statement(s) is/are correct?
(A) Statement I is correct, but Statement II is incorrect.
(B) Statement I is incorrect, but Statement II is correct.
(C) Both Statement I and Statement II are correct.
(D) Both Statement I and Statement II are incorrect.

61. The tradition of bamboo and cane weaving in Madhya Pradesh is predominantly associated with which community?
(A) Bedia
(B) Sahariya
(C) Basor or Basod
(D) Agariya

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62. Which tribal community in Madhya Pradesh is known for carving elaborate wooden memorial pillars (known as Munda) to honor their dead?
(A) Korku
(B) Gond
(C) Sahariya
(D) Baiga

63. Match the following craft centers in Madhya Pradesh (List-I) with their prominent traditional craft (List-II).
List I: (Craft Centers)
P. Betul
Q. Budhni
R. Bherugarh
S. Bagh
List II: (Traditional Crafts)
1. Wood toys
2. Batik print
3. Bagh print
4. Dhokra / Metal craft
(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-4, R-3, S-2
(C) P-4, Q-2, R-1, S-3
(D) P-3, Q-1, R-2, S-4

64. Consider the following statements regarding the grass and cane weaving traditions of Madhya Pradesh:
I. Date palm (Khajoor) leaves are widely used to weave brooms and mats.
II. Moonj and Sikki grasses are used for making coiled baskets.
III. The weaving is predominantly done by women in rural households.
IV. The finished products are exclusively exported and rarely used locally.
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, III, and IV

65. Consider the following statements:
Statement I: The stuffed leather toys of Indore, primarily depicting animals, are made by molding leather over a wire and paper-mache frame.
Statement II: This craft has been entirely replaced by plastic toy manufacturing, with no active artisans remaining in Indore.
Which of the above statement(s) is/are correct?
(A) Statement I is correct, but Statement II is incorrect.
(B) Statement I is incorrect, but Statement II is correct.
(C) Both Statement I and Statement II are correct.
(D) Both Statement I and Statement II are incorrect.

66. In the border districts of Jhabua and Alirajpur, tribal paintings sometimes show a crossover influence from which neighboring state's tribal art?
(A) Warli (Maharashtra/Gujarat borders)
(B) Madhubani (Bihar)
(C) Pattachitra (Odisha)
(D) Tanjore (Tamil Nadu)

67. Madhya Pradesh has a rich tradition of pottery. Which of the following districts is particularly renowned for its traditional terracotta and pottery crafts?
(A) Chhatarpur
(B) Bhopal
(C) Mandla
(D) Both (A) and (C)

68. In tribal areas of Madhya Pradesh, intricate silver and white metal jewelry is crafted primarily for communities such as the Bhils. What is the heavy silver neck ornament traditionally worn by them called?
(A) Bugdi
(B) Khasiya / Hansli
(C) Chatai
(D) Pithora

69. The towns of Gwalior and Tikamgarh are historically renowned for which specific type of stone craft?
(A) Intricate Jaali (lattice) work on sandstone
(B) Carving huge monolithic granite statues
(C) Making tools and weapons from flint
(D) Carving microscopic details on precious diamonds

70. Identify the odd one out among the items traditionally produced by the bamboo craft communities of Madhya Pradesh.
(A) Suupa (winnowing fan)

NODIA

(B) Tokri (baskets)
(C) Pithora (wall murals)
(D) Chatai (mats)

71. The following question consists of two statements, one labeled Assertion (A) and the other labeled Reason (R). Select the correct answer from the codes given below:
Assertion (A): There is a visible influence of Warli art techniques in some contemporary Bhil paintings of western Madhya Pradesh.
Reason (R): Geographical proximity and historical migration patterns between western MP, Gujarat, and Maharashtra have facilitated cultural and artistic exchange.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

72. What is the best description of the ritualistic significance of terracotta horses made by tribal potters in Madhya Pradesh?
(A) They are used as toys for children during Diwali.
(B) They are offered to local deities at village shrines to fulfill wishes or ward off evil.
(C) They are exclusively made for exporting to foreign art galleries.
(D) They serve as architectural supports in tribal homes.

73. Conceptually, why do many tribal communities in Madhya Pradesh extensively use white metal (alloy) and beads instead of pure gold for their traditional jewelry?
(A) Gold is considered inauspicious in tribal customs.
(B) Gold is too heavy to wear during traditional dances.
(C) It is illegal for tribal communities to purchase gold.
(D) White metal and beads are more affordable and easily available in the region.

74. Which districts in Madhya Pradesh are highly recognized for their traditional bell metal casting (often known as Peetal Shilp)?
(A) Jhabua and Alirajpur
(B) Khargone and Barwani
(C) Tikamgarh and Datia
(D) Ujjain and Ratlam

75. The Rewa and Satna regions of Madhya Pradesh are traditionally noted for producing sturdy baskets and mats using which local material?
(A) Sandalwood
(B) Copper wires
(C) Silk threads
(D) Bamboo and Moonj grass

76. Consider the following statements:
Statement I: The terracotta traditions of MP include both wheel-thrown functional pottery and hand-modeled ritualistic figures.
Statement II: Traditional potters (Kumhars) in MP completely abandoned natural clay firing in favor of electric kilns decades ago.
Which of the above statement(s) is/are correct?
(A) Statement I is correct, but Statement II is incorrect.
(B) Statement I is incorrect, but Statement II is correct.
(C) Both Statement I and Statement II are correct.
(D) Both Statement I and Statement II are incorrect.

77. What is the most significant factor contributing to the continuation of the stone carving craft in Madhya Pradesh today?
(A) The complete ban on modern building materials
(B) The discovery of new diamond mines in Panna
(C) Subsidies provided by international art galleries
(D) The steady demand for carved stone in temple architecture, historical restorations, and tourism

78. What is the primary cause for the high concentration of traditional bamboo craft in districts like Balaghat and Mandla?
(A) Introduction of bamboo plantations by the British in these districts
(B) Subsidies provided exclusively to these two districts for importing bamboo
(C) The lack of any other natural resources in these areas

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25. Identify the odd one out among the features of the Pithora painting tradition.
(A) Depiction of horses and riders
(B) Extensive use of the lost wax casting technique
(C) Worshipping Pithora Dev
(D) Created strictly by the chief painter called Lakhindra

26. The origin of the modern Gond painting tradition is most closely associated with which geographic region of Madhya Pradesh?
(A) Jhabua
(B) Bherugarh in Ujjain
(C) Ashoknagar
(D) Patangarh in Dindori district

27. In which district of Madhya Pradesh is the town of Bagh, famous for its hand block printing, located?
(A) Dhar
(B) Jhabua
(C) Khargone
(D) Alirajpur

28. Which famous female Gond artist from Madhya Pradesh, known for her book 'The London Jungle Book', has received national acclaim for her work?
(A) Bhuri Bai
(B) Durga Bai Vyam
(C) Tejan Bai
(D) None of the above

29. Which of the following is an exception to the traditional rules governing Pithora paintings?
(A) The painting is treated as a living entity.
(B) The process involves sacrificing animals and offering liquor.
(C) Unmarried women are traditionally allowed to paint the main sacred motifs of Pithora Dev.
(D) The completion of the painting is marked by a communal feast and trance dancing.

30. What does the term "Jangarh Kalam" refer to in the context of Indian art?
(A) A traditional pen used by artists in the Mughal court
(B) A traditional dye-making process in Bagh printing
(C) A classical literary work written by Jangarh Singh Shyam
(D) A specific school of modern tribal art initiated by Jangarh Singh Shyam

31. The Chanderi weaving tradition historically flourished under the patronage of which royal dynasties?
(A) The Holkars and the Peshwas exclusively
(B) The Nawabs of Bhopal only
(C) The Chandelas, Bundelas, and Scindias
(D) The Gonds and the Baigas

32. A distinctive feature of the Maheshwari saree is its reversible border, which allows it to be worn on both sides. What is this border locally known as?
(A) Zardozi
(B) Bugdi
(C) Kalamkari
(D) Phulkari

33. What is the most appropriate reason for securing a GI tag for traditional crafts like the Bagh print?
(A) To increase the taxation rates on rural artisans
(B) To protect the unique identity of the craft and prevent unauthorized imitation by mass manufacturers
(C) To mandate the use of modern machinery in the production process
(D) To transfer the ownership of the craft exclusively to the state government

34. The Dhokra craft of Madhya Pradesh utilizes a specific traditional technique for metal casting. What is this technique called?
(A) Sand casting
(B) Die casting
(C) Forging
(D) Cire-perdue (Lost wax casting)

35. Identify the incorrect pair regarding Chanderi fabric motifs:
(A) Hamsa - Elephant motif
(B) Asharfi Buti - Gold coin motif
(C) Keri - Mango motif
(D) Rui Phool - Cotton flower motif

NODIA

(A) Painting them with synthetic black enamel
(B) Firing them in an enclosed kiln with smoke trapped inside
(C) Dipping them in a solution of black ink after firing
(D) Using natural black soil only

87. Which of the following is the correct sequence for preparing Sikki/Moonj grass for basket weaving?
(A) Harvesting → Drying in the sun → Splitting → Soaking in water
(B) Soaking in water → Harvesting → Splitting → Drying in the sun
(C) Splitting → Drying in the sun → Harvesting → Soaking in water
(D) Harvesting → Soaking in water → Drying in the sun → Splitting

88. Which of the following represents the correct sequence of steps in traditional leather craft preparation in Madhya Pradesh?
(A) Curing/Salting → Tanning → Soaking → Dyeing
(B) Soaking → Curing/Salting → Dyeing → Tanning
(C) Curing/Salting → Soaking → Tanning → Dyeing
(D) Tanning → Curing/Salting → Soaking → Dyeing

89. Identify the correct statement regarding wood carving traditions in Madhya Pradesh.
(A) Wood carving is solely done using imported pine wood.
(B) Districts like Sheopur and Khandwa are known for their intricate wood carving traditions on teak and sal wood.
(C) Tribal wood carving in MP features only Islamic geometric patterns.
(D) Wood carving as a craft is strictly prohibited by the state government to protect forests.

90. Identify the correct pair regarding metal crafts in Madhya Pradesh:
(A) Bell Metal Craft - Alloy of Copper and Tin
(B) Dhokra - Pure Copper casting
(C) Zardozi - Iron and Steel forging
(D) Chanderi - Silver filigree work

91. The traditional string puppet (Kathputli) craft and theatre are predominantly found in which region of Madhya Pradesh?
(A) Baghelkhand
(B) Malwa (around Ujjain)
(C) Bundelkhand
(D) Mahakoshal

92. In which year was the Madhya Pradesh Hastashilp Evam Hathkargha Vikas Nigam (MP Handicrafts and Handloom Development Corporation) established?
(A) 1956
(B) 1999
(C) 1981
(D) 2014

93. Consider the following statements about Mandana art:
Statement I: It is primarily created during major festivals like Diwali and occasions like weddings.
Statement II: The motifs often include peacocks, tigers, floral patterns, and geometric shapes.
Which of the above statement(s) is/are correct?
(A) Statement I is correct, but Statement II is incorrect.
(B) Statement I is incorrect, but Statement II is correct.
(C) Both Statement I and Statement II are correct.
(D) Both Statement I and Statement II are incorrect.

94. Consider the following statements regarding the recognition of Madhya Pradesh folk artists:
I. Bhuri Bai received the Padma Shri for her work in Bhil painting.
II. Durga Bai Vyam was awarded the Padma Shri for Gond art.
III. Both artists originally hail from the Bhopal district.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

95. What is the core conceptual difference between the masks used in tribal rituals (like Chherta) and those used in folk theatre (like Maach) in Madhya Pradesh?

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29. (C) Unmarried women are traditionally allowed to paint the main sacred motifs of Pithora Dev.
Traditionally, Pithora painting is a male-dominated ritual. While women participate in preparing the walls and singing during the ceremony, unmarried women are strictly prohibited from painting the main sacred motifs of Pithora Dev. The painting is considered a living entity requiring animal sacrifice and offerings, with the final completion celebrated through communal dancing and a large village feast.

30. (D) A specific school of modern tribal art initiated by Jangarh Singh Shyam
Jangarh Kalam refers to the specific school of modern Gond art initiated by Jangarh Singh Shyam. It represents the transformation of traditional tribal wall art into a contemporary form using pens, brushes, and acrylics on paper or canvas. This style is characterized by detailed patterns and individual artistic expression, which Jangarh Singh Shyam taught to his entire community.

31. (C) The Chandelas, Bundelas, and Scindias
The Chanderi weaving tradition has enjoyed patronage from several historical dynasties that ruled Central India. The Chandelas of Khajuraho, the Bundelas of Orchha, and later the Scindias of Gwalior all supported the local weavers. This royal backing helped Chanderi sarees become a symbol of luxury and sophistication, known for their fine texture and intricate gold and silver work.

32. (B) Bugdi
A unique and practical feature of the Maheshwari saree is its reversible border, which allows the garment to be worn from either side. This specific style of border is locally referred to as Bugdi. It is a hallmark of the craft, distinguishing it from other textile traditions and reflecting the thoughtful design introduced during the reign of Rani Ahilyabai Holkar.

33. (B) To protect the unique identity of the craft and prevent unauthorized imitation by mass manufacturers
Securing a Geographical Indication tag for a craft like Bagh print is essential to protect its unique cultural identity. It legally prevents mass manufacturers from outside the specific region of Bagh from selling imitation products under the same name. This ensures that the economic benefits reach the original artisan community and preserves the authenticity of the traditional hand-block printing techniques.

NODIA

34. (D) Cire-perdue (Lost wax casting)
The Dhokra craft utilizes an ancient non-ferrous metal casting method known as the cire-perdue or lost wax casting technique. In this process, a clay core is covered with wax threads to create a design, which is then encased in more clay. When heated, the wax melts away, leaving a cavity that is filled with molten metal for artifacts.

35. (A) Hamsa - Elephant motif
In traditional Indian textile motifs, Hamsa refers to the swan, not the elephant. Chanderi weaving features several iconic patterns like Asharfi Buti, which depicts a gold coin, Keri, representing a mango, and Rui Phool, which resembles a cotton flower. These motifs are often woven into the fabric using zari or silk threads, adding to the sheer beauty of the saree.

36. (A) Betul
The Dhokra art form, characterized by its primitive and rustic metal figures, is predominantly practiced by the Bharewa community in the Betul district of Madhya Pradesh. These artisans continue to use traditional methods to cast figures of deities, animals, and household items. Their work is highly valued for its intricate wire-work patterns and the unique quality of every individual piece.

37. (A) Handicraft
Under the Geographical Indications of Goods Act, 1999, the Bagh print of Madhya Pradesh is registered in the Handicraft category. This classification recognizes the manual skill, traditional knowledge, and specific regional techniques involved in producing these hand-block printed textiles. The registration helps in safeguarding the heritage of the Khatri community and promotes the craft in various modern international markets.

38. (D) Ahilyabai Holkar
The Maheshwari handloom tradition owes its establishment and refinement to the vision of Rani Ahilyabai Holkar of the Maratha Empire in

103. What is the primary purpose of issuing 'Artisan ID Cards' (Pehchan Patra) to craftspersons by the government?
(A) To collect additional commercial taxes from them
(B) To facilitate their participation in state and national exhibitions and streamline the direct benefit transfer of government schemes
(C) To restrict their movement outside their native villages
(D) To mandate that they work exclusively in government-owned factories

104. The Zari Zardozi craft, featuring intricate metallic thread embroidery on fabric, is a prominent traditional craft of which city in Madhya Pradesh?
(A) Jabalpur
(B) Hoshangabad
(C) Satna
(D) Bhopal

105. Identify the correct pair matching the artist from Madhya Pradesh with their respective art form.
(A) Bhajju Shyam - Mandana Art
(B) Tejan Bai - Bagh Print
(C) Pema Fatya - Pithora Art
(D) Ismail Sulemanji Khatri - Gond Art

106. Why do Mandana artists primarily use 'Geru' (red clay) and 'Khadiya' (chalk solution) in their artwork?
(A) They are the only colors visible at night.
(B) They are naturally occurring, easily available materials considered highly auspicious.
(C) They are mandated by local government bodies for village aesthetics.
(D) They repel mosquitoes and other insects effectively.

107. Why are traditional craft villages actively promoted for heritage tourism in Madhya Pradesh?
(A) To create an alternative source of income for artisans and build direct consumer markets for their authentic goods
(B) To isolate the artisans from modern urban influences
(C) To strictly enforce taxation on visiting tourists
(D) To systematically replace indigenous art forms with commercial tourism products

108. Which of the following defines the famous "Supari toys" of Madhya Pradesh?
(A) Miniature figures and idols carved intricately out of betel nuts in the Rewa district
(B) Stuffed toys made from tiger skins in the Kanha region
(C) Clay dolls painted with vegetable dyes in Bastar
(D) Large wooden rocking horses made in Gwalior

109. Match the following institutions/initiatives (List-I) with their primary function or brand name (List-II).
List I: (Institutions/Initiatives)
P. MP Hastashilp Vikas Nigam Emporium
Q. SFURTI Scheme
R. GI Tag
S. Rehwa Society
List II: (Function/Brand Name)
1. Mrignayanee
2. Revival of Maheshwari Handloom
3. Developing Craft Clusters
4. Intellectual Property Protection
(A) P-1, Q-3, R-4, S-2
(B) P-3, Q-1, R-2, S-4
(C) P-1, Q-2, R-3, S-4
(D) P-4, Q-3, R-1, S-2

110. Which of the following is NOT a traditional textile or embroidery craft natively associated with Madhya Pradesh?
(A) Nandana Print
(B) Chanderi weaving
(C) Phulkari embroidery
(D) Bagh Print

111. Consider the following statements regarding the challenges faced by the Chanderi handloom sector:
Statement I: Authentic Chanderi weavers face severe economic pressure from duplicate, machine-made Chanderi fabrics produced in power loom hubs.
Statement II: Machine-made Chanderi is easily identifiable because it uses purely natural silk, whereas handloom uses synthetic nylon.
Which of the above statement(s) is/are correct?

NODIA

48. (B) It has been mentioned in historical texts as a luxurious, sheer fabric favored by royalty for its gossamer texture.
Chanderi fabric has a storied history and is mentioned in various historical texts as a luxurious, sheer textile favored by royalty. It is celebrated for its gossamer texture, which is achieved through the use of fine counts of cotton and silk. This lightweight quality made it ideal for the warm Indian climate, earning it a place of high honor.

49. (A) P-4, Q-3, R-1, S-2
The Rui Phool is a signature motif woven into Maheshwari sarees. Asharfi Buti is a classic pattern found in Chanderi weaving. Block-printed geometric floral designs are the hallmark of Bagh prints. Finally, the characteristic cracked or veined patterns created by wax-resist dyeing are the defining feature of Batik print fabrics, primarily from the Bherugarh region near the city of Ujjain.

50. (C) To protect the livelihood of weavers by preventing unauthorized use of the name.
The acquisition of a Geographical Indication tag was essential for Chanderi artisans to protect their livelihoods from the influx of mass-produced, machine-made imitations. By legally restricting the use of the Chanderi brand to authentic handloom products made in the region, the GI tag helps maintain the premium value of their work and ensures that consumers receive genuine textiles.

51. (D) They frequently feature intricate, thread-like metal patterns depicting deities, animals, and tribal life.
A factual characteristic of Dhokra craft is its use of intricate, thread-like metal patterns that give the figures a textured and rustic appearance. These patterns are created by using wax threads during the molding process. The designs frequently depict tribal deities, animals like elephants and bulls, and scenes from daily village life, reflecting the deep cultural roots of the communities.

52. (D) Bherugarh (Ujjain)
The town of Bherugarh, located on the outskirts of Ujjain, is the most prominent traditional center for Batik printing in Madhya Pradesh. Artisans in this region have perfected the wax-resist dyeing technique over generations. Bherugarh Batik is known for its beautiful cracked effects and vibrant colors, making it a significant part of the state's textile heritage and a popular contemporary choice.

53. (C) Asharfi buti, Nalferma, and Chatai
Traditional Chanderi sarees are adorned with specific motifs that have been passed down through generations of weavers. These include the Asharfi buti, which resembles a gold coin, Nalferma, and Chatai patterns. These designs are meticulously woven into the fabric during the loom process, often using gold or silver zari threads to create a shimmering, sophisticated appearance that defines Chanderi style.

54. (C) It revived the declining Maheshwari weaving tradition and empowered local women weavers.
Founded in 1978 by members of the Holkar family, the Rehwa Society played a crucial role in reviving the then-declining Maheshwari weaving tradition. By providing training and employment to local women, it empowered them economically while ensuring that traditional handloom skills were preserved. The society helped modernize marketing efforts, bringing Maheshwari sarees back into the national and international fashion spotlight.

55. (A) 18th century
The Maheshwari handloom tradition was firmly established in the 18th century under the direct patronage of Rani Ahilyabai Holkar. She envisioned Maheshwar as a center for textile excellence and encouraged weavers to develop a unique style that combined elegance with comfort. This period marked the transformation of the local craft into a globally recognized tradition that continues to flourish.

56. (A) A style of resist-dyeing technique where wax is applied to the fabric to prevent dye from penetrating certain areas
Batik is a resist-dyeing technique where molten wax is applied to specific areas of a fabric. When the fabric is dipped into dye, the waxed portions remain uncolored. After the dyeing process, the wax is removed by boiling the cloth, revealing the intended design. The characteristic cracked look of Batik is achieved when the wax breaks slightly during dyeing.

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ANSWERS

1. (D) Continuous patterns of dots, dashes, and short lines used to fill the interior of the motifs.
Gond art is renowned for its intricate use of repetitive patterns like dots, dashes, and short lines to fill the interior of figures. These elements create a sense of movement and texture within the motifs, which often depict nature and mythology. Traditionally, these patterns were unique to specific artists, acting as their distinct signatures throughout the community.

2. (C) Badwa
In the Pithora tradition of the Bhil and Bhilala tribes, the Badwa is the central religious figure who oversees the painting ritual. This head priest is responsible for interpreting omens and conducting the sacred ceremonies required for the ritual to be considered successful. The painting itself is an offering to the deity, invoked through his spiritual guidance.

3. (C) Kalamkari painting
Kalamkari is a traditional hand-painted or block-printed textile art native to the states of Andhra Pradesh and Telangana, not Madhya Pradesh. Conversely, Pithora painting, Bagh print, and Dhokra craft are deeply rooted in the cultural heritage of Madhya Pradesh. Pithora belongs to the Bhil tribe, Bagh is from Dhar, and Dhokra is a traditional metal craft.

4. (C) Baghini
The Bagh printing tradition is located in the town of Bagh within the Dhar district. This craft is named after the town, which is situated on the banks of the Baghini River. The river's flowing water is critical to the process, as the high copper content in the water helps in bringing out the deep colors of the dyes.

5. (B) Durga Bai Vyam - Known for weaving stories of the Baiga and Gond deities into her art
Durga Bai Vyam is a celebrated Gond artist known for integrating traditional folk tales and religious narratives into her paintings. Her work often features stories of Gond and Baiga deities, reflecting the deep spiritual connection the community has with nature. She uses vibrant colors and rhythmic patterns to depict these cultural stories, making her work internationally recognized today.

6. (B) Iron rust boiled with jaggery and water
To produce the characteristic deep black color in Bagh printing, artisans use a fermented mixture of iron rust, jaggery, and water. This mixture is allowed to sit for several days to create the black pigment. This natural dyeing process avoids synthetic chemicals, relying on the chemical reaction between iron and the other ingredients to achieve permanent, rich shades.

7. (B) Folk and tribal arts are integrated into daily life and rituals, whereas classical arts require formal training.
Folk and tribal arts in Madhya Pradesh are inherently tied to the daily activities, rituals, and spiritual beliefs of the communities. These traditions are often passed down through generations without formal schooling. In contrast, classical arts are based on codified rules and formal texts, requiring rigorous training under specialized teachers to master specific techniques and the required theoretical frameworks.

8. (B) Bhil and Bhilala
The Pithora painting tradition is a ritualistic art form predominantly practiced by the Bhil and Bhilala tribes in western Madhya Pradesh. It is not merely a decorative art but a sacred offering made to the deity Pithora Dev. The paintings are usually executed on the inner walls of houses to ensure prosperity and to seek divine household blessings.

9. (B) A memorial pillar erected for the deceased
In the Bhil tribal tradition, the Gatla represents a stone or wooden memorial pillar erected in honor of a deceased family member. These pillars are often depicted in their art forms to commemorate the bravery or significance of the departed. Such motifs highlight the community's deep respect for ancestry and the spiritual belief in the continuity of life.

NODIA

10. (C) These materials were easily accessible in their natural forest surroundings.
Traditionally, Gond artists utilized materials like colored soil, charcoal, and plant saps because they were readily available in their forest environment. These natural pigments allowed the tribe to decorate their homes and create ritualistic art using what they could forage. This reliance on nature reflects the sustainable and organic evolution of tribal aesthetics before the introduction of modern paints.

11. (A) I, II, and III only
Bagh printing is a traditional block printing technique that exclusively uses natural dyes like red and black. Alum is essential as a mordant to develop the red color during the steaming and washing processes. The fabric is washed in the flowing water of the Baghini River to achieve the final finish. Synthetic dyes are not used in authentic traditions.

12. (A) P-3, Q-2, R-4, S-1
Pithora painting is the signature ritual art of the Bhil community. Mandana is a decorative floor art prevalent in the Malwa region of the state. Bell metal craft, specifically the Dhokra technique, is traditionally practiced by the Bharewa community in Betul. Zari Zardozi, featuring metallic thread embroidery, has its historical and modern center in the city of Bhopal.

13. (A) It is a ritualistic painting invoked to thank deities, usually featuring a cavalcade of horses.
The core theme of Pithora painting revolves around a ritualistic offering to the deity Baba Pithora. The central feature is almost always a procession or cavalcade of horses, representing the gods and their divine presence. These paintings are commissioned to express gratitude for fulfilled vows or to seek protection for the household, involving the entire community in the ceremony.

14. (C) J. Swaminathan
J. Swaminathan, a renowned modern Indian artist and the first director of the Roopankar Museum at Bharat Bhavan, is credited with discovering Jangarh Singh Shyam. He noticed the young artist's talent in a village in Dindori and invited him to Bhopal. This encounter transformed Gond art from a traditional wall-painting practice into a globally recognized contemporary art movement today.

15. (D) The tradition was brought to Bagh by British colonialists during the 19th-century industrial peak.
The Bagh print tradition was not introduced by British colonialists; it has a long indigenous history. The craft was historically practiced by the Khatri community, who migrated to the Bagh region centuries ago from Sindh or Rajasthan. Artisans like Ismail Sulemanji Khatri were instrumental in its modern revival, maintaining the use of natural dyes and traditional hand-carved blocks.

16. (A) Gond
The Gond community is famous for creating vibrant wall paintings that use intricate dots and lines. These paintings reflect their belief that every natural object is inhabited by a spirit. By depicting animals, plants, and human figures in interconnected patterns, they celebrate the symbiotic relationship between nature and humanity. This distinctive style has now transitioned into modern media.

17. (A) Vibrant, multi-colored dots are often used to fill in the figures of animals and deities.
Traditional Bhil paintings are characterized by the use of vibrant, multi-colored dots that fill the silhouettes of various figures. These dots are applied with uniform spacing and rhythm, creating a sense of texture and depth. This technique distinguishes Bhil art from other tribal styles and is often used to depict deities, forest animals, and communal tribal activities.

18. (A) It predominantly focuses on scenes from the Islamic architectural heritage of Malwa.
Gond art does not typically focus on Islamic architectural heritage; its themes are rooted in tribal mythology and nature. Common subjects include the sacred Mahua tree, local flora and fauna, and various deities from the Gond pantheon. The art is an expression of their folk tales and daily experiences within the forest, rather than a depiction of urban architecture.

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19. (A) Both A and R are true and R is the correct explanation of A.
In the traditional context, Pithora paintings are never created solely for aesthetic decoration. Instead, they are deeply sacred rituals performed to fulfill religious vows, seek healing, or ensure the prosperity of the household. Because the process involves religious ceremonies and specific spiritual intentions, the creation of the art is inseparable from its ritualistic purpose, making it living art.

20. (A) I and II only
Jangarh Singh Shyam was a pioneer who transitioned Gond art from walls to paper and canvas using acrylic paints. He was commissioned to create massive murals for the Vidhan Bhavan in Bhopal, showcasing his unique style on a public scale. However, he did not attend the J.J. School of Art; he was self-taught and developed his artistic skills.

21. (C) To soften the fabric and make it more absorbent for the natural dyes
In the initial stages of Bagh printing, raw cotton fabric is treated with a mixture of castor oil and goat dung. This traditional process, known as 'Khara', helps to strip the fabric of starch and impurities. More importantly, it softens the fibers and increases their absorbency, ensuring that the natural dyes used in the later stages penetrate effectively.

22. (B) Mud walls and floors of their houses
Historically, Gond paintings were not made on canvas or paper. They were created by the tribe on the mud walls and floors of their homes during special occasions, festivals, and religious rituals. These wall paintings were intended to bring good luck and protect the family. The transition to portable media like canvas only occurred during the modern art movement.

23. (C) Both Statement I and Statement II are correct.
Bhajju Shyam is a globally recognized Gond artist who brought tribal art to international attention with works like 'The London Jungle Book'. He has been awarded the Padma Shri by the Indian government for his significant contributions to the preservation and promotion of Gond art. His work often bridges the gap between traditional tribal imagery and contemporary urban experiences.

24. (C) Both Statement I and Statement II are correct.
Bhuri Bai, a member of the Bhil community, was the first tribal artist to move her art from the village walls onto paper. Her contribution was vital in globalizing Bhil aesthetics. In recognition of her immense contribution to the preservation of tribal heritage and her artistic excellence, she was honored with the Padma Shri, India's fourth-highest civilian award.

25. (B) Extensive use of the lost wax casting technique
Lost wax casting is a metalwork technique used in Dhokra craft, not in Pithora painting. Pithora painting is a mural tradition featuring horses and riders as central motifs. It is dedicated to the worship of Pithora Dev and is executed under the guidance of a chief painter, traditionally referred to as the Likhindra, who leads the sacred ritual process.

26. (D) Patangarh in Dindori district
The modern Gond painting movement, characterized by the transition from wall murals to paper and canvas, originated in the village of Patangarh in the Dindori district. This village was the home of Jangarh Singh Shyam, the first artist to gain national fame. Today, Patangarh is known as a village of artists, where almost every household practices this art.

27. (A) Dhar
The town of Bagh, which is the historical and modern center for the unique hand block printing technique known as Bagh Print, is located in the Dhar district of Madhya Pradesh. The region's geography, specifically the presence of the Baghini River, has been fundamental to the craft's development due to the specific mineral properties of the local flowing water.

28. (D) None of the above
Bhajju Shyam is the artist and author behind 'The London Jungle Book', but he is a male artist. While Durga Bai Vyam and Bhuri Bai are celebrated female tribal artists, they did not author this specific book. This illustrates the high level of individual recognition Gond artists have achieved globally, with various artists specializing in different narrative styles.

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(A) Statement I is correct, but Statement II is incorrect.
(B) Statement I is incorrect, but Statement II is correct.
(C) Both Statement I and Statement II are correct.
(D) Both Statement I and Statement II are incorrect.

112. Identify the odd one out among the materials traditionally used to create Saanjhi art on walls.
(A) Cow dung
(B) Synthetic oil paints
(C) Marigold flowers
(D) Colored foil and bits of glass

113. During which festival do the Gond and Baiga tribes prominently use large, locally crafted wooden and gourd masks for their traditional dances?
(A) Diwali
(B) Raksha Bandhan
(C) Chherta
(D) Navratri

114. The government has aggressively promoted Chanderi and Maheshwar as "Craft Villages." What does this concept entail?
(A) Relocating all weavers to a single government-controlled facility
(B) Integrating traditional craft production with rural tourism, allowing visitors to experience the weaving process firsthand
(C) Banning agriculture in these villages to focus solely on crafts
(D) Replacing all traditional dwellings with modern concrete factories

115. The 'Mukhyamantri Kaarigar Protsahan Yojana' in Madhya Pradesh is primarily aimed at:
(A) Training IT professionals
(B) Encouraging the import of foreign handicrafts
(C) Privatizing all handloom sectors
(D) Providing financial assistance and modern toolkits to traditional artisans

116. The Saanjhi art tradition, popular in the Malwa region of Madhya Pradesh, is a ritualistic wall art performed primarily during which period?
(A) Holi
(B) Makar Sankranti
(C) Basant Panchami
(D) Pitru Paksha (Shradh)

117. Who among the following is a distinguished Gond artist from Madhya Pradesh who was awarded the Padma Shri for keeping the traditional tribal art alive and gaining international acclaim?
(A) Pema Fatya
(B) Jangarh Singh Shyam
(C) Ram Sahay Pandey
(D) Bhajju Shyam

118. The traditional wooden and papier-mâché masks of the Malwa region are intrinsically linked to which famous folk theatre form of Madhya Pradesh?
(A) Yakshagana
(B) Bhavai
(C) Nautanki
(D) Maach

119. Identify the incorrect statement regarding the role of the MP Hastashilp and Hathkargha Vikas Nigam.
(A) It completely bans the private sale of handicrafts by artisans outside its emporiums.
(B) It provides raw materials and design inputs to artisans.
(C) It markets the products of artisans through its 'Mrignayanee' emporiums.
(D) It organizes state-level and national exhibitions like 'Shilp Bazar'.

120. Consider the following statements:
Statement I: The tribal women of Jhabua and Alirajpur are famous for their colorful bead embroidery.
Statement II: Bead embroidery is commonly used to decorate traditional blouses, bags, and belts.
Which of the above statement(s) is/are correct?
(A) Statement I is correct, but Statement II is incorrect.
(B) Statement I is incorrect, but Statement II is correct.
(C) Both Statement I and Statement II are correct.
(D) Both Statement I and Statement II are incorrect.

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the 18th century. She invited master weavers from other regions to settle in Maheshwar and design sarees that were elegant and lightweight. These sarees were originally meant to be presented as gifts to royal dignitaries and court guests.

39. (D) Weavers have transitioned to creating diverse products like dupattas to sustain their livelihood.
To adapt to modern market demands and ensure a sustainable livelihood, Maheshwari weavers have diversified their product range. While they continue to weave traditional sarees, they now also produce dupattas, dress materials, stoles, and scarves. This flexibility has allowed the handloom industry in Maheshwar to thrive despite competition from power looms, maintaining the craft's relevance in contemporary global fashion.

40. (D) Balaghat - Bagh Print
This pair is incorrect because the Bagh print tradition is natively associated with the Dhar district, not Balaghat. Ashoknagar is famous for Chanderi sarees, and Khargone district contains the historic town of Maheshwar, known for Maheshwari sarees. Ujjain is a well-known center for Batik print. Balaghat is more recognized for its dense bamboo forests and related tribal bamboo crafts.

41. (A) I, II, III, and IV only
Dhokra is an ancient, not modern, metal casting technique involving non-ferrous metals like brass and bell metal. It uses a hollow casting method where wax threads are pressed through a traditional tool to create intricate details. Because the clay mold is broken to retrieve the finished metal object, every piece of Dhokra art is a unique, one-of-a-kind creation.

42. (B) III, IV, I, II
The traditional process of Batik printing begins with washing and starching the plain fabric to prepare it for dyeing. Next, hot wax is applied to the fabric using a brush or block to create the desired patterns. The fabric is then dyed in cold water dye, where the waxed areas resist the color. Finally, the cloth is boiled properly.

43. (A) Statement I is correct, but Statement II is incorrect.
Maheshwari sarees were indeed designed under the patronage of the Holkars to be gifted to royal guests. However, the earliest versions were not made of pure silk from China; they were originally made of fine cotton and later evolved to include silk-cotton blends. The use of pure silk became more common in later periods, but the tradition's foundation remains local.

44. (D) The Chanderi Development Foundation / local weaver societies
The Geographical Indication tag for Chanderi fabric is held by the Chanderi Development Foundation and local weaver societies. This collective ownership ensures that the legal protections and benefits of the GI status remain with the actual practitioners of the craft. It empowers the local community to take action against unauthorized producers who try to misuse the prestigious Chanderi brand name.

45. (C) Scrap brass and bell metal
Traditional Dhokra artisans in Madhya Pradesh primarily use scrap brass and bell metal as their raw material. They melt down old kitchen utensils, broken metal parts, and other alloys to create the molten metal needed for casting. This practice makes the craft highly resourceful, as artisans repurpose existing metal into intricate and spiritually significant works of tribal art.

46. (A) Statement I is correct, but Statement II is incorrect.
The GI tag for Bagh prints legally restricts the use of the name to products made specifically in the Bagh region using traditional methods. Far from hindering growth, the GI tag has actually supported the economic development of the Khatri community by providing them with a unique marketing advantage and protecting their products from being undercut by cheap, non-authentic imitations.

47. (B) Over-abundance of highly skilled young weavers entering the profession
The Maheshwari weaving community faces challenges such as price fluctuations in raw materials and competition from cheaper machine-made fabrics. However, there is no over-abundance of highly skilled young weavers; in fact, encouraging the younger generation to take up the traditional craft instead of seeking urban jobs is a significant challenge for the long-term survival of the handloom industry.

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(A) Theatre masks are always made of pure silver, while ritual masks are paper.
(B) Ritual masks are believed to embody the spirit of deities or ancestors, whereas theatre masks are props for character depiction.
(C) Ritual masks are exclusively made by women, whereas theatre masks are made by men.
(D) There is no difference; they are used interchangeably.

96. What is one of the most significant modern challenges threatening the authenticity of the Bagh print tradition?
(A) The refusal of the younger generation to wear traditional clothing
(B) The widespread use of cheap synthetic chemical dyes and screen-printing techniques imitating traditional blocks
(C) The total depletion of the Baghini river
(D) A government ban on cotton farming

97. Mandana is a traditional art form of the Malwa and Nimar regions. Which of the following best defines it?
(A) A style of classical vocal music
(B) A traditional technique of sword making
(C) A method of weaving silk sarees
(D) A form of decorative floor and wall painting done by women

98. Which of the following represents the correct sequence of steps for a traditional artisan to avail benefits under most Madhya Pradesh state government welfare schemes?
(A) Producing goods → Getting an Artisan ID card → Registering with a craft society → Applying for market subsidy
(B) Registering with a craft society / Getting an Artisan ID card → Applying for scheme benefits → Producing goods → Receiving market linkage support
(C) Receiving market linkage support → Producing goods → Getting an Artisan ID card → Registering with a craft society
(D) Applying for scheme benefits → Receiving market linkage support → Getting an Artisan ID card → Producing goods

99. Consider the following statements regarding craft clusters established under the SFURTI scheme in Madhya Pradesh:
I. The scheme aims to organize traditional industries and artisans into clusters.
II. It provides support for building common facility centers (CFCs).
III. It facilitates access to new technologies and raw materials.
IV. It completely replaces handloom work with automated mass production machinery.
V. It aims to boost the marketability of traditional craft products.
Which of the above statement(s) is/are correct?
(A) I, II, III, and V only
(B) I, II, IV, and V only
(C) II, III, IV, and V only
(D) I, II, III, IV, and V

100. Identify the correct pair matching the toy craft tradition with its major producing district in Madhya Pradesh.
(A) Leather Toys - Rewa
(B) Supari Toys - Indore
(C) Lacquered Wood Toys - Budhni (Sehore)
(D) Terracotta Toys - Ashoknagar

101. Which of the following represents the most appropriate and long-term sustainable strategy for the revival and survival of traditional folk arts and crafts in Madhya Pradesh?
(A) Integrating traditional crafts with modern designs, fair wages, GI tag protection, and artisan-led cooperatives.
(B) Banning the import of all modern textiles and synthetic garments into the state to force local consumption.
(C) Providing a one-time financial grant to every registered weaver and subsequently shutting down the industry.
(D) Replacing manual artisans entirely with AI-driven automated looms that replicate traditional motifs.

102. Who are the primary creators of the traditional Saanjhi art in the villages of Madhya Pradesh?
(A) Unmarried young girls of the household
(B) Professional male priests
(C) Highly trained court artisans
(D) Blacksmiths and carpenters

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57. (A) Statement I is correct, but Statement II is incorrect.
Dhokra casting relies on natural materials such as beeswax, cow dung, and clay for creating the molds. However, it is a lost wax process, meaning the clay mold must be broken to extract the metal object inside. Consequently, a single mold cannot be reused, and every piece of Dhokra art is a unique, one-of-a-kind creation for the collector.

58. (A) IV, I, III, II
The creation of a Chanderi saree follows a meticulous sequence. It starts with opening and untangling the raw yarn. Then, the yarn is sized to strengthen it for weaving. The design of the motifs, known as Naksha making, is prepared to guide the weaving process. Finally, the actual weaving is performed on the handloom to produce the finished garment.

59. (C) Dancing Shiva (Nataraja)
Traditional Maheshwari motifs are predominantly inspired by the architectural details of the Maheshwar Fort and the Narmada River. Common patterns include the Eent, Heera, and Chatai. While the region is spiritually significant, the Dancing Shiva is not a standard motif woven into the fabric of traditional Maheshwari sarees, which favor geometric and architectural designs reflecting the historical fort surroundings.

60. (C) Both Statement I and Statement II are correct.
Authentic handloom weavers of Chanderi face intense competition from power looms that produce cheaper imitations. To combat this, the Geographical Indication tag provides a critical legal tool. It allows for the prosecution of those who falsely market power loom fabrics as authentic hand-woven Chanderi, thereby protecting the economic interests and the heritage of the traditional artisan community within the state.

61. (C) Basor or Basod
The tradition of bamboo and cane weaving in Madhya Pradesh is most closely associated with the Basor or Basod community. These skilled artisans have traditionally used bamboo to create a wide variety of functional items for rural households, including baskets, mats, and winnowing fans. Their deep knowledge allows them to create durable and aesthetically pleasing products from locally sourced bamboo.

62. (A) Korku
The Korku tribe of Madhya Pradesh is traditionally known for carving elaborate wooden memorial pillars, known as Munda, to honor their deceased ancestors. These pillars are often placed at the outskirts of the village and feature carvings of the deceased, celestial bodies, and animals. This practice is a significant part of their funeral rites and reflects their beliefs about the afterlife.

63. (A) P-4, Q-1, R-2, S-3
Betul is a major center for Dhokra metal craft practiced by the Bharewa community. Budhni in the Sehore district is renowned for its colorful lacquered wood toys. Bherugarh, near Ujjain, is the traditional hub for Batik print textiles. Bagh town in Dhar district is the home of the famous Bagh hand-block printing tradition using natural vegetable dyes and blocks.

64. (A) I, II, and III only
Rural women in Madhya Pradesh frequently use date palm leaves and local grasses like Moonj and Sikki to weave functional household items. While these products are beautiful, they are primarily used locally for storage and daily chores, or sold in local markets. They are not exclusively for export; rather, they are a vital part of the local rural economy.

65. (A) Statement I is correct, but Statement II is incorrect.
The stuffed leather toys of Indore are a unique craft where leather is molded over frames made of wire and papier-mâché to create realistic animal figures. While the craft faces competition from mass-produced plastic toys, it has not become extinct. There are still active artisan clusters in Indore that produce these toys for national and international markets through various emporiums.

66. (A) Warli (Maharashtra/Gujarat borders)
Because of the geographical proximity to the borders of Maharashtra and Gujarat, tribal art in districts like Jhabua and Alirajpur often shows a crossover influence from Warli art. This exchange is visible in the use of certain geometric forms and narrative styles. Historical migrations and social

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various items, including traditional blouses, bags, belts, and jewelry. The use of beads is a signature element of the Bhil tribal aesthetic, reflecting their love for bright colors and decorative details in attire.

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76. (A) Statement I is correct, but Statement II is incorrect.
The terracotta traditions of Madhya Pradesh encompass both functional wheel-thrown pottery and hand-modeled figures used in rituals. However, traditional potters, known as Kumhars, have not completely abandoned natural clay firing. While some modern kilns may be used in urban centers, many rural artisans continue to use traditional open-pit firing methods to achieve the unique finishes characteristic of their work.

77. (D) The steady demand for carved stone in temple architecture, historical restorations, and tourism
The continuation of the stone carving craft in Madhya Pradesh is primarily driven by the steady demand for carved stone in temple architecture and the restoration of historical monuments. Additionally, the tourism industry provides a market for smaller carved souvenirs. These factors ensure that artisans have a consistent source of income, allowing them to pass down their specialized skills for generations.

78. (D) The natural abundance of dense bamboo forests in the Satpura and Maikal ranges
The high concentration of traditional bamboo craft in districts like Balaghat and Mandla is due to the natural abundance of dense bamboo forests in the Satpura and Maikal ranges. Because raw material is easily accessible, tribal and local communities have developed sophisticated weaving techniques over centuries. This geographical advantage has made the region a hub for both functional and decorative bamboo products.

79. (A) P-1, Q-2, R-3, S-4
Supari craft involves the intricate carving of betel nuts into miniature figures. Terracotta is the art of creating objects from fired clay. Dhokra craft utilizes bell metal or brass scrap for its unique metal casting process. Wood carving in Madhya Pradesh predominantly uses locally available hardwoods like Teak and Sal to create architectural elements, furniture, and memorial pillars for various communities.

80. (A) I and II only
Metal ornaments are indeed a significant sign of status and wealth among tribal women in Madhya Pradesh. Historically, the Agariya community was specialized in iron smelting and the forging of tools and ornaments. However, it is incorrect to say tribal metalwork avoids beads and shells; in fact, many traditional ornaments frequently combine metal with colorful beads and shells for vibrant jewelry.

81. (C) Government initiatives have strictly forbidden artists from experimenting with their traditional art forms.
Government initiatives in Madhya Pradesh do not forbid artists from experimenting; on the contrary, they often encourage innovation to help tribal art adapt to modern markets. Institutions like Bharat Bhavan have provided platforms for artists of different backgrounds to interact and evolve. While commercial demand has led to some blending of styles, this is a result of artistic freedom and marketing.

82. (A) Terracotta artisans rely exclusively on sophisticated industrial machinery to shape their figures.
Traditional terracotta artisans do not rely on sophisticated industrial machinery; the craft remains largely manual and hand-crafted. Clay is prepared by hand, often mixed with natural additives like rice husks for strength. Artifacts are shaped on the potter's wheel or modeled by hand and then fired in traditional kilns. The involvement of the entire family in decoration is also a hallmark.

83. (D) Embro Embroidered leather footwear (Jootis) and stuffed leather toys
The cities of Indore and Gwalior are traditionally famous for specific leather crafts, including the production of embroidered leather footwear, known as Jootis, and stuffed leather toys. The toys are particularly unique to Indore, featuring realistic animal shapes. These products are known for their durability and the skill involved in decorative stitching, making them popular among both locals and visiting tourists.

84. (C) Both Statement I and Statement II are correct.
Bhedaghat in Jabalpur is internationally famous for its stunning marble cliffs, which provide the raw material for a local softstone and marble carving craft. The artisans in this area utilize this local marble to create a variety of items, ranging from religious idols and decorative boxes to small

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souvenirs. This craft is a major economic activity in the Bhedaghat region.

85. (C) Safa (turban)
The Safa is a traditional turban worn by men and is not an ornament for women. In contrast, the Hansli, Karanphool, and Bida are all traditional ornaments commonly worn by tribal women in Madhya Pradesh. These pieces are often made of silver or white metal and are integral to the festive and daily attire of various tribal communities across the state today.

86. (B) Firing them in an enclosed kiln with smoke trapped inside
To achieve a natural black finish on terracotta artifacts in regions like Seoni and Mandla, artisans use a specific firing technique. The pottery is fired in an enclosed kiln where smoke is intentionally trapped inside. This oxygen-deprived environment causes the carbon in the smoke to be absorbed by the clay, resulting in a permanent and deep black color for the finished items.

87. (A) Harvesting → Drying in the sun → Splitting → Soaking in water
The preparation of Sikki or Moonj grass for weaving involves several steps. First, the grass is harvested from the fields. It is then dried in the sun to remove moisture. Once dried, the stalks are split into thin strips suitable for weaving. Finally, these strips are soaked in water just before use to make them pliable and easy to manipulate.

88. (C) Curing/Salting → Soaking → Tanning → Dyeing
The traditional preparation of leather involves a systematic process. It begins with curing or salting the raw hide to prevent decay. Next, the hide is soaked to remove salt and rehydrate it. The tanning process then follows, which uses natural substances to convert the hide into durable leather. Finally, the finished leather is dyed to the desired color before use.

89. (B) Districts like Sheopur and Khandwa are known for their intricate wood carving traditions on teak and sal wood.
Districts like Sheopur and Khandwa are well-known for their rich wood carving traditions, primarily using high-quality local hardwoods like Teak and Sal. Artisans in these areas create intricately carved doors, window frames, and religious figures. Tribal wood carving in the state also features motifs inspired by nature and ancestral myths, rather than being restricted to geometric patterns or imported wood species.

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90. (A) Bell Metal Craft - Alloy of Copper and Tin
Bell metal is a specific alloy traditionally composed of copper and tin, used in various metal crafts across Madhya Pradesh. In contrast, Dhokra is a metal casting technique using various non-ferrous alloys, Zardozi is a form of metallic thread embroidery on fabric, and Chanderi is a textile weaving tradition. This distinction is important for understanding the technical basis of metallurgical heritage.

91. (B) Malwa (around Ujjain)
While the string puppet tradition is famously associated with Rajasthan, it is also a prominent part of the folk culture in the Malwa region of Madhya Pradesh, especially around Ujjain. Local puppeteers use these handmade wooden puppets to perform traditional stories and social messages. This regional variation of the craft has been integrated into local festivities and entertainment for generations.

92. (C) 1981
The Madhya Pradesh Hastashilp Evam Hathkargha Vikas Nigam, also known as the MP Handicrafts and Handloom Development Corporation, was established in 1981. Its primary objective is to promote, develop, and market the state's rich variety of handicrafts and handloom products. Through its network of Mrignayanee emporiums, the corporation provides a vital platform for local artisans to reach a wider audience.

93. (C) Both Statement I and Statement II are correct.
Mandana is a decorative folk art practiced mainly by women to celebrate major festivals like Diwali and important family occasions like weddings. The artwork features a variety of symbolic motifs, including peacocks, tigers, floral patterns, and intricate geometric shapes. These designs are traditionally drawn on the floors and walls of houses using red clay and chalk for aesthetic and ritualistic purposes.

94. (A) I and II only
Bhuri Bai and Durga Bai Vyam have both been honored with the Padma Shri for their exceptional contributions to Bhil and Gond art, respectively. However, neither of these artists originally hails from the Bhopal district. Bhuri Bai is from the Jhabua region, and Durga Bai Vyam is from the Dindori district. They both eventually moved to Bhopal to continue their careers.

95. (B) Ritual masks are believed to embody the spirit of deities or ancestors, whereas theatre masks are props for character depiction.
In Madhya Pradesh, the conceptual difference between masks lies in their intended use. Ritual masks, such as those used in the Chherta festival, are believed to embody the spirits of deities or ancestors, making them sacred objects of worship. In contrast, masks used in folk theatre forms like Maach are primarily used as props to help actors depict specific mythological characters.

96. (B) The widespread use of cheap synthetic chemical dyes and screen-printing techniques imitating traditional blocks
One of the most significant threats to the authenticity of the Bagh print tradition is the widespread use of cheap synthetic chemical dyes and screen-printing techniques. These modern industrial methods can quickly replicate the look of traditional hand-carved blocks but lack the sustainability and cultural value of the original process. This competition places significant economic pressure on traditional artisan communities.

97. (D) A form of decorative floor and wall painting done by women
Mandana is a traditional form of decorative floor and wall painting native to the Malwa and Nimar regions of Madhya Pradesh. It is primarily practiced by women who use natural materials like Geru and Khadiya to create intricate patterns. These paintings are not just decorative but are considered auspicious, meant to welcome deities and protect the household during important festivals.

98. (B) Registering with a craft society / Getting an Artisan ID card → Applying for scheme benefits → Producing goods → Receiving market linkage support
For an artisan to effectively access government welfare schemes in Madhya Pradesh, the typical process begins with obtaining an Artisan ID card or registering with a craft society. This official recognition allows them to apply for specific scheme benefits and toolkits. Once they produce their goods, the government provides market linkage support through exhibitions and emporiums to help them sell products.

99. (A) I, II, III, and V only
The SFURTI scheme is designed to organize traditional industries into clusters to improve their sustainability. It provides common facility centers and access to better tools and raw materials to enhance productivity. However, the scheme does not aim to replace handloom work with automated mass production; instead, it focuses on boosting the marketability of traditional products while preserving manual heritage skills.

100. (C) Lacquered Wood Toys - Budhni (Sehore)
The town of Budhni in the Sehore district is a well-known center for the production of colorful lacquered wood toys. This craft involves turning wood on a lathe and applying layers of colorful lacquer. In contrast, leather toys are traditionally associated with Indore, and betel nut carving is a specialty of the Rewa district. Terracotta toys are found across many state regions.

101. (A) Integrating traditional crafts with modern designs, fair wages, GI tag protection, and artisan-led cooperatives.
The most sustainable long-term strategy for reviving traditional arts in Madhya Pradesh involves a multi-faceted approach. This includes integrating traditional motifs with modern designs to appeal to global markets, ensuring fair wages for artisans, and utilizing GI tag protections to safeguard authenticity. Supporting artisan-led cooperatives further empowers the community, allowing them to manage their own production and marketing while preserving culture.

102. (A) Unmarried young girls of the household
In the villages of the Malwa region, the creation of Saanjhi art is a traditional ritual performed primarily by unmarried young girls. During

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the sixteen days of the Pitru Paksha period, they decorate the outer walls of their houses with motifs made from cow dung, flowers, and colorful foils. This practice is believed to help the girls find a good husband.

103. (B) To facilitate their participation in state and national exhibitions and streamline the direct benefit transfer of government schemes
The primary purpose of issuing Artisan ID Cards is to provide a formal identity to craftspersons, which simplifies their access to government support. These cards facilitate participation in state and national-level craft fairs and exhibitions. Furthermore, they streamline the direct benefit transfer of financial assistance under various welfare schemes, ensuring that aid reaches the intended artisans without any intermediaries.

104. (D) Bhopal
The city of Bhopal is historically and currently the most prominent center for Zari Zardozi craft in Madhya Pradesh. This intricate art involves using metallic threads, often gold or silver in color, to create elaborate embroidery on fabrics like silk and velvet. This craft flourished under the patronage of the Nawabs of Bhopal and remains a hallmark of the city's textile heritage.

105. (C) Pema Fatya - Pithora Art
Pema Fatya was a legendary artist from the Bhil community who was widely recognized for his mastery of the Pithora ritual painting tradition. In contrast, Bhajju Shyam is a Gond artist, not a Mandana artist. Tejan Bai is a world-renowned Pandavani folk singer, and Ismail Sulemanji Khatri was a pioneer in the field of Bagh printing, not Gond art.

106. (B) They are naturally occurring, easily available materials considered highly auspicious.
Mandana artists primarily use Geru and Khadiya because these materials are naturally occurring and easily sourced from the local environment. More importantly, these colors are considered highly auspicious in Indian folk traditions, representing purity and life. The contrast between the red base and the white patterns creates a visually striking effect that is characteristic of this ancient decorative folk art form.

107. (A) To create an alternative source of income for artisans and build direct consumer markets for their authentic goods
Promoting traditional craft villages for heritage tourism is a strategic move to create alternative income sources for artisans. It allows visitors to see the authenticity of the craft firsthand, which builds trust and encourages direct sales of genuine products. By cutting out middle-men, artisans can earn a fairer price for their work while simultaneously preserving their traditional lifestyle and local heritage.

108. (A) Miniature figures and idols carved intricately out of betel nuts in the Rewa district
The famous Supari toys of Madhya Pradesh are unique miniature figures and religious idols that are intricately carved out of betel nuts. This specialized craft is native to the Rewa district, where skilled artisans transform the hard nut into detailed representations of deities like Ganesha, as well as various household objects. This art form is highly valued for its extreme precision.

109. (A) P-1, Q-3, R-4, S-2
The MP Handicrafts Development Corporation sells products under the brand name Mrignayanee. The SFURTI scheme is a central government initiative aimed at developing traditional craft clusters. The GI Tag provides intellectual property protection to regionally specific crafts. The Rehwa Society is a non-profit organization dedicated specifically to the revival and promotion of the Maheshwari handloom tradition and its weavers.

110. (C) Phulkari embroidery
Phulkari is a traditional embroidery craft native to the Punjab region, not Madhya Pradesh. Conversely, Nandana print, Chanderi weaving, and Bagh print are all deeply rooted in the textile heritage of Madhya Pradesh. Nandana print is known for its indigo-based designs, while Chanderi and Bagh are globally recognized for their unique weaving and hand-block printing techniques, respectively, within the state.

111. (A) Statement I is correct, but Statement II is incorrect.
Authentic Chanderi weavers face severe economic competition from machine-made versions produced on power looms. However,

identifying the difference is not as simple as checking for natural silk. In fact, many power-loom imitations use synthetic blends to mimic the look of handloom silk-cotton. Authentic handloom Chanderi is distinguished by its unique selvedge and subtle irregularities characteristic of human hand-based craftsmanship.

112. (B) Synthetic oil paints
Traditional Saanjhi art is created using natural and organic materials like cow dung for the base, along with marigold flowers, colored foils, and bits of glass for decoration. The use of synthetic oil paints is not a part of this ancient ritualistic tradition. The materials used reflect the craft's roots in the rural, agricultural lifestyle and its temporary, seasonal nature.

113. (C) Chherta
The Chherta festival is a significant occasion for the Gond and Baiga tribes of Madhya Pradesh, during which they prominently use large, locally crafted wooden and gourd masks. These masks are worn by dancers who go from house to house, performing traditional dances and collecting offerings. The festival celebrates the harvest and involves the community in a display of tribal art.

114. (B) Integrating traditional craft production with rural tourism, allowing visitors to experience the weaving process firsthand
The concept of a Craft Village involves integrating traditional craft production with rural tourism to create a sustainable ecosystem. It allows visitors to observe and experience the weaving or printing process firsthand, fostering a deeper appreciation for the artisan's skill. This direct interaction helps in marketing authentic products and provides a platform for cultural exchange while ensuring communities remain in ancestral homes.

115. (D) Providing financial assistance and modern toolkits to traditional artisans
The Mukhyamantri Kaarigar Protsahan Yojana is a state government initiative in Madhya Pradesh designed to support traditional artisans. The scheme provides financial assistance to help artisans overcome economic challenges and offers modern toolkits to improve their productivity and product quality. By modernizing their tools while maintaining traditional techniques, the scheme aims to enhance the overall competitiveness of the state's handicraft sector.

116. (D) Pitru Paksha (Shradh)
Saanjhi art is a ritualistic wall art tradition practiced in the Malwa region during the sixteen days of Pitru Paksha, also known as Shradh. During this period, young girls create new designs every day on the outer walls of their homes. The tradition concludes on the day of Sarvapitri Amavasya, when the dung motifs are immersed in a water body.

117. (D) Bhajju Shyam
Bhajju Shyam is a highly distinguished Gond artist from Madhya Pradesh who was awarded the Padma Shri for his significant role in bringing tribal art to the international stage. His narrative style and intricate patterns have earned him global acclaim. While Jangarh Singh Shyam was the pioneer, Bhajju Shyam has been instrumental in the continued evolution and international popularity of Gond art.

118. (D) Maach
The traditional wooden and papier-mâché masks of the Malwa region are intrinsically linked to Maach, the famous folk theatre form of Madhya Pradesh. In Maach performances, these masks are used as vital props to help actors portray various mythological and local characters. The craft of mask-making and the performance of Maach are deeply intertwined, both being essential components of the region's heritage.

119. (A) It completely bans the private sale of handicrafts by artisans outside its emporiums.
The MP Hastashilp Evam Hathkargha Vikas Nigam does not ban the private sale of handicrafts by artisans. Instead, it serves as a supportive body that provides raw materials, design inputs, and marketing platforms through its Mrignayanee emporiums. Artisans are free to sell their products privately; the corporation simply offers them an additional, reliable channel to reach larger national and international markets.

120. (C) Both Statement I and Statement II are correct.
Tribal women in the Jhabua and Alirajpur districts are renowned for their intricate and colorful bead embroidery. This craft involves using small, vibrant beads to create patterns on

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interactions between these tribal groups have facilitated the blending of artistic techniques and motifs.

67. (D) Both (A) and (C)
Both Chhatarpur and Mandla districts are renowned for their rich traditions of pottery and terracotta crafts. In Chhatarpur, artisans create a variety of functional and decorative items, while in Mandla, tribal potters are known for making ritualistic terracotta figures offered to local deities. These traditions reflect the state's diverse cultural landscape and the enduring importance of clay-based crafts in rural life.

68. (B) Khasiya / Hansli
Among the Bhil and other tribal communities in Madhya Pradesh, the Hansli or Khasiya is a prominent and heavy neck ornament traditionally made of silver or white metal. It is a solid, torc-like band that signifies both cultural identity and social status. This jewelry is often worn during festivals and traditional dances, forming an essential part of the community's ornamental heritage.

69. (A) Intricate Jaali (lattice) work on sandstone
The cities of Gwalior and Tikamgarh have a long-standing tradition of stone carving, particularly intricate Jaali or lattice work on sandstone. This craft is visible in the architecture of local forts, palaces, and temples. Modern artisans continue this tradition, creating decorative screens, garden furniture, and smaller architectural elements that showcase the incredible precision and skill required to carve detailed stone patterns.

70. (C) Pithora (wall murals)
Pithora is a ritualistic wall painting tradition and not a product of bamboo craft. Items like the Suupa, Tokri, and Chatai are all traditional functional objects made by the bamboo weaving communities of Madhya Pradesh. These bamboo products are essential for agricultural and domestic activities in rural areas, whereas Pithora serves a spiritual and religious purpose for the tribal household.

71. (A) Both A and R are true and R is the correct explanation of A.
There is a noticeable influence of Warli art techniques in some contemporary Bhil paintings found in western Madhya Pradesh. This is due to the geographical proximity of the Bhil heartland to the Warli-practicing regions of Maharashtra and Gujarat. Historical migrations and cultural exchanges between these neighboring tribal communities have naturally led to the sharing of artistic styles and geometric human figures.

72. (B) They are offered to local deities at village shrines to fulfill wishes or ward off evil.
In many tribal regions of Madhya Pradesh, terracotta horses are not merely toys; they have deep ritualistic significance. They are created by potters as votive offerings to be placed at village shrines or Devasthanas. By offering these clay figures to local deities, the community seeks to fulfill specific vows, ask for protection against diseases, or ensure a successful harvest season.

73. (D) White metal and beads are more affordable and easily available in the region.
Tribal communities in Madhya Pradesh frequently use white metal alloys and beads for their jewelry because these materials are more affordable and easily available than gold. The use of these materials allows for the creation of large, elaborate ornaments that are essential for traditional attire and ceremonial dances. Over time, these materials have become an integral part of the tribal aesthetic.

74. (C) Tikamgarh and Datia
Tikamgarh and Datia are highly recognized for their traditional bell metal and brass casting traditions, often referred to as Peetal Shilp. Artisans in these districts use ancient casting techniques to create religious idols, lamps, and decorative items. This craft has been patronized by local royalty for centuries and continues to be a major source of income for the local metalworking communities.

75. (D) Bamboo and Moonj grass
The Rewa and Satna regions are traditionally noted for the production of sturdy baskets, mats, and other containers using locally available bamboo and Moonj grass. These materials are processed and woven by rural artisans, often women, to create functional items used for grain storage and daily household chores. The combination of materials results in durable products well-suited to the environment.

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CHAPTER 10
Religious and Cultural Tourist Places

1. Ujjain served as a prominent center for astronomy in ancient India. Which ancient Indian astronomer and mathematician was closely associated with Ujjain?
(A) Aryabhata
(B) Bhaskaracharya
(C) Brahmagupta
(D) Varahamihira

2. What is the core spiritual definition of the "Narmada Parikrama" tradition?
(A) A festival where diyas are floated on the Narmada on Kartika Purnima nights.
(B) A traditional boat race held periodically in the lower reaches of the river.
(C) A circumambulation of the Narmada from source to sea and back.
(D) A daily evening prayer (aarti) conducted strictly at the Amarkantak source.

3. The Mahakaleshwar Jyotirlinga in Ujjain holds a unique position among the twelve Jyotirlingas of India due to which of the following characteristics?
(A) It is the only Jyotirlinga entirely carved from white marble
(B) It is the only Jyotirlinga situated on an island
(C) It is the only south-facing (Dakshinamukhi) Jyotirlinga
(D) It is the only Jyotirlinga dedicated to both Shiva and Vishnu

4. Which of the following represents the correct geographical sequence of these pilgrimage sites located along the Narmada River, from East to West?
(A) Amarkantak → Nemawar → Omkareshwar → Maheshwar
(B) Amarkantak → Omkareshwar → Nemawar → Maheshwar
(C) Maheshwar → Omkareshwar → Nemawar → Amarkantak
(D) Nemawar → Amarkantak → Maheshwar → Omkareshwar

5. Which of the following rivers forms a confluence with the Narmada River near the Omkareshwar island, contributing to its sacred geography?
(A) Tapti
(B) Kaveri (a local tributary)
(C) Betwa
(D) Shipra

6. Which of the following is not a prominent religious or historical structure located in Maheshwar?
(A) Ahilyeshwar Temple
(B) Jahangir Mahal
(C) Baneshwar Temple
(D) Sahastradhara

7. Madhya Pradesh is recognized as a major cultural tourism destination primarily because it houses which of the following combinations of heritage?
(A) Ancient Buddhist monasteries and stupas from the Ashokan era
(B) Its Jyotirlingas, pilgrimage centers, and interfaith sites
(C) Mughal architectural monuments and historical Islamic structures
(D) Jain pilgrimage sites and Digambara sect heritage centers

8. Amarkantak, known as "Teerthraj" (the king of pilgrimages), is geographically located in which of the following mountain ranges?
(A) Aravalli Range
(B) Maikal Hills
(C) Kaimur Range
(D) Mahadeo Hills

9. Which river flows through the holy town of Chitrakoot, featuring numerous sacred ghats?
(A) Tons
(B) Mandakini

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(C) Ken
(D) Son

10. Find the odd one out among the following temples based on their location in Madhya Pradesh.
(A) Chintaman Ganesh Temple
(B) Mangalnath Temple
(C) Kandariya Mahadeva Temple
(D) Bade Ganeshji Ka Mandir

11. Orchha's Ram Raja Temple holds a unique religious status in India because:
(A) It is the only temple where Lord Ram is worshipped alongside Lord Shiva.
(B) It is the only temple where Sita is the primary deity instead of Ram.
(C) It strictly prohibits any form of aarti or musical worship in its sanctum.
(D) Lord Ram is worshipped as the reigning king of the town.

12. Match the following ancient cities of Madhya Pradesh with their corresponding prominent religious sites:
List I: (City)
P. Ujjain
Q. Omkareshwar
R. Amarkantak
S. Chitrakoot
List II: (Religious Site)
1. Mamleshwar Temple
2. Kamadgiri Temple
3. Kal Bhairav Temple
4. Narmada Udgam Temple
(A) P-1, Q-3, R-2, S-4
(B) P-3, Q-4, R-1, S-2
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-1, R-4, S-3

13. Which of the following pairs concerning the temples of Amarkantak is correctly matched?
(A) Pataleshwar Temple - Built by the Kalachuri kings
(B) Narmada Udgam Temple - Built by Ahilyabai Holkar
(C) Trimukhi Temple - Dedicated exclusively to Lord Brahma
(D) Sri Yantra Maha Meru Temple - A famous Buddhist shrine

14. Which of the following correctly describes the relationship between the Omkareshwar and Mamleshwar temples?
(A) They are dedicated to two conflicting and rival sects of Hinduism.
(B) Mamleshwar is a Jain temple, while Omkareshwar is a Hindu temple.
(C) They are two halves of one Jyotirlinga on opposite banks.
(D) Mamleshwar is the name of the modern extension of the main temple.

15. Who among the following rulers is credited with the revival of Maheshwar's cultural landscape, constructing numerous temples and ghats in the 18th century?
(A) Raja Bhoj
(B) Rani Durgavati
(C) Yashwantrao Holkar
(D) Ahilyabai Holkar

16. Ujjain is recognized as one of the seven sacred cities (Sapta Puri) of India. According to Hindu tradition, which of the following rivers flows through Ujjain, enhancing its religious significance?
(A) Shipra
(B) Narmada
(C) Betwa
(D) Chambal

17. Identify the incorrect statement regarding the religious landmarks in Chitrakoot.
(A) Gupt Godavari is a grand monolithic temple carved out of a single rock.
(B) Kamadgiri is a forested hill where pilgrims perform circumambulation (Parikrama).
(C) Sphatik Shila is believed to be the spot where Ram and Sita rested.
(D) Sati Anusuya Ashram is where the holy trinity (Brahma, Vishnu, Mahesh) took birth as children.

18. In the context of ancient Indian geography, Ujjain is historically significant because it was considered the location of which of the following?
(A) The prime meridian for ancient Indian timekeeping
(B) The highest peak found in the Central Indian Highlands

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(C) The exact geographical center of the expansive Maurya Empire
(D) The meeting point of the Vindhya and Satpura mountain ranges

19. Consider the following statements about Amarkantak:
I. It is situated in the Anuppur district of Madhya Pradesh.
II. The Kapildhara waterfall is located near Amarkantak on the Narmada river.
III. It is an important ecological region recognized as a biosphere reserve.
IV. The Johila river also originates near Amarkantak.
Which of the above statement(s) is/are incorrect?
(A) I and II only
(B) III and IV only
(C) None of the above (All statements are correct)
(D) II and III only

20. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option:
Assertion (A): Omkareshwar is highly venerated by pilgrims undertaking the Narmada Parikrama.
Reason (R): The Narmada Parikrama strictly mandates that a pilgrim must cross the Narmada River exactly at Omkareshwar.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

21. Consider the following statements regarding the town of Orchha:
Statement I: Orchha is situated on the banks of the Betwa river.
Statement II: It was established by the Bundela Rajput chief Rudra Pratap Singh.
Which of the following is most appropriate?
(A) Statement I is correct, but Statement II is incorrect.
(B) Statement II is correct, but Statement I is incorrect.
(C) Both Statement I and Statement II are correct.
(D) Both Statement I and Statement II are incorrect.

22. Identify the incorrect statement regarding the religious and cultural significance of Ujjain.
(A) It was historically known as Avantika, an ancient educational hub.
(B) It hosts the annual Magh Mela on the Narmada banks.
(C) The Sandipani Ashram, where Lord Krishna studied, is situated here.
(D) The Harsiddhi Temple in Ujjain is a prominent Shakti Peeth site.

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23. The Omkareshwar Jyotirlinga temple is situated on an island in the Narmada River. What is the traditional name of this island?
(A) Majuli
(B) Bhavani
(C) Elephanta
(D) Mandhata

24. What is the cause of the religious importance of "Bharat Milap" temple in Chitrakoot?
(A) It is the site where Bharat attained final spiritual enlightenment.
(B) It is the place where Ram handed over his kingdom to Bharat.
(C) It is a temple built to celebrate the birth of Prince Bharat.
(D) It is the spot where Bharat persuaded Ram to return to Ayodhya.

25. Amarkantak is the origin point of the Narmada River. Which other major river also originates from Amarkantak?
(A) Mahanadi
(B) Sone
(C) Tapti
(D) Ken

26. The Simhastha Kumbh Mela is held in Ujjain at a specific astronomical alignment. What is the frequency of the Simhastha Kumbh Mela?
(A) Every 6 years
(B) Every 10 years
(C) Every 12 years
(D) Every 144 years

List II: (Distinct Feature)
1. "Bade Baba" idol
2. 52 temples near a waterfall
3. 108 temples on a hill
4. 84-feet monolithic statue

(A) P-4, Q-2, R-3, S-1
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-4, R-1, S-3

103. Which of the following accurately describes the "Kanha Baba ka Mela"?
(A) A festival of the Baiga tribe in Kanha National Park.
(B) A major fair in Sodalpur for Saint Kanha Baba.
(C) A religious fair for Lord Krishna in Datia district.
(D) An annual boat race festival held on the Narmada river.

104. Consider the following statements about the Kal Bhairav temple in Ujjain:
Statement I: It is the only temple in Madhya Pradesh where liquor is traditionally offered to the deity.
Statement II: It belongs to the Kapalika and Aghora sects of Shaivism.
Which of the following is most appropriate?
(A) Statement I is correct, but Statement II is incorrect.
(B) Statement II is correct, but Statement I is incorrect.
(C) Both Statement I and Statement II are correct.
(D) Both Statement I and Statement II are incorrect.

105. The Chausath Yogini Temple, noted for its circular plan and 64 shrines, is a major religious tourist site located near which city?
(A) Khajuraho
(B) Ujjain
(C) Jabalpur (Bhedaghat)
(D) Omkareshwar

106. Which of the following statements about the Muktagiri Jain pilgrimage site is correct?
(A) It consists of precisely 24 temples built around a central lake.
(B) It includes 52 temples near a Satpura waterfall.
(C) It is the exact site where Lord Mahavira attained Nirvana.
(D) It is completely closed to tourists during the heavy monsoon season.

107. The architectural style promoted by Ahilyabai Holkar in Maheshwar is most appropriately characterized by:
(A) Stone structures with intricate balconies and tiered shikharas.
(B) Gigantic, colorful gopurams typical of Dravidian architecture.
(C) Massive domes and minarets entirely derived from Persian designs.
(D) Minimalist wooden structures resembling Japanese temples.

108. A tourist studying ancient Indian astronomical observatories plans a cultural tour of Madhya Pradesh. Which specific site must they visit?
(A) The Jantar Mantar (Vedh Shala) in Ujjain
(B) The historical and military Chanderi Fort
(C) The architectural and royal Datia Palace
(D) The prehistoric Bhimbetka Rock Shelters

109. The economic impact of religious tourism in Madhya Pradesh is significantly boosted by which of the following?
(A) Selling ancient temple artifacts to various foreign museums.
(B) Replacing traditional handloom industries with modern factories.
(C) Charging exorbitant entry fees to all religious monuments.
(D) Developing tourism circuits like the Ram Van Gaman Path.

110. Arrange the following prominent Narmada river ghats in sequence from East to West (from origin to downstream):
I. Ahilya Ghat (Maheshwar)
II. Sethani Ghat (Narmadapuram)
III. Narmada Kund (Amarkantak)
IV. Bhedaghat (Jabalpur)
(A) III, IV, II, I
(B) III, II, IV, I
(C) IV, III, II, I
(D) I, II, IV, III

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(A) Lord Ram
(B) Lord Shiva
(C) Lord Krishna
(D) Goddess Durga

38. Identify the incorrect statement regarding the religious sites in Pachmarhi.
(A) Chauragarh temple is a prominent Shiva shrine situated at a high altitude.
(B) Jatashankar is a natural cave that resembles the matted locks of Lord Shiva.
(C) Gupt Mahadev is a 40-feet long narrow cave dedicated to Lord Shiva.
(D) The Mahakaleshwar Jyotirlinga is situated in the central valley of Pachmarhi.

39. The Jugal Kishore Temple in Panna is dedicated to which of the following deities?
(A) Shiva and Parvati
(B) Ram and Sita
(C) Vishnu and Lakshmi
(D) Krishna and Radha

40. Identify the correct pair among the following religious sites and their significance.
(A) Mandleshwar - The traditional origin point of the Sone River.
(B) Mandsaur - The only site in the state with a Brahma Temple.
(C) Pachmarhi - The central site of ancient Mauryan Buddhist stupas.
(D) Nemawar - The "Nabhi Sthal" (navel center) of the Narmada.

41. Consider the following statements about the cultural festivals celebrated at religious tourist places in Madhya Pradesh:
I. The Khajuraho Dance Festival is held against the backdrop of the famous Chandela temples.
II. The Malwa Utsav is primarily celebrated to honor the Narmada Parikrama pilgrims.
III. The Tansen Samaroh is held in Gwalior to celebrate Indian classical music.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

42. Match the following Jain pilgrimage sites in Madhya Pradesh with their respective districts:
List I: (Jain Pilgrimage Site)
P. Sonagiri
Q. Kundalpur
R. Muktagiri
S. Bawangaja
List II: (District)
1. Barwani
2. Betul
3. Damoh
4. Datia
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-2, R-3, S-1
(C) P-4, Q-3, R-2, S-1
(D) P-1, Q-2, R-3, S-4

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43. Pipariya serves as the primary base and gateway for pilgrims visiting the religious sites of which major hill station in Madhya Pradesh?
(A) Amarkantak
(B) Pachmarhi
(C) Mandu
(D) Chitrakoot

44. Chanderi is described as a mixed heritage town. Which of the following statements most accurately captures its cultural and religious landscape?
(A) It contains only ancient Hindu temples without any Islamic architectural influences.
(B) It is devoid of religious sites and functions purely as a military fort town.
(C) It is a modern city built by the British, lacking any ancient religious heritage.
(D) It houses Rajput forts, Jain temples, and Islamic structures.

45. Which town in the Narsinghpur district is specifically famous for the Damru Ghati Shiva temple?
(A) Kareli
(B) Gotegaon
(C) Gadarwara
(D) Tendukheda

46. Which of the following temples in Madhya Pradesh is famous as the "Pitambara Peeth," an important center of Shakti worship?
(A) Chintaman Ganesh, Ujjain
(B) Pitambara Peeth, Datia

27. Maheshwar, located on the banks of the Narmada River, is historically associated with which ancient city mentioned in the epics?
(A) Mahishmati
(B) Vidisha
(C) Ujjayini
(D) Tripuri

28. Consider the following statements regarding Ujjain's astronomical and cultural heritage:
I. The Vedh Shala (Jantar Mantar) in Ujjain was built by Maharaja Jai Singh II.
II. Ujjain is exactly intersected by the Tropic of Cancer.
III. The Mahakaleshwar temple was originally built during the Maratha period only.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

29. Chitrakoot holds immense religious significance primarily due to its association with which major event in Hindu mythology?
(A) The traditional birthplace of the deity Lord Krishna.
(B) The site where Lord Shiva consumed the cosmic poison.
(C) The location where Lord Ram spent his years of exile.
(D) The historical battlefield of the great Mahabharata war.

30. What is the visual shape of the Mandhata island at Omkareshwar, which significantly adds to its religious importance among Hindu pilgrims?
(A) A crescent moon
(B) A lotus flower
(C) A conch shell (Shankh)
(D) The sacred symbol 'Om'

31. Kundalpur is a significant Jain pilgrimage site in Madhya Pradesh. It is primarily famous for the large idol of which Tirthankara, locally known as "Bade Baba"?
(A) Mahavira
(B) Parshvanatha
(C) Rishabhanatha (Adinath)
(D) Neminatha

32. Find the odd one out among the following historical and religious locations of Madhya Pradesh.
(A) Jahaz Mahal
(B) Ram Raja Temple
(C) Hindola Mahal
(D) Hoshang Shah's Tomb

33. The Datia Palace (Bir Singh Palace) is a prominent historical monument. How does it relate to the religious architecture of the region?
(A) It is an entirely wooden structure built for Buddhist monks.
(B) It blends Rajput and Mughal architectures without any use of wood or iron.
(C) It serves as the main sanctum for the Pitambara Peeth.
(D) It was exclusively built as a mosque during the Mughal period.

34. Arrange the following Jain pilgrimage sites in a general geographical order from North to South in Madhya Pradesh:
I. Bawangaja (Barwani)
II. Muktagiri (Betul)
III. Sonagiri (Datia)
IV. Kundalpur (Damoh)
(A) III, IV, I, II
(B) IV, III, II, I
(C) III, I, IV, II
(D) I, II, III, IV

35. The Siddhanath Temple at Nemawar is a stunning example of which architectural style?
(A) Bhumija style
(B) Dravidian style
(C) Indo-Islamic style
(D) Kalinga style

36. Salkanpur is a prominent regional pilgrimage site in Madhya Pradesh. It is dedicated to which of the following deities?
(A) Vindhyavasini Beejasan Devi
(B) Lord Hanuman
(C) Lord Ganesha
(D) Lord Parshvanath

37. The architectural style of the Chaturbhuj Temple in Orchha resembles a blend of a temple, a fort, and a palace. For which deity was it originally constructed?

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(B) Hinduism
(C) Buddhism
(D) Sikhism

57. Narsinghpur district holds religious significance for pilgrims primarily because of:
(A) The Barman Ghat situated on the Narmada River.
(B) The presence of a recognized regional Jyotirlinga.
(C) The legendary birthplace of the Goddess Sita.
(D) The only ancient sun temple in Central India.

58. Consider the following statements regarding the Pashupatinath Temple in Mandsaur:
I. It is situated on the banks of the Shivna river.
II. The main deity is a unique eight-faced (Ashtamukhi) Shiva Linga.
III. It shares its name with the famous Pashupatinath temple in Nepal.
IV. It was built by Ahilyabai Holkar in the 18th century.
V. It is structurally recognized as a World Heritage site by UNESCO.
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) II, IV, and V only
(C) I, III, and IV only
(D) I, II, III, and V only

59. Panna is often referred to as a sacred city for the followers of the Pranami Sampradaya. Which saint is the central figure of this sect associated with Panna?
(A) Sant Ravidas
(B) Sant Kabir
(C) Mahamati Prannath
(D) Goswami Tulsidas

60. Mandu is renowned globally as a city of historical and cultural significance. Though primarily known for its Islamic architecture, which Jain site is also located near the Mandu region?
(A) Bawangaja
(B) Mohankheda
(C) Kundalpur
(D) Sonagiri

61. Which famous Sikh Gurudwara is located in Burhanpur, historically visited by Guru Nanak Dev and Guru Gobind Singh?
(A) Gurudwara Data Bandi Chhod
(B) Gurudwara Shri Imli Sahib
(C) Gurudwara Badi Sangat
(D) Gurudwara Shri Guru Tegh Bahadur

62. Consider the following statements about Omkareshwar:
Statement I: The Omkareshwar Jyotirlinga is situated on the north bank of the Narmada river, while Mamleshwar is on the south bank.
Statement II: A suspension bridge connects the Omkareshwar island to the mainland.
Which of the following is most appropriate?
(A) Statement I is correct, but Statement II is incorrect.
(B) Statement II is correct, but Statement I is incorrect.
(C) Both Statement I and Statement II are correct.
(D) Both Statement I and Statement II are incorrect.

63. Under the PRASHAD (Pilgrimage Rejuvenation And Spiritual Heritage Augmentation Drive) scheme by the Government of India, which two locations in Madhya Pradesh have seen significant infrastructure development?
(A) Amarkantak and Omkareshwar
(B) Sanchi and Khajuraho
(C) Pachmarhi and Bhedaghat
(D) Gwalior and Chanderi

64. Which of the following represents the correct sequence of these religious and cultural festivals of Madhya Pradesh by their usual occurrence from the beginning of the calendar year (January)?
(A) Khajuraho Dance Festival → Lokrang Festival → Bhagoria Festival → Tansen Samaroh
(B) Lokrang Festival → Khajuraho Dance Festival → Bhagoria Festival → Tansen Samaroh
(C) Bhagoria Festival → Tansen Samaroh → Lokrang Festival → Khajuraho Dance Festival
(D) Tansen Samaroh → Bhagoria Festival → Lokrang Festival → Khajuraho Dance

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(C) Kankali Devi Temple, Tigawa
(D) Harsiddhi Temple, Ujjain

47. The Bateshwar temples in Morena were primarily built during the reign of which ancient dynasty?
(A) Mauryan Empire
(B) Gurjara-Pratihara Dynasty
(C) Gupta Dynasty
(D) Mughal Empire

48. Muktagiri, an important Jain pilgrimage site, is renowned for its specific natural setting. Which of the following best describes its location?
(A) It is situated in the middle of a large arid desert region.
(B) It features a prominent waterfall among the Satpura temples.
(C) It is a sacred island complex located in the Betwa river.
(D) It is built inside a deep and narrow underground cavern.

49. Rewa is historically significant for its cultural integration. Which of the following religious temples is famously located in the Rewa Fort complex?
(A) Mahamrityunjaya Temple
(B) Kandariya Mahadeva
(C) Sati Anusuya Temple
(D) Pashupatinath Temple

50. Pachmarhi, besides being a popular hill station, is deeply associated with which deity in its local tribal and cultural sacred sites?
(A) Lord Krishna
(B) Lord Brahma
(C) Lord Shiva
(D) Goddess Lakshmi

51. Consider the following statements about the Salkanpur temple:
Statement I: It is located in the Sehore district of Madhya Pradesh.
Statement II: The temple is situated on an 800-foot high hillock and is considered a sacred Shakti shrine.
Which of the following is most appropriate?
(A) Statement I is correct, but Statement II is incorrect.
(B) Statement II is correct, but Statement I is incorrect.
(C) Both Statement I and Statement II are correct.
(D) Both Statement I and Statement II are incorrect.

52. What is the central feature of the Bawangaja Jain pilgrimage site located in the Barwani district?
(A) A cluster of 108 small temples located on a single prominent hill.
(B) The historical birthplace of the last Tirthankara, Lord Mahavira.
(C) A vast natural cave complex decorated with ancient Jain frescoes.
(D) An 84-feet monolithic statue of Lord Adinath.

53. Mandleshwar, located downstream from Maheshwar on the Narmada River, is historically significant because:
(A) It served as the former administrative capital of the Chandela dynasty.
(B) It holds the largest and most frequent Kumbh Mela in North India.
(C) It is the site of the Shankaracharya-Mandan Mishra debate.
(D) It is considered the exact geographical midpoint of the Indian nation.

54. The Bateshwar group of temples is a significant archaeological and religious site located in which district of Madhya Pradesh?
(A) Vidisha
(B) Khajuraho
(C) Morena
(D) Raisen

55. What causes the Nagdwari Mela in the Pachmarhi region to be culturally significant?
(A) It is a pilgrimage for worshiping the Nag Devta.
(B) It is the largest cattle trading fair in Central India.
(C) It marks the Islamic New Year in the Satpura region.
(D) It is an exclusive festival where only Jain monks gather.

56. Sonagiri, a major pilgrimage site in Madhya Pradesh, is sacred to which religious community?
(A) Jainism

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(B) Orchha
(C) Mandu
(D) Datia

75. The majestic Dada Darbar, a prominent spiritual and pilgrimage site, is located in which city of Madhya Pradesh?
(A) Burhanpur
(B) Barwani
(C) Ratlam
(D) Khandwa

76. Which of the following correctly pairs the cultural festival with its respective religious or historical site in Madhya Pradesh?
(A) Lokrang Festival - Sanchi Stupa
(B) Bhagoria Haat - Mandu
(C) Kalidas Samaroh - Amarkantak
(D) Nimar Utsav - Maheshwar

77. Identify the incorrect statement regarding the temples in Datia.
(A) Datia is famous for the Pitambara Peeth.
(B) The Buglamukhi Devi temple is a major attraction within the Pitambara Peeth complex.
(C) Vankhandeshwar temple, an ancient Shiva temple, is located in Datia.
(D) Pitambara Peeth is only accessible to the royal family.

78. Identify the correct statement regarding Sanchi's cultural tourism significance.
(A) It is historically recognized as the birthplace of Gautama Buddha.
(B) It served as the capital where ancient Buddhist texts were compiled.
(C) It contains only Buddhist monuments with no Hindu shrines nearby.
(D) It houses stupas originally commissioned by Emperor Ashoka.

79. Consider the following statements regarding cultural integration and tourism in Madhya Pradesh:
I. Sanchi hosts the Chetiyagiri Vihara festival, attracting global Buddhist tourists.
II. Ujjain's Mahakaleshwar temple corridor project is known as 'Mahakal Lok'.
III. Amarkantak is recognized solely as a tribal heritage village without any formal temple architecture.
IV. Orchha has been included in the tentative list of UNESCO World Heritage Sites.
Which of the above statement(s) is/are correct?
(A) I, II, and IV only
(B) II, III, and IV only
(C) I and II only
(D) I, II, III, and IV

80. In the following question, a statement of Assertion (A) is followed by a statement of Reason (R). Choose the correct option:
Assertion (A): Ujjain has historically been a major center for Hindu timekeeping and the creation of Panchang (calendars).
Reason (R): Ujjain was situated at the intersection of the Tropic of Cancer and the ancient Indian Prime Meridian.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

81. Which unique architectural feature characterizes the Kakanmath Temple situated in the Morena district?
(A) It is carved completely out of a single piece of black basalt rock.
(B) It features the tallest brick minaret located within Central India.
(C) It appears as a ruined, mortarless stone structure.
(D) It is a subterranean temple submerged underwater for half the year.

82. Burhanpur is often cited as an interfaith heritage city in Madhya Pradesh. It is a highly significant pilgrimage site for which specific Islamic sect?
(A) Dawoodi Bohra community
(B) Sufi Naqshbandi order
(C) Ahmadiyya Muslim community
(D) Wahhabi movement

83. The religious sites of Chanderi reflect a blend of different cultural architectures. Which historical monument in Chanderi is famously known for its unique multi-storied cross-shaped layout?
(A) Jahaz Mahal
(B) Chhatri of Bir Singh Deo

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(C) Hindola Mahal
(D) Koshak Mahal

84. If a tourist wants to systematically visit sites associated with Lord Ram's exile in Madhya Pradesh, which pilgrimage circuit is most relevant?
(A) Jyotirlinga Circuit
(B) Narmada Parikrama
(C) Ram Van Gaman Path
(D) Tirthankara Circuit

85. Which of the following tourist destinations is a natural sanctuary that contains several ancient rock shelters painted by early humans, displaying prehistoric religious motifs?
(A) Bawangaja
(B) Muktagiri
(C) Bhimbetka
(D) Kundalpur

86. What is the primary focus of the Madhya Pradesh Tourism Board's initiatives concerning religious tourism?
(A) To ban all modern infrastructure near ancient temples to preserve their original state
(B) To develop tourist circuits, improve connectivity, and enhance pilgrim amenities
(C) To privatize all major temple complexes and hand them to corporate bodies
(D) To restrict the number of domestic tourists to promote only international tourism

87. Which famous saint's samadhi is located in Sodalpur, near Harda, which attracts thousands of pilgrims during its annual fair?
(A) Singaji
(B) Kanha Baba
(C) Mahamati Prannath
(D) Sant Ravidas

88. What is a significant religious and cultural outcome of the Ahilyabai Holkar's rule in Maheshwar?
(A) The complete shift of the Maratha capital from Pune to Maheshwar.
(B) The patronage of the iconic Maheshwari handloom sari tradition.
(C) The construction of the first jyotirlinga in the Madhya Pradesh region.
(D) The establishment of a major international Buddhist university.

89. Find the odd one out among the following religious fairs organized in Madhya Pradesh.
(A) Simhastha Kumbh Mela
(B) Surajkund Mela
(C) Mahamrityunjaya Mela
(D) Barman Ka Mela

90. At which place in Madhya Pradesh does the confluence of the Narmada and Tawa rivers occur, forming a spiritually significant site near Hoshangabad?
(A) Bandrabhan
(B) Sethani Ghat
(C) Gwarighat
(D) Barman Ghat

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91. Which of the following is the most appropriate description of the religious significance of Amarkantak?
(A) It is exclusively a Shaivite pilgrimage site with no connection to other traditions.
(B) It is a holy site for both Hindu and Jain traditions.
(C) It is an artificial hill developed by the Marathas specifically for defense and religious retreats.
(D) It is recognized only for its massive medieval forts overlooking the Narmada valley.

92. Which of the following is NOT an accepted practice for traditional Narmada Parikrama pilgrims?
(A) Walking barefoot for the entire duration of the journey.
(B) Sleeping strictly on the ground rather than in elevated beds.
(C) Taking shortcuts by crossing the river at random points.
(D) Drinking the water of the Narmada river during the journey.

93. Consider the following statements about Kundalpur:
Statement I: Kundalpur is a Siddha Kshetra, believed to be the salvation place of the last Shruta Kevali, Sridhar Kevali.
Statement II: The site is built in the shape of a semi-circle resembling a kundal (earring).

Which of the following is most appropriate?
(A) Statement I is correct, but Statement II is incorrect.
(B) Statement II is correct, but Statement I is incorrect.
(C) Both Statement I and Statement II are correct.
(D) Both Statement I and Statement II are incorrect.

94. Match the following fairs/festivals to the cultural sites they are primarily associated with:
List I: (Fair/Festival)
P. Nagdwari Mela
Q. Navratri Fair
R. Chetiyagiri Vihara Festival
S. Mahamrityunjaya Mela
List II: (Cultural Site)
1. Sanchi
2. Pachmarhi
3. Rewa
4. Maihar (Maa Sharda Temple)
(A) P-4, Q-2, R-3, S-1
(B) P-1, Q-3, R-2, S-4
(C) P-2, Q-4, R-1, S-3
(D) P-2, Q-3, R-4, S-1

95. Which of the following is correctly paired regarding the holy ghats on the Narmada River?
(A) Gwarighat - Indore
(B) Sethani Ghat - Narmadapuram (Hoshangabad)
(C) Ahilya Ghat - Omkareshwar
(D) Ram Ghat - Amarkantak

96. Which of the following statements about the Khajuraho group of monuments is correct from a religious tourism perspective?
(A) The site exclusively features temples dedicated to Lord Shiva.
(B) It includes temples of both Hinduism and Jainism.
(C) The monuments were built by the Paramara dynasty kings.
(D) It serves as the primary hub for the Narmada Parikrama.

97. The Bawangaja Jain site derives its name from the enormous rock-cut statue. Which Tirthankara does this statue represent?
(A) Lord Mahavira
(B) Lord Neminatha
(C) Lord Shantinatha
(D) Lord Adinath (Rishabhanatha)

98. Hoshang Shah's Tomb in Mandu holds what architectural and cultural significance?
(A) It is India's first marble edifice and influenced the Taj Mahal.
(B) It is a completely open-air mosque without any roof or domes.
(C) It was constructed purely of local sandstone without any Islamic influence.
(D) It is a Hindu temple that was converted into a tomb during the Mughal era.

99. How many of the twelve revered Jyotirlingas of India are located in Madhya Pradesh?
(A) One
(B) Two
(C) Three
(D) Four

100. A pilgrim undertaking the complete Narmada Parikrama will NOT pass through which of the following cities?
(A) Jabalpur
(B) Maheshwar
(C) Gwalior
(D) Omkareshwar

101. In the context of religious tourism infrastructure development in Madhya Pradesh, the inclusion of Omkareshwar under a central government scheme aims to develop which massive cultural project?
(A) A statue of Adi Shankaracharya and an Advaita museum.
(B) The tallest and largest statue of Lord Ram in India.
(C) A replica of the Taj Mahal dedicated to local tribal deities.
(D) A dedicated airport exclusively for traveling Jain monks.

102. Match the following Jain pilgrimage sites with their distinct features:
List I: (Jain Pilgrimage Site)
P. Bawangaja
Q. Muktagiri
R. Sonagiri
S. Kundalpur

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Festival

65. Which of the following is a negative/exception regarding the Narmada Parikrama?
(A) Pilgrims must completely avoid eating any locally offered food and carry their own supplies from home.
(B) Pilgrims generally start the journey from Amarkantak, Omkareshwar, or Nemawar.
(C) Pilgrims are forbidden from crossing the Narmada River throughout the circumambulation.
(D) The journey traditionally takes around 3 years, 3 months, and 13 days to complete on foot.

66. Identify the correct pair among the following regional pilgrimage sites of Madhya Pradesh.
(A) Kundeshwar Temple - Tikamgarh
(B) Bhaisadehi Shiv Temple - Morena
(C) Gommatgiri - Rewa
(D) Kakanmath Temple - Mandu

67. The Narmada Mahotsav is famously organized annually at which of the following religious and cultural tourist spots?
(A) Amarkantak
(B) Orchha
(C) Bhedaghat
(D) Chitrakoot

68. In the context of Jain pilgrimage sites in Madhya Pradesh, what does the term "Sonagiri" literally translate to?
(A) The Abode of Peace
(B) The Golden Peak
(C) The Diamond Cave
(D) The Eternal City

69. Which of the following is the most appropriate description of the "Mahakal Lok" corridor in Ujjain?
(A) A Shiva-themed redevelopment of the temple precinct.
(B) A defensive wall built around the city to protect it from floods.
(C) An underground subway system connecting Ujjain to Indore for pilgrims.
(D) A new dam constructed on the Shipra river to ensure water supply.

70. The Navagraha Temple, dedicated to the nine planets, is a prominent religious tourist spot located in which town of the Nimar region?
(A) Khandwa
(B) Barwani
(C) Khargone
(D) Burhanpur

71. What was a major cause for Maheshwar becoming an economic and cultural hub in the 18th century?
(A) Ahilyabai Holkar's patronage of local artisans and shrines.
(B) The discovery of large and profitable diamond mines in its vicinity.
(C) It was declared the central trading post of the British East India Company.
(D) The construction of the first Indian railway line connecting it to Bombay.

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72. Match the following interfaith or culturally integrated heritage sites in Madhya Pradesh with their respective locations:
List I: (Heritage Site)
P. Dargah-e-Hakimi
Q. Taj-ul-Masajid
R. Sanchi Stupa complex
S. Mahakaleshwar Temple
List II: (Location)
1. Bhopal
2. Ujjain
3. Burhanpur
4. Raisen
(A) P-1, Q-3, R-4, S-2
(B) P-3, Q-1, R-4, S-2
(C) P-4, Q-2, R-1, S-3
(D) P-3, Q-4, R-1, S-2

73. Identify the correct pair among the following religious sites and their primary deity.
(A) Kamadgiri - Lord Shiva
(B) Harsiddhi Temple - Lord Vishnu
(C) Chaturbhuj Temple (Orchha) - Goddess Durga
(D) Mai ki Bagiya - Goddess Narmada

74. Which city is historically celebrated as the "City of Joy" (Shadiabad) and is noted for its beautiful amalgamation of Afghan architectural style and local religious sites?
(A) Chanderi

111. Consider the following statements regarding interfaith sites in Madhya Pradesh:
Statement I: The Taj-ul-Masajid in Bhopal is one of the largest mosques in Asia.
Statement II: The Global Vipassana Pagoda, a massive Buddhist meditation hall, is located in the center of Bhopal.
Which of the following is most appropriate?
(A) Statement I is correct, but Statement II is incorrect.
(B) Statement II is correct, but Statement I is incorrect.
(C) Both Statement I and Statement II are correct.
(D) Both Statement I and Statement II are incorrect.

112. Find the odd one out among the following major temples of India based on their geographical location.
(A) Kashi Vishwanath
(B) Somnath
(C) Mahakaleshwar
(D) Omkareshwar

113. The Bhojeshwar Temple, known for housing one of the largest Shiva lingams in India, is located in which cultural tourist site near Bhopal?
(A) Sanchi
(B) Bhimbetka
(C) Bhojpur
(D) Islamnagar

114. Find the odd one out among the rivers based on their association with major holy cities in Madhya Pradesh.
(A) Shipra
(B) Godavari
(C) Betwa
(D) Mandakini

115. Which sacred ghat in Ujjain witnesses the maximum congregation of pilgrims taking holy dips during the Simhastha Kumbh Mela?
(A) Gomukh Ghat
(B) Ahilya Ghat
(C) Dashashwamedh Ghat
(D) Ram Ghat

116. Which of the following is a negative/exception regarding the religious heritage of Panna?
(A) It is the most sacred city for the Pranami sect.
(B) The Jugal Kishore Temple's architecture has a distinct Bundeli style.
(C) The Baldevji Temple in Panna is designed on the pattern of St. Paul's Cathedral in London.
(D) Panna is recognized as the location of one of the twelve Jyotirlingas.

117. The religious center "Maihar", culturally prominent in Madhya Pradesh, is famously associated with the temple of which goddess?
(A) Goddess Chamunda
(B) Maa Harsiddhi
(C) Maa Bambleshwari
(D) Maa Sharda

118. Consider the following statements concerning Amarkantak and its tourism sites:
I. Narmada Kund is considered the exact origin point of the Narmada River.
II. Sonmuda is the origin point of the Sone River.
III. Kabir Chabutra is believed to be the place where Sant Kabir meditated.
IV. Dugdhara is a hot water spring known for its sulfur content.
V. The Kalachuri temples here were built in the 11th century.
Which of the above statement(s) is/are incorrect?
(A) II and V only
(B) IV only
(C) I, III, and V only
(D) III and IV only

119. What is the astronomical cause for celebrating the Simhastha Kumbh Mela specifically in Ujjain?
(A) Jupiter entering Leo while the Sun is in Aries.
(B) The alignment of the Earth, Moon, and the Milky Way center.
(C) A total solar eclipse visible from the Mahakaleshwar temple.
(D) The conjunction of Saturn and Mars in the Tropic of Cancer.

120. Identify the incorrect statement regarding the religious traditions of Madhya Pradesh.
(A) Ahilyabai Holkar completely destroyed the

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older temples in Maheshwar to build new ones.

(B) The Bhagoria festival of the Bhil tribe has cultural and quasi-religious aspects.

(C) The Simhastha Kumbh occurs when Jupiter enters the zodiac sign of Leo (Simha).

(D) The Narmada Parikrama is traditionally done keeping the river strictly on the right side.

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ANSWERS

1. (D) Varahamihira
Varahamihira was a renowned astronomer and mathematician born in Ujjain during the Gupta era. He significantly contributed to Indian science through his work, the Pancha-Siddhantika, which summarizes five earlier astronomical systems. His association with the city reinforces its historical status as a global meridian and a primary hub for celestial observation and mathematical studies in the ancient world.

2. (C) A circumambulation of the Narmada from source to sea and back.
The Narmada Parikrama is a holy pilgrimage involving a full circumambulation of the Narmada River. Devotees walk along the banks from the source at Amarkantak to the sea at Bharuch and back. This traditional journey, usually completed on foot, represents high spiritual penance and is deeply embedded in the religious culture of the central Indian region for centuries.

3. (C) It is the only south-facing (Dakshinamukhi) Jyotirlinga
The Mahakaleshwar Temple in Ujjain is distinct because its primary deity is south-facing, known as Dakshinamukhi. This orientation is unique among the twelve Jyotirlingas and carries immense tantric significance. Believers visit this site to seek protection and spiritual liberation, as the south is traditionally associated with the deity Yama, whom Lord Shiva transcends in this specific sacred form.

4. (A) Amarkantak → Nemawar → Omkareshwar → Maheshwar
The geographical flow of the Narmada River follows a westward direction through Madhya Pradesh. Amarkantak marks the eastern origin point, followed by Nemawar in the central region. Continuing downstream to the west, pilgrims reach the island of Omkareshwar before arriving at the historic town of Maheshwar. This sequence accurately reflects the river's journey from its mountain source toward the sea.

5. (B) Kaveri (a local tributary)
Near the island of Omkareshwar, a local tributary also named Kaveri meets the Narmada River. This confluence creates a spiritually significant landscape that enhances the sanctity of the Jyotirlinga site. The meeting of these two rivers is a key feature of the local sacred geography, attracting many pilgrims who perform rituals at the sangam during their visit to the island.

6. (B) Jahangir Mahal
Maheshwar is renowned for sites like the Ahilyeshwar Temple, Baneshwar Temple, and the natural Sahastradhara waterfalls on the Narmada River. However, Jahangir Mahal is located within the Orchha fort complex in the Niwari district. Built by Bir Singh Deo to honor the Mughal emperor, it represents a different architectural and regional heritage than the Holkar monuments found in Maheshwar.

7. (B) Its Jyotirlingas, pilgrimage centers, and interfaith sites
Madhya Pradesh serves as a major cultural tourism hub due to its diverse religious heritage. The state houses two of the twelve Jyotirlingas, alongside numerous significant pilgrimage centers and sites representing various faiths. This combination of sacred geography, ancient temple architecture, and interfaith landmarks attracts domestic and international tourists seeking a comprehensive understanding of India's spiritual and cultural history.

8. (B) Maikal Hills
Amarkantak is situated in the Maikal Hills, which form a vital part of the Satpura Range. This elevated region is the source of the Narmada, Sone, and Johila rivers, earning it the title of Teerthraj. Its unique geological and geographical position makes it a significant destination for nature lovers and religious pilgrims who visit the various temples at the origin.

9. (B) Mandakini
The Mandakini River flows through the holy town of Chitrakoot, providing a scenic and spiritual

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backdrop to its numerous ghats. Pilgrims visit these banks to perform religious rites and take holy dips, believing the waters to be purifying. This river is central to the local landscape, connecting various sacred spots associated with the stay of Lord Ram during his exile.

10. (C) Kandariya Khajuraho Temple
The Chintaman Ganesh, Mangalnath, and Bade Ganeshji temples are all prominent religious landmarks located in the ancient city of Ujjain. In contrast, the Kandariya Mahadeva Temple is part of the Khajuraho Group of Monuments in the Chhatarpur district. This temple is famous for its intricate medieval Chandela architecture and is not associated with the sacred landscape of Ujjain city.

11. (D) Lord Ram is worshipped as the reigning king of the town.
The Ram Raja Temple in Orchha is unique because Lord Ram is worshipped here not just as a deity, but as a king. This tradition dictates that a guard of honor is provided to the idol every day. Historically, the palace was converted into a temple, making it the only place in India where Ram holds the status of royalty.

12. (C) P-3, Q-1, R-4, S-2
Ujjain is home to the famous Kal Bhairav Temple, while the Mamleshwar Temple is a key site in Omkareshwar. Amarkantak is defined by the Narmada Udgam Temple at the river's source, and Chitrakoot is known for the Kamadgiri Temple, where pilgrims perform circumambulation. These associations define the primary religious identity of these historical and spiritual cities in Madhya Pradesh.

13. (A) Pataleshwar Temple - Built by the Kalachuri kings
The Pataleshwar Temple in Amarkantak is a significant historical structure commissioned by the Kalachuri dynasty in the eleventh century. It reflects the distinct architectural style of that era, featuring intricate stone carvings and a subterranean sanctum. While other temples like the Narmada Udgam and Trimukhi are also present, the Kalachuri monuments represent the oldest surviving stone heritage in this region.

14. (C) They are two halves of one Jyotirlinga on opposite banks.
In Hindu tradition, the Omkareshwar and Mamleshwar temples are considered two halves of a single Jyotirlinga. Omkareshwar is situated on the Mandhata island, while Mamleshwar is located on the southern bank of the Narmada River. Pilgrims often visit both shrines to complete their worship, acknowledging the spiritual unity of these two distinct architectural structures across the sacred river waters.

15. (D) Ahilyabai Holkar
Queen Ahilyabai Holkar is celebrated for the cultural and religious revival of Maheshwar during the eighteenth century. She established the town as her capital and commissioned the construction of numerous temples, ghats, and the grand Maheshwar Fort. Her patronage also extended to the development of the famous Maheshwari handloom tradition, which remains a vital part of the town's living heritage.

16. (A) Shipra
The Shipra River flows through the ancient city of Ujjain, enhancing its religious significance as one of India's seven sacred cities. The riverbanks are lined with numerous ghats where pilgrims gather for holy baths, particularly during the Simhastha Kumbh Mela. This river is spiritually vital, as it is believed to have originated from the heart of Varaha, an incarnation of Vishnu.

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17. (A) Gupt Godavari is a grand monolithic temple carved out of a single rock.
Gupt Godavari in Chitrakoot is a natural geological formation featuring two narrow streams flowing through caves rather than a monolithic stone structure. Other sites like Kamadgiri remain essential for the ritual of circumambulation. Sphatik Shila and Sati Anusuya Ashram also hold high mythological value, representing locations where deities rested or performed penance according to the Ramayana and local sacred legends.

18. (A) The prime meridian for ancient Indian timekeeping
Ujjain was historically regarded as the prime meridian of ancient India, serving as the central point for astronomical calculations and timekeeping. Ancient Indian mathematicians

and astronomers used Ujjain as the zero longitude for their planetary models. This scientific importance, combined with its religious status, made the city a premier center of learning and celestial observation for many centuries in antiquity.

19. (C) None of the above (All statements are correct)
Amarkantak is located in the Anuppur district and serves as the origin point for the Narmada and Johila rivers. The scenic Kapildhara waterfall is a major attraction situated nearby on the Narmada course. Additionally, the region is ecologically significant, forming a core part of the Achanakmar-Amarkantak Biosphere Reserve, which protects the unique biodiversity of the central Indian mountain ranges.

20. (C) A is true but R is false.
Omkareshwar is a vital stop for Narmada Parikrama pilgrims because it houses one of the twelve sacred Jyotirlingas. While the island is highly venerated, the tradition does not strictly mandate crossing the river at this specific point. In fact, many versions of the pilgrimage strictly forbid crossing the river, as the Narmada is considered the goddess being circumambulated during the journey.

21. (C) Both Statement I and Statement II are correct.
Orchha is strategically located on the banks of the Betwa River in the Niwari district. It was established in the sixteenth century by the Bundela Rajput leader Rudra Pratap Singh, who chose the site for its defensive advantages. The city became the capital of the Bundelkhand region, resulting in the construction of magnificent palaces and temples that define its cultural landscape.

22. (B) It hosts the annual Magh Mela on the Narmada banks.
Ujjain is famous for being the ancient city of Avantika, the Sandipani Ashram, and the Harsiddhi Shakti Peeth. However, it does not host the Magh Mela on the Narmada; that festival is typically associated with the confluence of rivers in Prayagraj. Ujjain's major gathering is the Simhastha Kumbh Mela, which takes place on the banks of the Shipra River periodically.

23. (D) Mandhata
The island in the Narmada River that houses the Omkareshwar Jyotirlinga is traditionally known as Mandhata. It is named after the Ikshvaku king Mandhata, who performed great penance here according to Hindu mythology. The island's geography and spiritual history are deeply intertwined, making it one of the most revered pilgrimage sites in the Nimar region of Madhya Pradesh.

24. (D) It is the spot where Bharat persuaded Ram to return to Ayodhya.
The Bharat Milap temple in Chitrakoot marks the emotional site where Prince Bharat met Lord Ram during his exile. According to the Ramayana, Bharat came to this forest to persuade Ram to return to Ayodhya and reclaim the throne. The temple commemorates this significant event of fraternal love and duty, attracting thousands of devotees who revere this mythological encounter.

25. (B) Sone
Amarkantak is the unique source of multiple rivers flowing in different directions. While the Narmada flows westward toward the Arabian Sea, the Sone River originates from the same plateau and flows eastward to eventually join the Ganges. This hydrological feature makes Amarkantak a geographically and spiritually significant plateau, often referred to as the meeting point of major mountain ranges.

26. (C) Every 12 years
The Simhastha Kumbh Mela is celebrated in Ujjain once every twelve years. This massive religious gathering is determined by the specific astronomical alignment when Jupiter enters the zodiac sign of Leo and the Sun is in Aries. It attracts millions of pilgrims and ascetics who take part in ritual baths in the Shipra River, seeking spiritual purification and divine blessings.

27. (A) Mahishmati
Maheshwar is historically identified as the ancient city of Mahishmati, which is frequently mentioned in the Ramayana and Mahabharata epics. It served as the capital of the Heihaya king Kartavirya Arjuna. This ancient lineage, combined with its eighteenth-century revival under the Holkar dynasty, gives the town a rich

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tribal Bhagoria festival occurs around the Holi season in March. Finally, the Tansen Samaroh in Gwalior is usually held toward the end of the year in December, celebrating Indian classical music.

65. (A) Pilgrims must completely avoid eating any locally offered food and carry their own supplies from home.
Traditional Narmada Parikrama pilgrims follow rigorous rules such as walking barefoot and sleeping on the floor. While they start from specific points like Amarkantak or Omkareshwar and avoid crossing the river, there is no prohibition against eating locally offered food. In fact, hospitality from villagers along the banks is a core cultural element that sustains the pilgrims during their long three-year journey.

66. (A) Kundeshwar Temple - Tikamgarh
The Kundeshwar Temple is a prominent religious site located in the Tikamgarh district, dedicated to Lord Shiva. It is famous for its self-manifested Shiva Linga and the scenic beauty of the Jamdar River nearby. Other pairings provided in the options, such as Kakanmath in Mandu or Gommatgiri in Rewa, are geographically incorrect, as those sites are located in Morena and Indore respectively.

67. (C) Bhedaghat
The Narmada Mahotsav is an annual cultural festival organized at Bhedaghat near Jabalpur. Held on the banks of the Narmada under the light of the full moon, it celebrates the river's religious and natural beauty through music and dance. The festival attracts many tourists who come to witness the spectacular marble rocks and the Dhuandhar falls during this culturally vibrant event.

68. (B) The Golden Peak
The term "Sonagiri" literally translates to "The Golden Peak" in Sanskrit. This name reflects the spiritual significance of the hill as a place of ultimate enlightenment and liberation for Jain monks. The site's numerous white-washed temples scattered across the hillside create a striking visual contrast, reinforcing its identity as a premier holy destination for the Jain community in central India.

69. (A) A Shiva-themed redevelopment of the temple precinct.
The Mahakal Lok corridor in Ujjain is a massive redevelopment project aimed at enhancing the experience for pilgrims visiting the Mahakaleshwar temple. It features numerous sculptures, murals, and installations depicting the life and legends of Lord Shiva. This infrastructure project has significantly increased the tourist capacity of Ujjain, blending modern amenities with ancient religious narratives to promote spiritual tourism in India.

70. (C) Khargone
The Navagraha Temple is a prominent religious site located in the town of Khargone in the Nimar region. It is dedicated to the nine celestial bodies or planets of Hindu astrology. The temple is unique in the region and attracts many devotees who come to perform rituals and seek astrological remedies, making Khargone a significant point on the religious tourism map.

71. (A) Ahilyabai Holkar's patronage of local artisans and shrines.
Ahilyabai Holkar's reign in the eighteenth century transformed Maheshwar into a major cultural and economic center. Her patronage established the iconic Maheshwari handloom tradition, which remains a vital part of the region's heritage. While she built many temples and ghats, her legacy is most visibly sustained through these exquisite textiles that support local artisans and attract visitors interested in traditional Indian crafts.

72. (B) P-3, Q-1, R-4, S-2
The Dargah-e-Hakimi is a major pilgrimage site for the Dawoodi Bohra community in Burhanpur. Taj-ul-Masajid, one of Asia's largest mosques, is located in Bhopal. The Sanchi Stupa complex is a UNESCO heritage site in the Raisen district, while the Mahakaleshwar Temple is the central landmark of Ujjain. These sites collectively represent the diverse and inclusive cultural landscape found within Madhya Pradesh.

73. (D) Mai ki Bagiya - Goddess Narmada
Mai ki Bagiya is a sacred garden in Amarkantak dedicated to Goddess Narmada, where she is believed to have played as a child. Other pairings provided are incorrect; for instance, Kamadgiri

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37. (A) Lord Ram
The Chaturbhuj Temple in Orchha was originally commissioned by the Bundela rulers to house the idol of Lord Ram. Its architecture is unique, resembling a cross between a temple and a fortified palace with high towers. Although the idol was eventually placed in the Ram Raja Temple, the Chaturbhuj structure remains an architectural masterpiece dedicated to the four-armed form of Vishnu.

38. (D) The Mahakaleshwar Jyotirlinga is situated in the central valley of Pachmarhi.
Pachmarhi is known for religious sites like the Chauragarh temple, the natural cave of Jatashankar, and the narrow Gupt Mahadev shrine. However, the Mahakaleshwar Jyotirlinga is located in the city of Ujjain, hundreds of kilometers away from the Pachmarhi hill station. While Pachmarhi has many local Shiva shrines, it does not house any of the twelve primary Jyotirlingas of India.

39. (D) Krishna and Radha
The Jugal Kishore Temple is one of the oldest and most important temples in Panna, dedicated to Lord Krishna and his consort Radha. Its architecture follows the traditional Bundeli style, and the temple is a central site for the local community's religious life. It attracts many visitors who appreciate its historical significance and the serene spiritual atmosphere of the diamond-mining town.

40. (D) Nemawar - The "Nabhi Sthal" (navel center) of the Narmada.
Nemawar is geographically significant as the Nabhi Sthal or the navel center of the Narmada River. This location marks the spiritual midpoint of the river's course from Amarkantak to the sea. While Mandleshwar and Pachmarhi have their own religious importance, they do not serve as the origin of the Sone or as primary centers for Ashokan stupas in the state.

41. (C) I and III only
The Khajuraho Dance Festival celebrates classical dance against the backdrop of ancient Chandela temples, while the Tansen Samaroh in Gwalior honors the legacy of the legendary musician Tansen. These festivals are major cultural draws for the state. However, Malwa Utsav focuses on the folk culture of the Malwa region rather than specifically honoring pilgrims undertaking the Narmada Parikrama journey.

42. (C) P-4, Q-3, R-2, S-1
Sonagiri is located in the Datia district, and Kundalpur is situated in Damoh. Muktagiri is a prominent site in the Betul district, while Bawangaja is found in the Barwani district. Each of these locations represents a significant center for Jainism, featuring unique idols, numerous temples, and historical importance that attract thousands of pilgrims to these specific districts across Madhya Pradesh.

43. (B) Pachmarhi
Pipariya is the nearest railway station and the primary gateway for tourists and pilgrims traveling to Pachmarhi, the only hill station in Madhya Pradesh. From here, visitors travel into the Satpura Range to explore the various natural caves, ancient rock paintings, and sacred Shiva temples that define the region. Pipariya's location makes it a critical transport hub for the Satpura tourism circuit.

44. (D) It houses Rajput forts, Jain temples, and Islamic structures.
Chanderi is a town of diverse cultural heritage, featuring a unique blend of architectural styles. It is home to the majestic Chanderi Fort built by Rajput rulers, several ancient Jain temples that reflect the region's spiritual history, and various Islamic monuments like mosques and tombs. this cultural melting pot makes it a significant destination for heritage tourism and historical research in Central India.

45. (B) Gotegaon
Gotegaon is a town in the Narsinghpur district famous for the Damru Ghati Shiva temple. The temple is known for its unique structure and the large damru, a musical instrument associated with Lord Shiva, placed at its entrance. This site attracts many local and regional devotees, contributing to the religious significance of the Narsinghpur district within the cultural landscape of Madhya Pradesh.

46. (B) Pitambara Peeth, Datia
Pitambara Peeth in Datia is a world-renowned center for Shakti worship, established by Swami

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Ji in the twentieth century. It is famous for the shrine of Goddess Baglamukhi and is considered a highly powerful place for spiritual practice. The Peeth attracts pilgrims from across India, including prominent leaders, who come to perform specific rituals and seek the goddess's protection and blessings.

47. (B) Gurjara-Pratihara Dynasty
The Bateshwar group of temples in Morena consists of nearly two hundred sandstone shrines dedicated to Shiva and Vishnu. They were built between the eighth and tenth centuries during the reign of the Gurjara-Pratihara dynasty. This archaeological site is a testament to the early medieval architectural style and has been extensively restored, making it a major attraction for those interested in ancient Indian history.

48. (B) It features a prominent waterfall among the Satpura temples.
Muktagiri is a unique Jain pilgrimage site located in the Satpura Range, featuring fifty-two temples built on the slopes of a mountain. A central highlight of this site is the beautiful waterfall that flows near the temple complex, especially during the monsoon season. This blend of natural beauty and spiritual architecture makes it a serene and popular destination for the Jain community.

49. (A) Mahamrityunjaya Temple
The Mahamrityunjaya Temple is a highly significant religious site located within the historical Rewa Fort. It is dedicated to Lord Shiva and is famous for its unique spiritual vibrations and architectural details. The temple hosts an annual fair during Mahashivratri, which draws large crowds of devotees from the surrounding regions, highlighting Rewa's role as a center for religious and cultural activities.

50. (C) Lord Shiva
Lord Shiva is the central deity in the sacred landscape of Pachmarhi, which features numerous shrines like Chauragarh and Jatashankar. The local tribal communities and visiting pilgrims revere him deeply, particularly during the Mahashivratri festival. The rugged natural caves and mountain peaks of the Satpura Range are traditionally believed to be the abode of Shiva, shaping the town's religious identity for generations.

51. (C) Both Statement I and Statement II are correct.
Salkanpur is located in the Sehore district and is famous for its temple situated atop an eight-hundred-foot hill. The shrine is dedicated to Goddess Vindhyavasini Beejasan Devi and is recognized as a major Shakti Peeth in the region. Its elevated position offers both spiritual significance and breathtaking views, making it a prominent destination for pilgrims and tourists seeking religious solace in natural settings.

52. (D) An 84-feet monolithic statue of Lord Adinath.
Bawangaja is a famous Jain pilgrimage site in the Barwani district, renowned for its eighty-four-foot-tall monolithic statue of Lord Adinath, the first Tirthankara. Carved directly into a mountain cliff, it is one of the tallest statues of its kind in the world. The site also includes several smaller temples, making it a vital spiritual center for the Digambara Jain community.

53. (C) It is the site of the Shankaracharya-Mandan Mishra debate.
Mandleshwar is historically famous as the location where the legendary philosophical debate between Adi Shankaracharya and Mandan Mishra took place. This event is a milestone in Indian intellectual and spiritual history, marking the spread of the Advaita Vedanta philosophy. The town's proximity to Maheshwar and its position on the Narmada River further enhance its status as a site of deep cultural and religious importance.

54. (C) Morena
The Bateshwar group of temples is located in the Morena district of Madhya Pradesh. This vast archaeological site contains about two hundred temples that were largely in ruins until a major restoration project by the Archaeological Survey of India. These shrines reflect the artistic brilliance of the Gurjara-Pratihara period and provide valuable insights into the religious practices and architectural evolution of medieval North India.

55. (A) It is a pilgrimage for worshiping the Nag Devta.
The Nagdwari Mela is an important annual religious fair held in the Pachmarhi region. It involves a challenging trek through the Satpura forests to reach the Nagdwari caves, where

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devotees worship the Nag Devta (serpent deity). This fair is particularly popular during the monsoon season and reflects the deep-rooted tribal and regional traditions of serpent worship in central India's mountainous areas.

56. (A) Jainism
Sonagiri is one of the most sacred pilgrimage sites for the Jain community, particularly the Digambara sect. Located in the Datia district, it features over one hundred temples scattered across a hill. It is considered a Siddha Kshetra, the place where millions of ascetics have attained liberation. The white temples create a stunning visual landscape, attracting pilgrims and tourists interested in Jain architecture and spirituality.

57. (A) The Barman Ghat situated on the Narmada River.
Narsinghpur district is a significant religious hub primarily because of Barman Ghat on the Narmada River. This ghat is a major center for pilgrims, especially during the annual Barman Ka Mela, which takes place during Makar Sankranti. The area is filled with ancient temples and is considered a holy spot for ritual bathing, contributing greatly to the local cultural and spiritual life.

58. (A) I, II, and III only
The Pashupatinath Temple in Mandsaur is famous for its rare eight-faced Shiva Linga and its location on the banks of the Shivna River. It shares its name with the Nepalese shrine but was not built by Ahilyabai Holkar, nor is it currently recognized as a UNESCO World Heritage site. Its unique iconography makes it a significant pilgrimage destination in the region for Shaivite devotees.

59. (C) Mahamati Prannath
Mahamati Prannath is the central spiritual figure of the Pranami Sampradaya, and Panna is the most sacred city for his followers. He spent many years in Panna, where he composed spiritual texts and influenced the local Bundela rulers. The various temples dedicated to him in the city serve as the primary pilgrimage centers for the sect, emphasizing interfaith harmony and spiritual enlightenment.

60. (B) Mohankheda
While Mandu is primarily celebrated for its Islamic architecture and historical monuments, the nearby site of Mohankheda is a major Jain pilgrimage center. It is famous for its beautiful white marble temple and the legacy of the Jain saint Rajendrasuri. This proximity allows tourists to experience a diverse range of religious and historical sites within the same geographical region of Dhar district.

61. (C) Gurjara Badi Sangat
The Gurudwara Badi Sangat in Burhanpur is a highly significant Sikh pilgrimage site. It commemorates the visits of both Guru Nanak Dev and Guru Gobind Singh to the city. The Gurudwara houses a handwritten copy of the Guru Granth Sahib and serves as a major center for the Sikh community, highlighting Burhanpur's history as an inclusive interfaith city in Madhya Pradesh.

62. (C) Both Statement I and Statement II are correct.
The Omkareshwar Jyotirlinga is situated on the Mandhata island on the northern side of the Narmada, while the Mamleshwar temple is on the southern bank. A prominent suspension bridge, known as the Jhula Pul, connects the mainland to the island, providing access for thousands of pilgrims. These logistical and geographical features are essential for the smooth conduct of religious tourism at this site.

63. (A) Amarkantak and Omkareshwar
Amarkantak and Omkareshwar have been identified under the central government's PRASHAD scheme to improve pilgrimage infrastructure and enhance the spiritual experience for visitors. The initiative focuses on developing facilities like better pathways, waste management, and tourist information centers. These improvements aim to sustain the growing number of devotees visiting the Narmada's source and the holy Jyotirlinga island in Madhya Pradesh.

64. (B) Lokrang Festival → Khajuraho Dance Festival → Bhagoria Festival → Tansen Samaroh
The cultural calendar of Madhya Pradesh typically begins with the Lokrang Festival in Bhopal in late January. This is followed by the world-famous Khajuraho Dance Festival in February. The

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tapestry of history that attracts both scholars and religious pilgrims today.

28. (A) I and II only
The Vedh Shala observatory in Ujjain was commissioned by Maharaja Jai Singh II of Jaipur to promote astronomical studies. Additionally, the city is geographically significant because the Tropic of Cancer passes through it, influencing ancient Indian concepts of time. While the Mahakaleshwar temple has seen Maratha renovations, its historical and religious origins date back significantly further than the medieval Maratha period.

29. (C) The location where Lord Ram spent his years of exile.
Chitrakoot is primarily significant as the peaceful forest where Lord Ram, Sita, and Lakshmana spent a major portion of their fourteen-year exile. Many sites in the town are associated with their daily lives and interactions with sages like Atri and Anusuya. This deep connection to the Ramayana makes it a premier pilgrimage destination for those following the life of Ram.

30. (D) The sacred symbol 'Om'
The island of Mandhata at Omkareshwar is naturally shaped like the sacred Hindu symbol 'Om'. This geographic curiosity is highly significant to pilgrims, who believe it symbolizes the divine presence of Lord Shiva. The island is divided by a valley, and the river flows around it in two streams, further emphasizing the spiritual importance of its unique and holy visual form.

31. (C) Rishabhanatha (Adinath)
Kundalpur is a prominent Jain pilgrimage site famous for its massive statue of Lord Rishabhanatha, the first Tirthankara. Locally known as "Bade Baba," the idol is a masterwork of ancient sculpture and is housed in a grand temple complex. The site is considered a Siddha Kshetra, where numerous monks have attained salvation, making it a vital center for the Jain community.

32. (B) Ram Raja Temple
Jahaz Mahal, Hindola Mahal, and Hoshang Shah's Tomb are iconic structures located in the historical city of Mandu, reflecting its unique Afghan architecture. Conversely, the Ram Raja Temple is a major religious site situated in Orchha. This temple is unique because it is a palace where Lord Ram is worshipped as a king, distinguishing it from the secular structures in Mandu.

33. (B) It blends Rajput and Mughal architectures without any use of wood or iron.
The Datia Palace, also known as the Bir Singh Palace, is a seven-story architectural marvel that beautifully blends Rajput and Mughal styles. It is unique because its construction relies entirely on stone and brick, without the use of wood or iron for support. This structural integrity and decorative fusion make it one of the most important historical monuments in the Bundelkhand region.

34. (A) III, IV, I, II
Sonagiri in the Datia district is the northernmost site, followed by Kundalpur in Damoh. Moving south, pilgrims reach Bawangaja in the Barwani district, and finally, Muktagiri in the Betul district near the southern border. This geographical progression covers major Jain pilgrimage centers across the state, reflecting the widespread influence of Jainism in Madhya Pradesh's historical and religious landscape.

35. (A) Bhumija style
The Siddhanath Temple at Nemawar is an exceptional example of the Bhumija architectural style, which originated in the Malwa region. It features a distinctive shikhara with miniature decorative towers and complex geometric patterns. Dedicated to Lord Shiva, this temple is located on the banks of the Narmada and represents the peak of medieval temple architecture during the Paramara dynasty's rule in Central India.

36. (A) Vindhyavasini Beejasan Devi
Salkanpur is a highly revered pilgrimage site dedicated to Goddess Vindhyavasini Beejasan Devi. The temple is located atop a hill in the Sehore district and is considered one of the important Shakti shrines in the state. Thousands of devotees visit the temple annually, especially during the Navratri festival, to seek the blessings of the goddess and enjoy the panoramic natural views.

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is associated with Lord Ram rather than Shiva, and the Chaturbhuj Temple in Orchha was originally intended for Lord Ram. These specific deity associations define the unique religious narratives of each site.

74. (C) Mandu
Mandu is historically celebrated as "Shadiabad" or the "City of Joy." It is famous for its stunning Afghan architecture, including grand palaces, mosques, and tombs. The city also features significant local religious sites and reflects a rich cultural history of various dynasties. Its scenic location atop a plateau and its romantic legends make it one of the most popular historical destinations in Madhya Pradesh.

75. (D) Khandwa
The Dada Darbar is a prominent spiritual and pilgrimage site located in the city of Khandwa. It is dedicated to the nineteenth-century saint Dada Dhuniwale, who is revered by followers across India. The ashram remains a center for spiritual activities and social service, attracting thousands of devotees who come to seek peace and participate in the continuous sacred fire rituals maintained at the site.

76. (D) Nimar Utsav - Maheshwar
The Nimar Utsav is an annual cultural festival held in Maheshwar on the banks of the Narmada River. It showcases the folk music, dance, and traditions of the Nimar region, attracting tourists and locals alike. Other pairings like Lokrang in Sanchi or Kalidas Samaroh in Amarkantak are incorrect, as those festivals are primarily associated with Bhopal and Ujjain respectively.

77. (D) Pitambara Peeth is only accessible to the royal family.
Datia is a major religious hub featuring the Pitambara Peeth, which attracts devotees of Goddess Baglamukhi and the Vankhandeshwar Shiva temple. However, the Peeth is not exclusive to the royal family; it is open to all pilgrims and visitors who seek spiritual solace. This accessibility has helped it become one of the most significant centers for Shakti worship in central India for everyone.

78. (D) It houses stupas originally commissioned by Emperor Ashoka.
Sanchi is a world-renowned Buddhist heritage site that features ancient stupas originally commissioned by Emperor Ashoka in the third century BCE. While it is not the birthplace of Buddha, it served as a major center for Buddhist learning and art for over a thousand years. The site's well-preserved toranas and intricate carvings make it a premier destination for global tourists and history enthusiasts.

79. (A) I, II, and IV only
Sanchi's Chetiyagiri Vihara festival and Ujjain's Mahakal Lok are major cultural highlights that attract global and domestic tourists. Orchha's inclusion in the UNESCO tentative list further boosts the state's international heritage profile. However, characterizing Amarkantak as a village without formal temple architecture is incorrect, as it features significant historical temple complexes built by the Kalachuri and other regional dynasties over centuries.

80. (A) Both A and R are true and R is the correct explanation of A.
Ujjain has been a central hub for Indian astronomy and timekeeping because it was historically positioned at the zero longitude and the Tropic of Cancer. This unique geographical location allowed ancient scholars to make precise celestial observations, leading to the development of accurate calendars and astronomical models. This legacy is still celebrated through the city's surviving observatories and its role in traditional timekeeping.

81. (C) It appears as a ruined, mortarless stone structure.
The Kakanmath Temple in the Morena district is a stunning example of medieval architecture, appearing as a massive, ruined structure built without any mortar. Its stones are held together solely by their weight and interlocking design. This unique mortarless construction gives it a skeletal and mysterious appearance, attracting many history buffs and tourists interested in the engineering marvels of ancient Indian temple building.

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27. The conceptual layout of the Bhoj Shala at Dhar is traditionally associated with a temple dedicated to which deity?
(A) Goddess Saraswati
(B) Lord Shiva
(C) Lord Vishnu
(D) Lord Surya

28. Consider the following lists regarding monuments and features. Match List I with List II and select the correct answer using the codes given below:
List I: (Structures at Sanchi)
P. Stupa 1
Q. Stupa 2
R. Stupa 3
S. Ashokan Pillar
List II: (Key Features)
1. Contains the relics of Sariputra and Maudgalyayana
2. Features the famous schism edict and a polished surface
3. Known as the Great Stupa with four carved Toranas
4. Notable for early relief carvings on the balustrade without Toranas
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-1, S-3

29. Consider the following statements about the Gujari Mahal at Gwalior Fort:
Statement I: It was built by Raja Man Singh Tomar for his queen Mrignayani.
Statement II: It currently houses an archaeological museum known for the statue of Shalabhanjika.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

30. Which of the following is an odd one out regarding the religious affiliations of the temples at Khajuraho?
(A) Shaivism
(B) Vaishnavism
(C) Jainism
(D) Buddhism

31. The prehistoric site of Hathnora, where the fossilized skull of Homo erectus (Narmada Man) was discovered, is located on the banks of which river?
(A) Chambal
(B) Betwa
(C) Narmada
(D) Tapti

32. Which of the following is the most appropriate reason for the significant conservation challenges at the Khajuraho temples?
(A) Complete destruction of the temples by an earthquake in the 19th century.
(B) Continuous weathering and exfoliation of the construction sandstone.
(C) Ongoing use of the temple complexes as active military barracks.
(D) Total lack of any viable road connectivity to the town of Khajuraho.

33. Which of the following is NOT a feature of the cenotaphs (Chhatris) at Orchha?
(A) They are situated along the banks of the Betwa river.
(B) They are entirely carved out of single monolithic granite rocks.
(C) They possess distinctly soaring spires resembling temple shikharas.
(D) They were built in memory of the Bundela rulers.

34. Consider the following characteristics regarding the rock art of Bhimbetka:
I. Execution primarily in red and white pigments.
II. Depiction of daily life, hunting, and dancing scenes.
III. Superimposition of paintings indicating use over different time periods.
IV. Exclusive use of oil-based paints from the medieval period.
V. Depiction of large animals like bison, tigers, and elephants.
Which of the above statement(s) is/are correct?
(A) I, II, III, and V only
(B) I, III, IV, and V only

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91. (B) It is a holy site for both Hindu and Jain traditions.
Amarkantak is unique because it holds immense religious importance for both Hindus and Jains. For Hindus, it is the sacred source of the Narmada River and features numerous temples dedicated to Shiva. For Jains, it is home to the majestic Sarvodaya Digambar Jain Temple. This inter-religious significance makes it a diverse and inclusive destination for thousands of pilgrims seeking spiritual fulfillment.

92. (C) Taking shortcuts by crossing the river at random points.
A fundamental rule of the traditional Narmada Parikrama is that pilgrims must never cross the Narmada River during their journey. The river is considered a living goddess, and the act of circumambulation requires staying on one side until the sea is reached and then returning on the opposite bank. Violating this rule is believed to break the sanctity of the entire spiritual undertaking.

93. (C) Both Statement I and Statement II are correct.
Kundalpur is recognized as a Siddha Kshetra where various Jain monks attained liberation, including the last Shruta Kevali, Sridhar Kevali. The site is naturally arranged in a semi-circular valley, which pilgrims and locals describe as being shaped like a kundal or earring. This combination of historical spiritual significance and unique natural geography makes it a premier destination for the global Jain community.

94. (C) P-2, Q-4, R-1, S-3
The Nagdwari Mela is held in Pachmarhi, while the Navratri Fair is a major event at the Maa Sharda Temple in Maihar. Sanchi hosts the annual Chetiyagiri Vihara Festival for Buddhist followers, and the Mahamrityunjaya Mela is a key religious fair in Rewa. These festivals represent the diverse cultural and spiritual events that drive religious tourism across different regions of Madhya Pradesh.

95. (B) Sethani Ghat - Narmadapuram (Hoshangabad)
Sethani Ghat is one of the largest and most famous ghats on the Narmada River, located in Narmadapuram. It is a major center for religious activities, especially during festivals like Narmada Jayanti. Other pairings like Gwarighat in Indore or Ram Ghat in Amarkantak are incorrect, as those specific ghats are located in Jabalpur and Ujjain respectively, according to the local geography.

96. (B) It includes temples of both Hinduism and Jainism.
The Khajuraho Group of Monuments is unique because it contains magnificent temples dedicated to both Hindu and Jain traditions. Built by the Chandela dynasty, these temples reflect a period of religious tolerance and shared architectural excellence. This diversity, combined with their intricate stone carvings, makes Khajuraho a globally recognized UNESCO site that attracts tourists from various spiritual and cultural backgrounds.

97. (D) Lord Adinath (Rishabhanatha)
The Bawangaja Jain site is dominated by a massive rock-cut statue of Lord Adinath, the first Tirthankara. Standing at eighty-four feet, this monolithic marvel is the central point of devotion for pilgrims visiting the Barwani district. The name Bawangaja refers to the statue's height in traditional units, highlighting its status as one of the most significant and grandest Jain idols in India.

98. (A) It is India's first marble edifice and influenced the Taj Mahal.
Hoshang Shah's Tomb in Mandu is historically significant as India's first complete marble structure. Its architectural design, including the dome and latticework, is said to have served as an inspiration for the construction of the Taj Mahal in Agra. This monument represents a pinnacle of Afghan architecture in India and remains a major draw for history enthusiasts and architects visiting Madhya Pradesh.

99. (B) Two
Madhya Pradesh is home to two of the twelve revered Jyotirlingas in India: Mahakaleshwar in Ujjain and Omkareshwar on the Narmada River. These two sites are among the most important pilgrimage destinations in the country, attracting millions of devotees annually. Their presence highlights the state's central role in the spiritual and religious landscape of India, specifically within the Shaivite tradition of Hinduism.

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in Khajuraho
(C) Lakshmana Temple - Dedicated to Surya (Sun God)
(D) Parsvanatha Temple - The largest Shaivite temple

9. The ancient city of Besnagar, an important archaeological site in Madhya Pradesh, is closely associated with which modern-day district?
(A) Ujjain
(B) Vidisha
(C) Dhar
(D) Khandwa

10. In understanding the narrative art of Sanchi, how are the stories of the Buddha primarily depicted on the Toranas?
(A) Through direct anthropomorphic statues of the Buddha meditating
(B) Exclusively through inscriptions written in the Brahmi script without imagery
(C) Using aniconic symbols like the Bodhi tree and footprints
(D) Through large-scale fresco paintings applied directly to the stone

11. Match List I with List II regarding monuments and their associated towns and select the correct answer using the codes given below:
List I: (Monuments)
P. Jahaz Mahal
Q. Koshak Mahal
R. Jahangir Mahal
S. Hindola Torana
List II: (Associated Heritage Town)
1. Orchha
2. Mandu
3. Gyaraspur
4. Chanderi
(A) P-2, Q-4, R-1, S-3
(B) P-4, Q-2, R-3, S-1
(C) P-2, Q-1, R-4, S-3
(D) P-1, Q-4, R-2, S-3

12. Which of the following periods is NOT represented in the rock art discovered at the Bhimbetka shelters?
(A) Upper Paleolithic
(B) Mesolithic
(C) Harappan urban phase
(D) Chalcolithic

13. Which statement represents the most appropriate historical significance of the Man Mandir Palace at Gwalior Fort?
(A) It features pre-Mughal Hindu architecture with glazed tile work.
(B) It represents an early example of Islamic tomb architecture in India.
(C) It was a defensive bastion built against the British East India Company.
(D) It served as the primary coronation hall for the Maratha Peshwas.

14. The Khajuraho Group of Monuments was built primarily during the reign of which dynasty?
(A) Paramara
(B) Kalachuri
(C) Chandela
(D) Pratihara

15. The archaeological site of Mandu was famously recognized as the "City of Joy" during the reign of which dynasty?
(A) The Paramara dynasty
(B) The Mughal Empire
(C) The Scindia dynasty
(D) The Malwa Sultanate

16. How many administrative circles does the Archaeological Survey of India (ASI) currently operate in Madhya Pradesh to manage its protected monuments?
(A) Two circles headquartered at Bhopal and Jabalpur
(B) One circle headquartered solely at Bhopal
(C) Three circles headquartered at Bhopal, Indore, and Gwalior
(D) Four circles headquartered at Bhopal, Indore, Jabalpur, and Gwalior

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17. Which of the following statements regarding the Udayagiri caves near Vidisha is incorrect?
(A) The largest rock-cut Buddhist monastery complex in Central India.
(B) A site with iconography associated with Vaishnavism and Shaivism.
(C) A series of caves excavated during the reign of the Gupta Empire.
(D) A site with a renowned rock-cut sculpture of the Varaha avatar.

boosts the economic impact of religious tourism. By providing a structured path and improved facilities at multiple related sites, the state encourages longer stays and higher tourist spending. This comprehensive approach supports local businesses, creates employment, and preserves cultural heritage, ultimately benefiting the regional economy of Madhya Pradesh.

110. (A) III, IV, II, I
The Narmada River originates at the Narmada Kund in Amarkantak, the easternmost point. As it flows west, it reaches Bhedaghat in Jabalpur, followed by Sethani Ghat in Narmadapuram. The journey continues downstream toward the western border, where Ahilya Ghat in Maheshwar is located. This sequence perfectly matches the river's geographical flow across the state of Madhya Pradesh from east to west.

111. (A) Statement I is correct, but Statement II is incorrect.
The Taj-ul-Masajid in Bhopal is recognized as one of the largest and most beautiful mosques in Asia, serving as a major landmark for Islamic heritage. However, the Global Vipassana Pagoda is located in Mumbai, Maharashtra, not Bhopal. While Bhopal has many Buddhist influences due to its proximity to Sanchi, it does not house this specific modern pagoda structure in its center.

112. (B) Somnath
Somnath is located on the western coast in Gujarat, making it geographically distinct from Kashi Vishwanath, Mahakaleshwar, and Omkareshwar. Kashi is in Uttar Pradesh, while Mahakaleshwar and Omkareshwar are both situated in Madhya Pradesh. These three temples are located in the central and northern parts of India, whereas Somnath stands as the primary Jyotirlinga on the shores of the Arabian Sea.

113. (C) Bhojpur
The Bhojeshwar Temple is located in the town of Bhojpur near Bhopal. Commissioned by Raja Bhoj in the eleventh century, the temple is famous for its massive, incomplete structure and its giant Shiva Linga, one of the largest in India. The temple is an architectural marvel of the Paramara dynasty and remains a significant site for both pilgrims and students of ancient engineering.

114. (B) Godavari
While the Shipra, Betwa, and Mandakini rivers are integral to the religious geography of Madhya Pradesh, the Godavari flows primarily through Maharashtra, Telangana, and Andhra Pradesh. The Shipra sanctifies Ujjain, the Betwa flows by Orchha, and the Mandakini serves Chitrakoot. Consequently, the Godavari is geographically distinct from the rivers associated with major pilgrimage towns located within this specific Indian state.

115. (D) Ram Ghat
Ram Ghat is the oldest and most prominent ghat in Ujjain, located on the banks of the Shipra River. It is the primary site for the Shahi Snan or royal bath during the Simhastha Kumbh Mela, where millions of devotees gather. The ghat is also famous for its evening aarti, which creates a mesmerizing spiritual atmosphere for pilgrims visiting this sacred city.

116. (D) Panna is recognized as the location of one of the twelve Jyotirlingas.
Panna is a city of high religious importance for the Pranami sect and features uniquely styled temples like the Baldevji Temple, which was inspired by Western cathedral architecture. However, Panna is not the location of any of the twelve Jyotirlingas. Those sacred shrines in Madhya Pradesh are strictly limited to Ujjain and Omkareshwar, making this claim about Panna's religious status incorrect.

117. (D) Maa Sharda
Maihar is famous across India for the temple of Maa Sharda, situated atop the Trikuta Hill. Legend says that the warriors Alha and Udal were great devotees of the goddess here. The temple is a major center for music and spirituality, famously associated with the Maihar Gharana of Indian classical music, attracting thousands of pilgrims who climb the stairs to seek blessings.

118. (B) IV only
Amarkantak features several significant sites like Narmada Kund, Sonmuda, and Kabir Chabutra, which mark the origins of major rivers and meditation spots for saints. However, Dugdhara is a scenic waterfall on the Narmada River rather than a hot water sulfur spring. The Kalachuri temples remain historical highlights, showcasing

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the architectural brilliance of the region during the eleventh century for visiting pilgrims.

119. (A) Jupiter entering Leo while the Sun is in Aries. The timing of the Simhastha Kumbh Mela in Ujjain is determined by a specific astronomical event: Jupiter entering the zodiac sign of Leo (Simha) and the Sun entering Aries. This alignment is believed to be a time of immense spiritual energy, prompting millions of pilgrims to gather at the Shipra River. This rare conjunction occurs only once every twelve years, defining the festival's cycle.

120. (A) Ahilyabai Holkar completely destroyed the older temples in Maheshwar to build new ones.
Devout traditions in Madhya Pradesh include the Narmada Parikrama, the Bhagoria tribal festival, and the Simhastha Kumbh in Ujjain. Historical records indicate that Ahilyabai Holkar was a great restorer of Hindu heritage who built and renovated many temples across India, including Maheshwar. She did not destroy older temples; rather, her efforts focused on the revival and expansion of existing sacred sites.

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CHAPTER 11

Archaeological Sites and World Heritage Sites

1. Which of the following statements correctly identifies the individual most responsible for the modern restoration of the Sanchi monuments between 1912 and 1919?
(A) Alexander Cunningham
(B) James Prinsep
(C) Mortimer Wheeler
(D) John Marshall

2. Which of the following features is NOT associated with the Teli ka Mandir at Gwalior Fort?
(A) A rectangular sanctum
(B) A Dravidian-style barrel-vaulted roof (Valabhi)
(C) A dedicated structural Torana imported from Sanchi
(D) Nagara-style sculptural decorations

3. What does the term "World Heritage Site" signify in the context of the Bhimbetka rock shelters?
(A) A site selected by the State for exclusive local tourism funding
(B) An area designated strictly for modern geological mining operations
(C) A landmark protected by UNESCO for its cultural significance
(D) A site recognized by the ASI as a newly discovered excavation zone

4. The following question consists of two statements — Assertion (A) and Reason (R). Select the correct answer using the codes given below:
Assertion (A): The Eran archaeological site is highly significant for the study of Gupta period history.
Reason (R): Eran contains an inscription of Bhanugupta dated 510 CE, which provides the earliest epigraphic evidence of the Sati practice.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

5. The rediscovery of the Khajuraho temples in the 1830s, which brought them to global attention, was largely due to the efforts of which British engineer?
(A) Colin Mackenzie
(B) T. S. Burt
(C) Alexander Cunningham
(D) James Fergusson

6. How is the architectural style of Mandu best defined in an archaeological context?
(A) Classical Nagara temple architecture
(B) Provincial Afghan Islamic architecture
(C) British Colonial Gothic architecture
(D) Pure Dravidian rock-cut architecture

7. Which of the following statements best describes the overarching archaeological significance of Madhya Pradesh?
(A) The state is known for colonial architecture with minimal ancient settlements.
(B) It shows a continuous chronological sequence of human occupation.
(C) Its relevance is entirely restricted to Mesolithic rock art traditions.
(D) Its heritage is defined by maritime trade artifacts and coastal ruins.

8. Which of the following pairs correctly matches the temple with its distinct characteristic at Khajuraho?
(A) Chausath Yogini Temple - Constructed entirely of marble
(B) Chitragupta Temple - The only Sun temple

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100. (C) Gwalior
A pilgrim undertaking the Narmada Parikrama travels along the banks of the Narmada River, passing through cities like Jabalpur, Maheshwar, and Omkareshwar. Gwalior is located in the northern part of Madhya Pradesh, far from the Narmada's course, and therefore does not fall on the pilgrimage route. This distinction is crucial for understanding the geographical layout of the state's major religious tourism circuits.

101. (A) A statue of Adi Shankaracharya and an Advaita museum.
As part of the development plan for Omkareshwar, a massive cultural project known as the "Statue of Oneness" is being constructed. This includes a giant statue of Adi Shankaracharya, who is said to have met his guru here, and an Advaita museum. This initiative aims to establish Omkareshwar as a global center for the study of Advaita Vedanta philosophy and spiritual learning.

102. (A) P-4, Q-2, R-3, S-1
Bawangaja is famous for its eighty-four-foot monolithic statue, while Muktagiri is known for its fifty-two temples near a waterfall. Sonagiri features one hundred and eight white temples on a hill, and Kundalpur is renowned for the large "Bade Baba" idol of Lord Adinath. These distinct features define the unique identity and spiritual appeal of these major Jain pilgrimage sites across Madhya Pradesh.

103. (B) A major fair in Sodalpur for Saint Kanha Baba.
The Kanha Baba ka Mela is a significant religious fair held annually in Sodalpur, near Harda. It celebrates the legacy of the nineteenth-century saint Kanha Baba, who is revered by a large number of followers in the Narmadapuram and Malwa regions. The fair is a vibrant cultural event, attracting diverse groups of people who come to pay their respects at the saint's samadhi.

104. (C) Both Statement I and Statement II are correct.
The Kal Bhairav temple in Ujjain is famous for the unique ritual of offering liquor to the deity, which is then consumed by the idol. This temple is a primary site for the Kapalika and Aghora sects, representing the tantric traditions of Shaivism. These distinctive religious practices make it one of the most visited and discussed shrines in the sacred city of Ujjain.

105. (C) Jabalpur (Bhedaghat)
The Chausath Yogini Temple near Jabalpur is an ancient tenth-century shrine located on a hilltop overlooking the Narmada River. It is unique for its circular layout and sixty-four individual shrines, each housing a yogini statue. This site is a significant example of the Yogini cult in medieval India and offers a blend of archaeological mystery and spiritual energy for visitors at Bhedaghat.

106. (B) It includes 52 temples near a Satpura waterfall.
Muktagiri is a unique Jain pilgrimage site located in the Satpura Range, featuring fifty-two temples built on the slopes of a mountain. A central highlight of this site is the beautiful waterfall that flows near the temple complex, especially during the monsoon season. This blend of natural beauty and spiritual architecture makes it a serene and popular destination for the global Jain community.

107. (A) Stone structures with intricate balconies and tiered shikharas.
The architecture promoted by Ahilyabai Holkar in Maheshwar is characterized by elegant stone structures featuring intricate balconies, tiered shikharas, and massive ghats. This style reflects the Maratha influence blended with local traditions, focusing on durability and aesthetic grace. The Maheshwar Fort and the Ahilyeshwar Temple are perfect examples of this majestic style that has made the town a premier heritage destination in India.

108. (A) The Jantar Mantar (Vedh Shala) in Ujjain
The Jantar Mantar in Ujjain is one of the five astronomical observatories built by Maharaja Jai Singh II. It remains a functional site where instruments like the Samrat Yantra are used to measure time and celestial movements. For anyone interested in ancient Indian science and astronomy, this observatory is a critical location, showcasing the advanced knowledge of planetary science in Indian history.

109. (D) Developing tourism circuits like the Ram Van Gaman Path.
The development of specialized tourism circuits like the Ram Van Gaman Path significantly

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18. Which of the following statements about the Great Stupa at Sanchi is incorrect?
(A) It contains the physical relics of Lord Buddha in its central chamber.
(B) Its original brick core was commissioned by Emperor Ashoka.
(C) The stone casing and the balustrade were added during the Shunga period.
(D) The four intricately carved Toranas were added during the Satavahana period.

19. Arrange the following historical monuments of Gwalior Fort in the chronological order of their construction:
1. Teli ka Mandir
2. Man Mandir Palace
3. Sas-Bahu (Sahasrabahu) Temple

Which of the following represents the correct order?
(A) 1, 3, 2
(B) 2, 1, 3
(C) 3, 1, 2
(D) 1, 2, 3

20. Consider the following statements regarding the Kandariya Mahadeva temple at Khajuraho:
I. It is the largest and most ornate temple in the Khajuraho complex.
II. It is dedicated to Lord Shiva and features a towering Shikhara representing Mount Kailash.
III. It was constructed by the Paramara king Raja Bhoj.

Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

21. What was the primary effect of the strategic location of Raisen Fort atop a hill on the Malwa plateau?
(A) It made the fort entirely immune to all recorded historical sieges.
(B) It served as an unassailable trade hub that completely replaced Ujjain.
(C) It controlled military and trade routes connecting Malwa and Central India.
(D) It allowed the fort to be hidden completely from neighboring kingdoms.

22. In which year were the Buddhist Monuments at Sanchi officially inscribed as a UNESCO World Heritage Site?
(A) 1983
(B) 1986
(C) 1989
(D) 2003

23. What is the primary message of the edict inscribed on the Ashokan pillar at Sanchi?
(A) A declaration of war against the Kalinga kingdom
(B) A detailed account of Ashoka's administrative reforms in Malwa
(C) A genealogical record of the Mauryan dynasty
(D) A warning against creating schism within the Buddhist Sangha

24. Which of the following statements about the Heliodorus pillar at Vidisha is correct?
(A) A structure erected by a Greek ambassador to honor his Buddhist faith.
(B) A monument containing the earliest known inscription of the Gupta rulers.
(C) A pillar brought to Vidisha from Sarnath by the Mauryan Emperor Ashoka.
(D) A monolithic pillar dedicated to Lord Vasudeva by a Greek envoy.

25. Mughal Emperor Babur described which of the following forts as "the pearl in the necklace of the forts of Hind"?
(A) Mandu Fort
(B) Gwalior Fort
(C) Raisen Fort
(D) Chanderi Fort

26. Consider the following statements regarding the discovery of Bhimbetka:
Statement I: The Bhimbetka rock shelters were discovered by V. S. Wakankar in 1957.
Statement II: The discovery immediately led to its designation as a UNESCO World Heritage Site in the same decade.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

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82. (A) Dawoodi Bohra community
Burhanpur is home to the Dargah-e-Hakimi, which is the most sacred pilgrimage site for the Dawoodi Bohra community. The city's history as a center for Sufi saints and Islamic learning has made it a vital spiritual destination. This interfaith heritage, including Sikh and Hindu sites, defines Burhanpur as a unique cultural crossroads in Madhya Pradesh, attracting diverse groups of religious travelers.

83. (D) Koshak Mahal
The Koshak Mahal in Chanderi is a significant historical monument known for its unique four-storied, cross-shaped architectural plan. Commissioned by Mahmud Khilji of Malwa, the structure reflects the sophisticated design and grand scale of medieval Islamic architecture in the region. Its well-ventilated chambers and intricate stonework make it a must-visit for tourists exploring the historical and cultural landscape of Chanderi.

84. (C) Ram Van Gaman Path
The Ram Van Gaman Path is a dedicated tourism circuit that traces the route taken by Lord Ram during his fourteen-year exile. In Madhya Pradesh, this path includes significant sites like Chitrakoot and various forest regions mentioned in the Ramayana. The development of this circuit aims to provide pilgrims with a systematic way to visit locations associated with this major mythological event.

85. (C) Bhimbetka
Bhimbetka is a UNESCO World Heritage site featuring hundreds of rock shelters with prehistoric paintings that date back thousands of years. These artworks depict various aspects of early human life, including hunting, dancing, and religious motifs. This site provides invaluable insights into the spiritual and cultural evolution of early humans in central India, making it a globally significant destination for archaeology and history.

86. (B) To develop tourist circuits, improve connectivity, and enhance pilgrim amenities
The Madhya Pradesh Tourism Board focuses on boosting religious tourism by creating comprehensive tourist circuits like the Ram Van Gaman Path and the Jyotirlinga circuit. These initiatives aim to improve road and rail connectivity while providing better amenities such as lodges and information centers for pilgrims. Such developments ensure a more comfortable and structured experience for the millions of religious travelers visiting.

87. (B) Kanha Baba
Sodalpur, near Harda, is the location of the samadhi of the famous saint Kanha Baba. An annual fair is held here in his memory, attracting thousands of devotees from across the region. The event is a significant part of the local religious calendar, reflecting the deep devotion to regional saints who have historically influenced the spiritual life of rural Madhya Pradesh.

88. (B) The patronage of the iconic Maheshwari handloom sari tradition.
Ahilyabai Holkar's rule in Maheshwar led to the establishment and flourishing of the Maheshwari handloom sari tradition. By inviting weavers from different regions, she created a unique craft that has become synonymous with the town's identity. This patronage not only boosted the local economy but also preserved a rich cultural legacy that continues to attract textile enthusiasts and tourists to Maheshwar.

89. (B) Surajkund Mela
The Simhastha Kumbh, Mahamrityunjaya Mela, and Barman Ka Mela are all major religious fairs held within Madhya Pradesh, reflecting its local spiritual traditions. However, the Surajkund Mela is a world-renowned handicrafts fair held in Haryana, near Delhi. While it is culturally significant at a national level, it is not part of the religious tourism or cultural fair circuit of Madhya Pradesh state.

90. (A) Bandrabhan
Bandrabhan is the sacred confluence point of the Narmada and Tawa rivers near Hoshangabad. It is a highly significant site for religious gatherings, particularly during the annual Kartik Purnima fair. Pilgrims visit this confluence to take holy dips, believing the meeting of these two rivers to have special spiritual powers, making it a vital center for local religious tourism and cultural festivities.

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(C) II, III, IV, and V only
(D) I, II, IV, and V only

35. Which of the following statements correctly identifies the historical importance of the Heliodorus pillar inscription?
(A) It records the conversion of foreigners into the Bhagavata sect.
(B) It proves the existence of a widespread Buddhist empire under Greek kings.
(C) It outlines the military strategies used by the Mauryan army.
(D) It provides the exact geographical boundaries of the Gupta empire.

36. Which of the following statements about the Gwalior Fort is incorrect?
(A) It was entirely constructed by the British in the 18th century.
(B) It features a defensive structure built on a solitary rocky hill.
(C) The fort complex includes Jain rock-cut sculptures on its sides.
(D) The Sas-Bahu temple within the fort is dedicated to Lord Vishnu.

37. Identify the odd one out among the following historical structures situated in Chanderi:
(A) Baz Bahadur's Palace
(B) Kati Ghati Gateway
(C) Badal Mahal Gate
(D) Jama Masjid

38. The structural remains known as "Bhoj Shala" in Dhar are currently associated with which complex?
(A) Taj-ul-Masajid complex
(B) Jama Masjid of Mandu
(C) Moti Masjid complex
(D) Kamal Maula Mosque complex

39. Which of the following pairs regarding the monuments at Mandu is correctly matched?
(A) Asharfi Mahal - A massive stepwell built for royal baths.
(B) Baz Bahadur Palace - An underground astronomical observatory.
(C) Roopmati Pavilion - A deep rock-cut cave temple site.
(D) Hindola Mahal - Sloping walls giving a swinging appearance.

40. An important concept in heritage conservation in Madhya Pradesh is "anastylosis". What does this primarily involve?
(A) Complete reconstruction of a monument using modern concrete and steel.
(B) The physical relocation of an entire archaeological site to a museum.
(C) The deep chemical cleaning of rock art surfaces using acid washes.
(D) Reassembling monument parts using original materials where possible.

41. The "Zero" inscription, recognized as one of the oldest recorded uses of the symbol for zero, is located in which monument at the Gwalior Fort?
(A) Man Mandir Palace
(B) Chaturbhuj Temple
(C) Teli ka Mandir
(D) Gujari Mahal

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42. Consider the following statements regarding the ancient city of Tripuri:
I. It is located near modern-day Jabalpur.
II. It served as the capital of the Kalachuri dynasty.
III. It is associated with the archaeological remains of the Chausath Yogini Temple.
IV. Extensive excavations have yielded artifacts from the Chalcolithic to the medieval period.
Which of the above statement(s) is/are correct?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, II, and IV only
(D) I, II, III, and IV

43. Identify the odd one out among the following archaeological sites based on their primary association with the Gupta period:
(A) Udayagiri
(B) Bhimbetka
(C) Eran
(D) Tigawa

44. Which of the following statements regarding the Directorate of Archaeology, Archives and Museums of Madhya Pradesh is incorrect?
(A) It protects state-level heritage monuments not currently covered by the ASI.
(B) It maintains various regional archaeological

(C) The historic ensemble of Orchha is part of the tentative list.
(D) Bhedaghat-Lametaghat in Narmada Valley is on the tentative list.

99. The grand architectural Toranas of Sanchi, heavily covered with narrative relief sculpture, were added during the reign of which dynasty?
(A) Mauryan dynasty
(B) Satavahana dynasty
(C) Gupta dynasty
(D) Paramara dynasty

100. What is a primary cause of the distinct architectural style found in Mandu, involving massive sloping walls and minimal use of decoration?
(A) The constant threat of earthquake activity in the Malwa region.
(B) Afghan architectural influence prioritizing strength and simplicity.
(C) A severe lack of skilled stone carvers in central India at the time.
(D) The direct imitation of ancient Egyptian pyramids and structures.

101. The "Bhoj Shala" in Dhar is an archaeologically sensitive site because of its dual historical association with:
(A) An 11th-century educational center and a 14th-century mosque.
(B) A prehistoric rock art site and a modern mining operation.
(C) A Buddhist stupa and a neighboring Jain monastery.
(D) A British colonial residency and a Maratha military armory.

102. Consider the following statements about the Udayagiri caves:
Statement I: Cave 5 contains a narrative sculptural relief of Vishnu rescuing the earth goddess, Bhudevi.
Statement II: The caves were patronized primarily by the Maurya emperors.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

103. Which is the most appropriate reason for the creation of the Gujari Mahal Archaeological Museum?
(A) To store modern weaponry for the state police departments.
(B) To serve as a private residence for the Scindia royal family.
(C) To function as a dedicated memorial for British soldiers.
(D) To preserve and display antiquities found in and around Gwalior.

104. Which of the following is NOT an archaeological site known for significant Buddhist remains in Madhya Pradesh?
(A) Sanchi
(B) Bharhut
(C) Bagh
(D) Khajuraho

105. Which of the following statements about the Eran archaeological site is incorrect?
(A) It has yielded evidence of a fortified Chalcolithic settlement.
(B) It contains a prominent Sati stone dating back to the 6th century CE.
(C) It is situated on the banks of the Bina river.
(D) It was entirely unaffected by Huna invasions during the Gupta period.

106. Which of the following statements about the potential UNESCO World Heritage Site of Chanderi is incorrect?
(A) It has been included in the tentative list due to its historic townscape.
(B) It was a prominent center for the production of fine textiles, adding to its cultural value.
(C) It lacks any defensive structures, having always been an open, undefended trade post.
(D) Its architectural heritage is a unique blend of Malwa Sultanate and Rajput styles.

107. What was the direct effect of the Chandela dynasty's decline on the Khajuraho temples?
(A) They were systematically dismantled and moved to Delhi.
(B) They became the administrative center for

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(A) Tripuri - Paramara dynasty
(B) Dhar - Kalachuri dynasty
(C) Mandu - Chandela dynasty
(D) Padmavati - Naga dynasty

53. The Adamgarh rock shelters, known for prehistoric rock paintings and evidence of early animal domestication, are situated near which city?
(A) The state capital city of Bhopal
(B) The historic fortress city of Gwalior
(C) Narmadapuram (Hoshangabad)
(D) The regional administrative center of Sagar

54. The ancient city of Padmavati, identified with modern Pawaya in Gwalior district, is famous for the discovery of a life-size statue of which figure?
(A) A Roman Emperor
(B) A Mauryan King
(C) A Yaksha (Manibhadra)
(D) A Harappan Priest

55. Which of the following monuments is NOT associated with the architectural heritage of Orchha?
(A) Hoshang Shah's Tomb
(B) Ram Raja Temple
(C) Chaturbhuj Temple
(D) Jahangir Mahal

56. Which of the following statements is the most appropriate description of the archaeological site of Sirpur in the context of Central Indian heritage?
(A) A site known for brick temples and extensive Buddhist Viharas.
(B) An Islamic heritage site dating primarily to the 15th century.
(C) A prehistoric rock shelter site much older than Bhimbetka.
(D) The administrative capital of the Mauryan Empire under Ashoka.

57. What was a major cause for the decline and abandonment of many ancient Buddhist sites like Sanchi in central India?
(A) Shift in royal patronage and resurgence of Brahmanical Hinduism.
(B) Complete physical destruction ordered by the Mauryan emperors.
(C) A catastrophic tectonic event that sunk the entire Malwa plateau.
(D) Forced migration of the entire local population to the Himalayas.

58. Select the correct chronological sequence of the designation of UNESCO World Heritage Sites in Madhya Pradesh from earliest to latest:
(A) Bhimbetka Rock Shelters → Sanchi Monuments → Khajuraho Monuments
(B) Sanchi Monuments → Khajuraho Monuments → Bhimbetka Rock Shelters
(C) Khajuraho Monuments → Sanchi Monuments → Bhimbetka Rock Shelters
(D) Khajuraho Monuments → Bhimbetka Rock Shelters → Sanchi Monuments

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59. Consider the following statements about the conservation of the Bhimbetka rock shelters:
Statement I: The primary conservation threat to the rock paintings is the growth of micro-vegetation and water seepage.
Statement II: The ASI applies thick coats of modern synthetic paint over the ancient art to prevent fading.
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

60. The archaeological site of Navdatoli is primarily defined by its association with which cultural period?
(A) Paleolithic
(B) Chalcolithic
(C) Early Medieval
(D) Colonial

61. Which of the following pairs correctly matches the heritage site with its primary geographic feature?
(A) Sanchi - Situated on the banks of the Narmada River
(B) Mandu - Situated in the dense forests of the Satpura Tiger Reserve
(C) Bhimbetka - Located within the Ratapani Wildlife Sanctuary
(D) Khajuraho - Built on the floodplains of the Chambal River

117. Which of the following statements concerning the water management system of the Mandu fort complex is correct?
(A) It relied entirely on importing water via pipelines from the river.
(B) It utilized rainwater harvesting systems like baolis and tanks.
(C) It lacked storage, relying purely on natural perennial waterfalls.
(D) The systems were built strictly using modern British techniques.

118. Arrange the following archaeological periods represented in Madhya Pradesh in their correct chronological order from earliest to latest:
1. Mauryan Period
2. Paleolithic Period
3. Gupta Period
4. Chalcolithic Period

Which of the following represents the correct order?
(A) 2, 4, 1, 3
(B) 4, 2, 1, 3
(C) 2, 4, 3, 1
(D) 2, 1, 4, 3

119. The application of "Stratigraphy" at the Tripuri excavation site allowed archaeologists to understand which of the following?
(A) THE precise chemical composition of the Kalachuri royal crowns.
(B) The sequence of cultural periods from Chalcolithic to medieval.
(C) The exact names of all architects who designed the local temple.
(D) The distance between Tripuri and the Roman Empire in miles.

120. Which of the following statements about the site of Gyaraspur is correct?
(A) The Athakhamba and Chaukhamba are remains of pillared halls.
(B) It is primarily a prehistoric cave painting site for rock art.
(C) It was the definitive capital of the Mughal Empire under Humayun.
(D) It contains exclusively Islamic tombs with no Hindu or Jain heritage.

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2. Eastern Group
3. Southern Group
4. Western Group

(A) P-1, Q-2, R-3, S-4
(B) P-1, Q-3, R-2, S-4
(C) P-4, Q-2, R-3, S-1
(D) P-3, Q-1, R-4, S-2

72. Consider the following statements about the architecture of Mandu:

I. It makes extensive use of local red sandstone and marble.
II. It lacks structural features like arches and domes, relying solely on trabeate methods.
III. It features environmental adaptations like baolis (stepwells) and water channels.

Which of the above statement(s) is/are incorrect?
(A) I and II only
(B) II only
(C) III only
(D) I and III only

73. Which of the following is the most appropriate description of the Chanderi Fort?
(A) A hill fortification overlooking historical trade routes.
(B) A decorative palatial complex with no defensive walls.
(C) An underground bunker complex used for storing grain.
(D) A water fort (Jal Durg) surrounded by the Betwa river.

74. Which of the following statements about the Chaturbhuj Temple of Orchha is correct?
(A) It was built for a Rama idol now kept in the Ram Raja Temple.
(B) It is a prehistoric cave temple entirely devoid of structural elements.
(C) It was constructed by Emperor Akbar as a symbol of religious tolerance.
(D) It is located in the center of a lake and accessible only by boat.

75. In the context of Madhya Pradesh's archaeology, what does the term "Chalcolithic" define?
(A) A period marked by the simultaneous use of copper and stone.
(B) A period characterized exclusively by the use of iron tools.
(C) The phase of history where writing was first introduced in Malwa.
(D) The architectural era of the large Buddhist Stupas.

76. Identify the odd one out among the following historical sites based on their presence on the UNESCO World Heritage list as of 2023:
(A) Sanchi
(B) Khajuraho
(C) Bhimbetka
(D) Mandu

77. The grand architectural layout of the Khajuraho temple complex is roughly divided into how many geographical groups?
(A) Two (North and South)
(B) Three (Western, Eastern, and Southern)
(C) Four (North, South, East, West)
(D) Five based on the five elements

78. The concept of "carrying capacity" is most frequently applied to which challenge faced by World Heritage Sites in Madhya Pradesh?
(A) Weight-bearing limit of museum shelves for storing ancient coins.
(B) Physical volume of water stored in the historic tanks of Mandu.
(C) Capacity of the State Archaeology Department to employ excavators.
(D) Maximum tourist numbers a site can sustain without degradation.

79. Select the correct chronological order of the dynasties whose architectural or epigraphic contributions are found at the Sanchi complex:
(A) Maurya → Shunga → Satavahana → Gupta
(B) Shunga → Maurya → Gupta → Satavahana
(C) Satavahana → Maurya → Shunga → Gupta
(D) Maurya → Gupta → Shunga → Satavahana

80. The following question consists of two statements — Assertion (A) and Reason (R). Select the correct answer using the codes given below:

Assertion (A): Tourism development at World Heritage Sites in Madhya Pradesh requires a delicate balance between accessibility and conservation.

Reason (R): Unregulated footfall and infrastructure development can alter the micro-climate and structural stability of ancient monuments.

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museums across the entire state.
(C) It conducts regional explorations to uncover new archaeological sites in MP.
(D) It issues final approvals for UNESCO World Heritage Site designations.

45. Which statement correctly describes the architectural layout of the Khajuraho temples?
(A) They are built in the Dravidian style with massive stone Gopurams.
(B) They are exclusively rock-cut structures excavated into a cliff side.
(C) They follow the Panchayatana style elevated on a high platform.
(D) They lack any circumambulatory path around the inner sanctum.

46. The heritage town of Orchha was founded in the 16th century by a chieftain belonging to which ruling clan?
(A) The Tomars
(B) The Bundelas
(C) The Chandelas
(D) The Kachwahas

47. In the context of Madhya Pradesh archaeology, the application of "Adaptive Reuse" is best demonstrated by which of the following examples?
(A) Dismantling the Sanchi Stupa structure to build modern regional roads.
(B) Converting the historic Gujari Mahal into an archaeological museum.
(C) The complete abandonment of Eran to natural forest and overgrowth.
(D) Use of Bhimbetka rock shelters as active limestone mining quarries.

48. Consider the following statements regarding numismatic finds in Madhya Pradesh:
Statement I: The discovery of Roman coins at various sites in MP indicates historical trade links with the Roman Empire.
Statement II: Numismatic evidence from Eran includes early punch-marked coins and inscribed coins of local rulers.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

49. Match List I with List II regarding archaeologists and their associated discoveries in Madhya Pradesh and select the correct answer using the codes given below:
List I: (Archaeologists/Explorers)
P. V. S. Wakankar
Q. John Marshall
R. T. S. Burt
S. H. D. Sankalia
List II: (Associated Discoveries/Excavations in MP)
1. Rediscovery of Khajuraho Temples
2. Excavations at Navdatoli
3. Discovery of Bhimbetka
4. Excavation and restoration at Sanchi
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-1, R-4, S-2
(D) P-2, Q-4, R-1, S-3

50. What was a direct effect of the Antiquities and Art Treasures Act of 1972 on the archaeological sites of Madhya Pradesh?
(A) It authorized the free commercial sale of sculptures found in Khajuraho.
(B) It transferred the ownership of historical forts to private hoteliers.
(C) It mandated the registration of antiquities to curb illegal smuggling.
(D) It completely banned tourist entry into all ASI protected monuments.

51. The term "Panchayatana" in the context of Madhya Pradesh's temple architecture is defined as:
(A) A temple managed by a council consisting of five village elders.
(B) A temple structure featuring five distinct and decorated domes.
(C) A ritual involving the sacrifice of five different types of animals.
(D) A main shrine surrounded by four subsidiary shrines at the corners.

52. Which of the following pairs correctly matches the ancient city with its associated dynasty in Madhya Pradesh?

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(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

90. Which of the following statements about the archaeological site of Eran is incorrect?
(A) Its ancient name was Airikina.
(B) It shows continuous occupation from the Chalcolithic period to the Late Medieval period.
(C) It features a colossal monolithic image of the Varaha avatar of Vishnu.
(D) It is entirely devoid of any numismatic discoveries.

91. James Prinsep's contribution is fundamentally tied to Madhya Pradesh's archaeology through which achievement?
(A) Deciphering Brahmi script, enabling the reading of inscriptions.
(B) Excavating the foundations of the historic Gwalior Fort.
(C) Rebuilding the ruined temples of the Khajuraho complex.
(D) Discovering the prehistoric rock shelter site of Bhimbetka.

92. Consider the following statements about the conservation challenges at Bhimbetka:
Statement I: The site faces a challenge from the wasp and insect nests built directly on the paintings.
Statement II: The ASI strictly regulates visitor movement to prevent physical abrasion of the rock art.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

93. Identify the odd one out among the following historical personalities associated with the conservation or discovery of MP's archaeological sites:
(A) V. S. Wakankar
(B) John Marshall
(C) T. S. Burt
(D) Sher Shah Suri

94. Which of the following rock shelters in Madhya Pradesh is NOT considered a major site for prehistoric rock art?
(A) Adamgarh
(B) Chaturbhujnath Nala
(C) Bhimbetka
(D) Bagh Caves

95. Which of the following pairs regarding the excavators of Chalcolithic sites in Madhya Pradesh is correctly matched?
(A) Navdatoli - V. S. Wakankar
(B) Eran - K. D. Bajpai
(C) Kayatha - H. D. Sankalia
(D) Dangwada - Alexander Cunningham

96. Which of the following pairs concerning the thematic tourism circuits in Madhya Pradesh is correctly matched?
(A) Heritage Circuit - Gwalior, Orchha, Khajuraho
(B) Buddhist Circuit - Khajuraho, Orchha, Chanderi
(C) Wildlife Circuit - Sanchi, Vidisha, Udayagiri
(D) Pilgrimage Circuit - Bhimbetka, Adamgarh, Navdatoli

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97. Which of the following statements about the tourism development at World Heritage Sites in MP is correct?
(A) Khajuraho is entirely excluded from MP Tourism itineraries.
(B) Bhimbetka offers luxury resorts built inside the rock shelters.
(C) The state bans international tourists from visiting Mandu.
(D) The "Buddhist Circuit" promoted by MP Tourism features Sanchi.

98. Which of the following statements regarding the potential UNESCO World Heritage Sites of Madhya Pradesh is incorrect?
(A) Bhopal was added to the permanent World Heritage list in 2021.
(B) The Satpura Tiger Reserve has been included in the tentative list.

(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

81. Which of the following monuments is NOT located within the Gwalior Fort?
(A) Gujari Mahal
(B) Teli ka Mandir
(C) Koshak Mahal
(D) Man Mandir Palace

82. The Bagh Caves, renowned for their ancient mural paintings comparable to Ajanta, are located in which district of Madhya Pradesh?
(A) Dhar
(B) Ujjain
(C) Vidisha
(D) Rewa

83. What was the effect of the rediscovery and subsequent clearing of vegetation at the Khajuraho temples in the 19th century?
(A) It exposed sandstone to weather, requiring urgent conservation.
(B) It caused the immediate collapse of all the temple shikharas.
(C) It hid the temples further from public view due to mapping.
(D) It transformed the site into an active center of Islamic learning.

84. Which of the following pairs is incorrectly matched regarding the geographical location of historical sites in Madhya Pradesh?
(A) Bhimbetka - Raisen district
(B) Eran - Sagar district
(C) Khajuraho - Gwalior district
(D) Mandu - Dhar district

85. Identify the odd one out among the following Chalcolithic sites of Madhya Pradesh:
(A) Navdatoli
(B) Kayatha
(C) Dangwada
(D) Sanchi

86. Consider the following statements regarding the Gyaraspur archaeological site:
Statement I: The Maladevi temple at Gyaraspur is partly structural and partly rock-cut.
Statement II: The Hindola Torana at Gyaraspur represents the ruins of a grand Vishnu or Trimurti temple.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct, but Statement II is incorrect.
(D) Statement I is incorrect, but Statement II is correct.

87. What is a notable cause of the weathering observed on the stone sculptures at Khajuraho?
(A) Exposure to acid rain caused entirely by ancient metallurgy.
(B) Continuous application of modern oil paints by the ASI.
(C) Deliberate chiseling by 20th-century sculptors to update designs.
(D) Crystallization of salts and capillary action of groundwater.

88. Match List I with List II regarding archaeological sites and key artifacts and select the correct answer using the codes given below:
List I: (Archaeological Sites in MP)
P. Eran
Q. Besnagar
R. Sirpur
S. Udayagiri
List II: (Key Artifact/Structure)
1. Heliodorus Pillar
2. Varaha Cave Sculpture
3. Sati Pillar Inscription
4. Brick-built Lakshmana Temple
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-4, Q-2, R-3, S-1
(D) P-3, Q-4, R-1, S-2

89. Consider the following statements regarding the numismatic finds of the Naga dynasty:
Statement I: The coins of the Naga dynasty have been extensively found at Pawaya (ancient Padmavati).
Statement II: These coins are primarily large gold dinars mimicking Roman currency.
(A) Both Statement I and Statement II are correct.

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the Delhi Sultanate.
(C) They lost patronage and were gradually engulfed by forests.
(D) They were converted into massive military fortresses.

108. The term "Numismatics" in the context of Madhya Pradesh archaeology is defined as:
(A) The study of ancient inscriptions on stone and metal surfaces.
(B) The study of ancient pottery styles and various ceramic fabrics.
(C) The study of currency, including ancient coins found at sites.
(D) The scientific dating of wooden architectural elements and ruins.

109. THE concept of "Cultural Landscape" in archaeological studies of Madhya Pradesh is best defined as:
(A) A geographic area including cultural and natural resources.
(B) A pristine natural environment devoid of human intervention.
(C) Only the artificially manicured gardens built by the Mughals.
(D) The underground layout of urban drainage and sewage systems.

110. Consider the following Chalcolithic archaeological sites located in Madhya Pradesh:
I. Kayatha
II. Navdatoli
III. Eran
IV. Awra
V. Dangwada
Which of the above statement(s) represents the correct list of Chalcolithic sites?
(A) I, II, and III only
(B) II, III, IV, and V only
(C) I, II, III, and V only
(D) I, II, III, IV, and V

111. Which of the following is the most appropriate description of the Hindola Mahal at Mandu?
(A) It is an audience hall characterized by its distinctively sloping outer walls.
(B) It is a massive rock-cut temple dedicated to the Sun God.
(C) It is the mausoleum of Hoshang Shah built entirely of white marble.
(D) It is a stepwell designed exclusively for royal women.

112. The application of "Epigraphy" is most critical in understanding the historical significance of which artifact found at Sanchi?
(A) The uncarved stone boulders used for the foundation
(B) The Ashokan schism edict pillar
(C) The natural pigments used in nearby rock shelters
(D) The metallic coins found in the surrounding fields

113. The Raisen Fort was historically captured in 1543 by which prominent ruler, following a prolonged siege against Puran Mal?
(A) Babur
(B) Akbar
(C) Sher Shah Suri
(D) Alauddin Khalji

114. What is a key factual characteristic of the Heliodorus Pillar at Vidisha?
(A) It is hollow and was used to store grain.
(B) It features four lions seated back to back.
(C) It is made entirely of imported marble.
(D) It is crowned by a capital shaped like a Garuda.

115. Identify the odd one out among the following historical rulers associated with the patronage of Sanchi:
(A) Vidyadhara
(B) Ashoka
(C) Agnimitra
(D) Satakarni

116. Which of the following is the most appropriate interpretation of the erotic sculptures on the exterior walls of the Khajuraho temples?
(A) They were carved primarily to repel evil spirits from entering the town.
(B) They represent Tantric practices and auspicious fertility symbols.
(C) They serve as a medical encyclopedia for ancient surgical practices.
(D) They were added as an afterthought during the British colonial period to attract tourists.

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62. The Khajuraho Group of Monuments was constructed over a period of approximately 100 years. Between which centuries were they primarily built?
(A) 5th to 6th Century CE
(B) 7th to 8th Century CE
(C) 10th to 11th Century CE
(D) 13th to 14th Century CE

63. Which is the most appropriate reason for the inclusion of the Bhedaghat-Lametaghat in the tentative list of UNESCO World Heritage Sites?
(A) Its marble rocks gorge and significant dinosaur fossil finds.
(B) Its extensive collection of Mughal era miniature paintings.
(C) Its unparalleled and unique modern industrial heritage sites.
(D) Its status as the largest continuous Chalcolithic settlement.

64. Consider the following features of the Sanchi Stupa 1:
I. Anda (Hemispherical dome)
II. Harmika (Square railing on top)
III. Chhatri (Umbrella-like structure)
IV. Vedika (Outer stone balustrade)
Which of the above statement(s) correctly represents the elements present in the structure?
(A) I, II, and III only
(B) II, III, and IV only
(C) I, III, and IV only
(D) I, II, III, and IV

65. Which major river flows close to the ancient city of Tripuri, contributing to its historical significance as a settlement?
(A) Chambal
(B) Betwa
(C) Narmada
(D) Son

66. Who among the following is credited with building the Jahangir Mahal in Orchha?
(A) Rudra Pratap Singh
(B) Bharti Chand
(C) Vir Singh Deo
(D) Madhukar Shah

67. Which of the following elements is NOT typically found in the mature temple architecture of Khajuraho?
(A) Ardhamandapa (Entrance porch)
(B) Antarala (Vestibule)
(C) Chaitya-griha (Vaulted prayer hall)
(D) Garbhagriha (Sanctum sanctorum)

68. Which of the following is NOT an objective of the MP State Archaeology Department?
(A) Conservation and preservation of state-protected monuments
(B) Setting up and managing regional archaeological museums
(C) Conducting systematic archaeological explorations and excavations within the state
(D) Issuing international visas for foreign archaeologists

69. Which archaeological concept is best demonstrated by the structural evolution of Sanchi Stupa 1, where a smaller brick core was later encased in stone and expanded?
(A) Superimposition of structures
(B) Stratigraphy
(C) Numismatics
(D) Dendrochronology

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70. How is a "Protected Monument" defined under the Ancient Monuments and Archaeological Sites and Remains Act, 1958?
(A) Any building or structure constructed before the year 1947.
(B) Any structure currently and actively used for religious worship.
(C) An ancient monument declared by the Center as nationally important.
(D) Only those monuments inscribed as UNESCO World Heritage Sites.

71. Match List I with List II regarding Khajuraho temples and their groups and select the correct answer using the codes given below:
List I: (Temples at Khajuraho)
P. Kandariya Mahadeva
Q. Parsvanatha Temple
R. Duladeo Temple
S. Lakshmana Temple
List II: (Temple Group)
1. Western Group

ANSWERS

1. (D) John Marshall
Sir John Marshall, the Director-General of the Archaeological Survey of India, spearheaded the major restoration of Sanchi. His systematic efforts between 1912 and 1919 transformed the site from a collection of ruins into a well-preserved monument complex. This work included the excavation of several structures and the establishment of a local museum to house the many discovered antiquities.

2. (C) A dedicated structural Torana imported from Sanchi
The Teli ka Mandir at Gwalior Fort is an architectural marvel blending different styles. It features a unique rectangular sanctum and a barrel-vaulted roof characteristic of the Valabhi tradition. While the sculptural decorations align with Nagara aesthetics, the site does not contain a structural Torana from Sanchi. Such an architectural feature is not part of its documented historical record.

3. (C) A landmark protected by UNESCO for its cultural significance
The Bhimbetka rock shelters are recognized as a World Heritage Site, a designation bestowed by UNESCO. This international status highlights the site's outstanding universal value as a repository of prehistoric art. It ensures the protection and preservation of these ancient shelters, which provide vital insights into the lives, beliefs, and artistic expressions of early human communities across several millennia.

4. (A) Both A and R are true and R is the correct explanation of A.
Eran holds a pivotal place in Indian archaeology due to its long history. The inscription of Bhanugupta, discovered at the site, is dated to 510 CE. This specific record is of immense historical value because it represents the first definitive epigraphic evidence of the practice of Sati in the Indian subcontinent, confirming the site's importance for studying Gupta period history.

5. (B) T. S. Burt
The Khajuraho temples remained largely forgotten by the outside world for centuries until the 1830s. British engineer Captain T. S. Burt is credited with their modern rediscovery after being led to the site by local guides. His subsequent reports brought these architectural masterpieces to global attention, eventually leading to their recognition as one of India's most significant cultural heritage sites.

6. (B) Provincial Afghan Islamic architecture
Mandu is a historic fortress town renowned for its distinct architectural style developed during the Malwa Sultanate. This style is categorized as provincial Afghan Islamic architecture, characterized by its massive structures, arched forms, and impressive domes. The buildings emphasize strength and structural simplicity while incorporating local materials, creating a unique aesthetic that distinguishes Mandu from other contemporary architectural traditions in India.

7. (B) It shows a continuous chronological sequence of human occupation.
Madhya Pradesh is archaeologically significant because it preserves a remarkably long and continuous record of human history. The state contains sites ranging from the Paleolithic era to the medieval period. This uninterrupted chronological sequence allows researchers to study the evolution of human technology, art, and social structures over thousands of years within a single, geographically diverse region of central India.

8. (B) Chitragupta Temple - The only Sun temple in Khajuraho
Among the diverse temples at Khajuraho, the Chitragupta Temple stands out for its specific religious dedication. It is the only monument in the entire complex dedicated to Surya, the Sun God. The temple features an image of the deity driving a chariot pulled by seven horses, reflecting the specialized iconographic traditions

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associated with solar worship during the tenth century CE.

9. (B) Vidisha
Besnagar is an ancient city located near the modern town of Vidisha. It was a flourishing center of trade and culture in central India during the Mauryan and Shunga periods. The site is famous for its diverse archaeological remains, including the Heliodorus Pillar, which provides critical evidence regarding early religious practices and the presence of Greek cultural influences in the region.

10. (C) Using aniconic symbols like the Bodhi tree and footprints
The narrative art on the Sanchi Toranas belongs to an early phase of Buddhist tradition where the Buddha was not represented in human form. Instead, his presence and life events were depicted through aniconic symbols. The use of the Bodhi tree, empty thrones, and footprints served as symbolic markers for the enlightened being, allowing devotees to visualize the spiritual narrative.

11. (A) P-2, Q-4, R-1, S-3
The heritage monuments of central India are distributed across several historic towns. Jahaz Mahal is a prominent structure in Mandu, while Koshak Mahal is located in Chanderi. The Jahangir Mahal is a celebrated palace within the Orchha complex. Finally, the Hindola Torana is an ancient architectural ruin found in Gyaraspur, representing the remains of a tenth-century temple structure.

12. (C) Harappan urban phase
The Bhimbetka rock shelters contain paintings that span a vast timeline, from the Upper Paleolithic to the medieval era. However, the site does not feature any representation or evidence associated with the Harappan urban phase. The rock art primarily reflects the lives of hunter-gatherers and early pastoralists, lacking the specific urban motifs and cultural traits characteristic of the Indus Valley Civilization.

13. (A) It features pre-Mughal Hindu architecture with glazed tile work.
The Man Mandir Palace at Gwalior Fort is a masterpiece of pre-Mughal Hindu architecture built by Raja Man Singh Tomar. It is historically significant for its vibrant external decoration, which includes beautiful glazed tiles featuring motifs of ducks, elephants, and peacocks. This aesthetic style represents a unique fusion of architectural influences and artistic traditions that flourished before the Mughal era.

14. (C) Chandela
The Khajuraho Group of Monuments was built by the rulers of the Chandela dynasty. Most of these temples were constructed between 950 and 1050 CE, representing the pinnacle of their architectural and artistic patronage. The Chandelas transformed Khajuraho into a major religious and cultural center, leaving behind a legacy of intricately carved stone temples that are now world-renowned heritage sites.

15. (D) The Malwa Sultanate
Mandu, known as the "City of Joy" or Shadiabad, reached its height of glory under the Malwa Sultanate. During this period, the rulers transformed the plateau into a magnificent complex of palaces, mosques, and tombs. This era of patronage defined the architectural character of Mandu, making it a center of Islamic culture and learning in central India during the fifteenth century.

16. (A) Two circles headquartered at Bhopal and Jabalpur
To manage and protect the vast number of national monuments in Madhya Pradesh, the Archaeological Survey of India operates through two administrative circles. The Bhopal Circle and the Jabalpur Circle are responsible for the conservation and maintenance of diverse heritage sites across different regions of the state. This division ensures efficient oversight and professional preservation of historically significant structures and locations.

17. (A) The largest rock-cut Buddhist monastery complex in Central India.
The Udayagiri caves near Vidisha are a series of rock-cut sanctuaries dating primarily to the Gupta period. Unlike many other cave sites, they are not a Buddhist monastery complex. Instead, they are famous for their Hindu and Jain iconography. The site is most renowned for the

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colossal relief of the Varaha avatar of Vishnu, representing a high point of Gupta art.

18. (A) It contains the physical relics of Lord Buddha in its central chamber.
While the Great Stupa at Sanchi is a major Buddhist monument, it is not primarily known for housing the physical relics of Lord Buddha in its central chamber. Instead, the relics of his prominent disciples, Sariputra and Maudgalyayana, were discovered in Stupa 3. The Great Stupa serves as a symbolic monument representing the Buddha's enlightenment and the path to nirvana.

19. (A) 1, 3, 2
The structures at Gwalior Fort were built across different centuries, reflecting evolving styles. Teli ka Mandir is the oldest, dating to the eighth or ninth century. The Sas-Bahu temples were constructed in the late eleventh century during the Kachchhapaghata period. The Man Mandir Palace is a later addition, built in the late fifteenth century, completing this specific chronological sequence.

20. (A) I and II only
The Kandariya Mahadeva temple is widely regarded as the most magnificent structure in Khajuraho, dedicated to Lord Shiva with a Shikhara symbolizing the cosmic Mount Kailash. However, it was not built by Raja Bhoj. It was commissioned by the Chandela king Vidyadhara around 1030 CE. Thus, only the statements concerning its size, ornamentation, and religious dedication are historically accurate.

21. (C) It controls military and trade routes connecting Malwa and Central India.
Raisen Fort is strategically perched on a high hill on the Malwa plateau, providing a commanding view of the surrounding landscape. This elevated position was crucial for military defense and the oversight of vital trade routes. Throughout history, the fort served as a key administrative and military outpost, controlling the movement of goods and armies between Malwa and central India.

22. (C) 1989
The Buddhist Monuments at Sanchi were officially recognized for their outstanding universal value and inscribed as a UNESCO World Heritage Site in 1989. This international recognition acknowledges the site's unique status as a well-preserved center of Buddhist art and architecture. The inscription has helped ensure continued global support for the conservation of its stupas, monasteries, and the famous Ashokan pillar.

23. (D) A warning against creating schism within the Buddhist Sangha
The Ashokan pillar at Sanchi features an important royal edict written in the Brahmi script. The primary message of this inscription is a stern warning against causing divisions or schisms within the Buddhist monastic community, known as the Sangha. This reflects Emperor Ashoka's commitment to maintaining religious unity and order among the followers of Buddhism throughout his vast Mauryan Empire.

24. (D) A monolithic pillar dedicated to Lord Vasudeva by a Greek envoy.
The Heliodorus pillar in Vidisha is a significant archaeological find from the second century BCE. It is a monolithic stone column erected by Heliodorus, a Greek ambassador from Taxila. The inscription identifies him as a devotee of the Bhagavata sect and records that the pillar was dedicated to Lord Vasudeva, providing early evidence of the synthesis between Greek and Indian cultures.

25. (B) Gwalior Fort
Gwalior Fort is one of the most formidable and impressive fortifications in India. Its strategic location atop a steep sandstone hill and its grand architecture earned it high praise from historical rulers. Mughal Emperor Babur, impressed by its strength and beauty, famously described it as "the pearl in the necklace of the forts of Hind," highlighting its prestige among regional strongholds.

26. (C) Statement I is true but Statement II is false.
The Bhimbetka rock shelters were indeed discovered by the archaeologist V. S. Wakankar in 1957 after he noticed the unique rock formations from a train. While the discovery was scientifically significant, the site did not receive UNESCO World Heritage status in that same decade. It took several decades of research and

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the state's archaeological wealth, it does not have the authority to issue final approvals for UNESCO World Heritage Site designations. Such designations are decided exclusively by the UNESCO World Heritage Committee following an international nomination process.

45. (C) They follow the Panchayatana style elevated on a high platform.
The temples at Khajuraho are prime examples of mature Nagara architecture. Most of these structures follow the Panchayatana layout, where a main central shrine is surrounded by four smaller subsidiary shrines. These temples are typically elevated on a high masonry platform called a jagati, which serves both a functional purpose for circumambulation and a symbolic purpose of elevating the sacred space.

46. (B) The Bundelas
Orchha was founded in 1501 by Rudra Pratap Singh, a powerful chieftain of the Bundela Rajput clan. Under Bundela patronage, Orchha became a vibrant capital known for its unique architectural style, which combined traditional Hindu palace designs with contemporary Islamic influences. The massive palaces, temples, and cenotaphs that define the town's heritage are lasting legacies of the Bundela dynasty's regional influence.

47. (B) Converting the historic Gujari Mahal into an archaeological museum.
Adaptive reuse involves repurposing an old building for a new function while preserving its historic character. In Gwalior, the fifteenth-century Gujari Mahal, originally a royal palace, was successfully converted into an archaeological museum. This approach allows the historic structure to be maintained and used effectively by the public, ensuring its continued conservation through a modern, relevant purpose that honors its heritage.

48. (A) Both Statement I and Statement II are correct.
Numismatic evidence is vital for understanding the economic history of Madhya Pradesh. The discovery of Roman coins at various sites confirms that the region was part of ancient international trade networks. Similarly, excavations at Eran have yielded early punch-marked coins and inscribed currency from local rulers, providing a clear record of the financial systems and political authority that existed in the region.

49. (A) P-3, Q-4, R-1, S-2
Significant archaeological breakthroughs in Madhya Pradesh are linked to various experts. V. S. Wakankar discovered the Bhimbetka rock shelters. John Marshall was responsible for the major excavations and restoration at Sanchi. T. S. Burt is credited with the modern rediscovery of the Khajuraho temples in the nineteenth century. H. D. Sankalia conducted extensive excavations at the Chalcolithic site of Navdatoli.

50. (C) It controls military and trade routes connecting illegal smuggling.
The Antiquities and Art Treasures Act of 1972 was enacted to protect India's cultural heritage from theft and illegal export. In Madhya Pradesh, which has a high density of ancient sculptures and artifacts, this law mandated the registration of all private antiquities. This measure has been essential in curbing the smuggling of precious heritage items from sites like Khajuraho and Mandu.

51. (D) A main shrine surrounded by four subsidiary shrines at the corners.
In the context of Indian temple architecture, particularly at Khajuraho, "Panchayatana" refers to a specific ground plan. In this arrangement, the primary temple housing the main deity is placed on a central axis, while four smaller shrines dedicated to secondary deities are positioned at the corners of the platform. This five-shrine layout creates a balanced and symmetrical sacred complex for worship.

52. (D) Padmavati - Naga dynasty
The ancient city of Padmavati, identified with modern-day Pawaya in Gwalior district, was a flourishing capital of the Naga dynasty. This association is supported by extensive archaeological finds, including numerous coins and inscriptions belonging to Naga rulers. In contrast, other cities like Tripuri were linked to the Kalachuris, and Dhar served as the prominent capital for the Paramara dynasty during their respective reigns.

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sect had gained enough influence to attract and convert individuals from the Greek cultural sphere.

36. (A) It was entirely constructed by the British in the 18th century.
Gwalior Fort is an ancient stronghold with a history spanning over a thousand years. It features diverse structures built by various Indian dynasties, including the Tomars and the Kachchhapaghatas. While the British held the fort at various points during the colonial era, they did not construct it. Its primary historical significance lies in its pre-colonial Indian military and religious architectural heritage.

37. (A) Baz Bahadur's Palace
Chanderi is a historic town known for various monuments like the Kati Ghati Gateway, Badal Mahal Gate, and the Jama Masjid. These structures reflect the architectural heritage of the Malwa Sultanate and local rulers. Baz Bahadur's Palace, however, is a famous monument located in Mandu, associated with the legendary romance of Baz Bahadur and Rani Roopmati, making it the odd structure.

38. (D) Kamal Maula Mosque complex
The site known as Bhoj Shala in Dhar is currently located within the Kamal Maula Mosque complex. This shared space has a complex history, with the mosque incorporating architectural elements from an earlier structure associated with Raja Bhoj. The site remains a point of archaeological interest due to the Sanskrit inscriptions found on its stone slabs, which highlight its former role as a center.

39. (D) Hindola Mahal - Sloping walls giving a swinging appearance.
Mandu's architecture is famous for its unique structural features. The Hindola Mahal, or "Swinging Palace," is an audience hall notable for its massive walls that slope outward at a sharp angle. This design creates an optical illusion of the building swinging or swaying, which gave the structure its name. It is an excellent example of the bold, functional style of the Malwa Sultanate.

40. (D) Reassembling monument parts using original materials where possible.
Anastylosis is a specialized archaeological conservation technique used to restore ruined monuments. It involves reassembling the fallen or scattered original stone blocks and components of a structure to their correct historical positions. This method prioritizes the use of original materials, only using modern substitutes when absolutely necessary for structural stability, ensuring that the restored monument remains as authentic as possible to its origins.

41. (B) Chaturbhuj Temple
The Chaturbhuj Temple at Gwalior Fort is internationally famous for a small but significant inscription. This ninth-century carving contains one of the oldest known written representations of the number zero as a circular symbol. This find is a crucial piece of evidence in the history of mathematics, proving the early conceptual use of zero in the Indian subcontinent long before it spread globally.

42. (D) I, II, III, and IV
Tripuri is an exceptionally rich archaeological site near Jabalpur. It was the historical capital of the Kalachuri dynasty and is associated with significant monuments like the Chausath Yogini Temple. Excavations at the site have revealed a deep chronological sequence, with artifacts ranging from the prehistoric Chalcolithic period through various historical eras into the medieval period, making it vital for regional history.

43. (B) Bhimbetka
Udayagiri, Eran, and Tigawa are all major archaeological sites in Madhya Pradesh with significant remains from the Gupta period, such as temples, inscriptions, and rock-cut sculptures. Bhimbetka, however, is primarily known for its prehistoric rock art dating back thousands of years. While it saw some later use, its core historical and archaeological identity is tied to the Stone Age, not the Gupta era.

44. (D) It issues final approvals for UNESCO World Heritage Site designations.
The Directorate of Archaeology, Archives and Museums of Madhya Pradesh manages state-level heritage and regional museums. While it plays a crucial role in documenting and exploring

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relationship between early humans and the diverse central Indian landscape.

62. (C) 10th to 11th Century CE
The majority of the temples at Khajuraho were constructed during the golden age of the Chandela dynasty, specifically between 950 and 1050 CE. This century-long period of intense building activity resulted in the creation of dozens of intricately carved Hindu and Jain temples. This era represents the peak of Nagara-style architecture and sculptural art in central India before the dynasty's gradual decline.

63. (A) Its marble rocks gorge and significant dinosaur fossil finds.
The Bhedaghat-Lametaghat area in the Narmada Valley is recognized for its extraordinary geological and paleontological value. It features a spectacular marble gorge carved by the Narmada River. Additionally, the region is internationally significant for its wealth of dinosaur fossils, including nests and eggs, which provide critical data on prehistoric life. These unique natural and scientific attributes led to its inclusion on the tentative list.

64. (D) I, II, III, and IV
Sanchi Stupa 1 is a complete architectural representation of a classical Buddhist stupa. It consists of a large hemispherical dome called the Anda, topped by a square railing known as the Harmika. From the Harmika rises a central mast with three umbrella-like disks called Chhatris. The entire structure is enclosed by a massive stone balustrade, or Vedika, which defines the sacred space.

65. (C) Narmada
Tripuri, an ancient city and the former capital of the Kalachuri dynasty, is situated near the Narmada River. The river was essential for the city's prosperity, providing water for agriculture and serving as a major transportation route for trade. Its proximity to the Narmada contributed significantly to Tripuri's strategic importance and its development as a major political and cultural center in central India.

66. (C) Vir Singh Deo
The Jahangir Mahal in Orchha was commissioned by the Bundela ruler Vir Singh Deo in the early seventeenth century. It was built specifically to honor the Mughal Emperor Jahangir during his visit to the region. The palace is a grand example of Indo-Islamic architecture, featuring large courtyards, ornate hanging balconies, and beautiful tile work, symbolizing the strong political alliance between the Bundelas and Mughals.

67. (C) Chaitya-griha (Vaulted prayer hall)
Khajuraho's temples are classic examples of Hindu and Jain architecture. They typically include components like the entrance porch, the vestibule leading to the sanctum, and the inner sanctum itself. However, the Chaitya-griha is a feature specifically associated with Buddhist rock-cut architecture, serving as a prayer hall. Since Khajuraho does not have Buddhist structures, this element is not found within its temple complex.

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68. (D) Issuing international visas for foreign archaeologists
The Madhya Pradesh State Archaeology Department is responsible for preserving the state's cultural heritage. Its primary objectives include the conservation of state-protected monuments, managing regional museums, and conducting archaeological explorations. However, the department does not have the legal authority to issue international visas. Visa processing is a federal function handled by the Ministry of External Affairs and the Ministry of Home Affairs.

69. (A) Superimposition of structures
The structural history of Sanchi Stupa 1 illustrates the concept of superimposition, where a newer structure is built over an older one. The original monument was a smaller brick stupa built by Emperor Ashoka. In later periods, particularly during the Shunga era, this core was encased in a larger stone structure, effectively building a new monument on top of the old foundation.

70. (C) An ancient monument declared by the Center as nationally important.
Under the 1958 Act, a "Protected Monument" is an ancient monument that has been formally declared by the Central Government to be of national importance. Once designated, these monuments are placed under the legal protection

53. (C) Narmadapuram (Hoshangabad)
The Adamgarh rock shelters are located near the city of Narmadapuram, formerly known as Hoshangabad. This site is significant for its prehistoric rock paintings and archaeological remains from the Mesolithic period. Excavations here provided some of the earliest evidence of animal domestication in India, offering valuable insights into the transition of human societies from hunting to early forms of settled pastoralism.

54. (C) A Yaksha (Manibhadra)
Pawaya, the site of the ancient city of Padmavati, is famous among archaeologists for the discovery of a monumental statue of a Yaksha named Manibhadra. This life-size stone sculpture, dating back to the early centuries of the common era, is a masterpiece of ancient Indian art. It highlights the importance of Yaksha worship and the advanced state of sculptural traditions in the Gwalior region.

55. (A) Hoshang Shah's Tomb
Orchha is home to several iconic structures like the Ram Raja Temple, Chaturbhuj Temple, and Jahangir Mahal, all of which represent the Bundela architectural style. Hoshang Shah's Tomb, however, is a famous monument located in Mandu. It is recognized as India's first marble tomb and served as an architectural inspiration for the Taj Mahal, but it has no historical connection to Orchha.

56. (A) A site known for brick temples and extensive Buddhist Viharas.
Sirpur is a significant archaeological site in central India, known for its well-preserved brick architecture. It features several prominent structures, including the Lakshmana Temple, which is one of the finest surviving examples of brick temples in India. The site also contains ruins of extensive Buddhist Viharas and Hindu shrines, reflecting a diverse religious environment that flourished between the sixth and eighth centuries CE.

57. (A) Shift in royal patronage and resurgence of Brahmanical Hinduism.
The decline of major Buddhist centers like Sanchi was largely driven by changes in political and religious support. Over time, regional rulers shifted their patronage from Buddhism to Brahmanical Hinduism. This led to a gradual reduction in the resources available for maintaining monastic communities and monuments. As Hinduism experienced a widespread resurgence, many Buddhist sites were eventually abandoned and fell into decay.

58. (C) Khajuraho Monuments → Sanchi Monuments → Bhimbetka Rock Shelters
Madhya Pradesh's UNESCO World Heritage Sites were inscribed over several years. The Khajuraho Group of Monuments was the first to be designated in 1986. This was followed by the Buddhist Monuments at Sanchi in 1989. The Bhimbetka rock shelters were the most recent addition to the permanent list, receiving their official UNESCO designation in 2003, reflecting the state's diverse heritage.

59. (C) Statement I is true but Statement II is false.
Conservation at Bhimbetka focuses on protecting paintings from natural degradation. Micro-vegetation, such as algae and lichen, along with water seepage through rock fissures, are significant threats. However, the Archaeological Survey of India does not use modern synthetic paints for restoration, as this would damage the original prehistoric art. Instead, they use non-invasive scientific methods to stabilize the surfaces and prevent further fading.

60. (B) Chalcolithic
Navdatoli, situated on the banks of the Narmada River, is one of the most important Chalcolithic settlements excavated in India. It flourished between roughly 1500 and 1200 BCE. The site provided extensive evidence of early agricultural practices, copper metallurgy, and distinctive painted pottery styles, making it a cornerstone for understanding the life of early farming communities in the Malwa region.

61. (C) Bhimbetka - Located within the Ratapani Wildlife Sanctuary
The Bhimbetka rock shelters are situated within the boundaries of the Ratapani Wildlife Sanctuary in the Raisen district. This geographic setting has helped preserve the ancient site by providing a natural forest buffer. The integration of prehistoric archaeological remains with a protected natural environment is a unique feature of Bhimbetka, highlighting the historical

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evaluation before the site was officially inscribed by UNESCO in 2003.

27. (A) Goddess Saraswati
The Bhoj Shala in Dhar is traditionally and archaeologically associated with Raja Bhoj, the famous Paramara king. The structure is believed to have originally served as a Sanskrit center for learning and a temple dedicated to Goddess Saraswati, the deity of wisdom and art. This association highlights the cultural and educational importance of Dhar during the peak of the Paramara dynasty.

28. (A) P-3, Q-4, R-1, S-2
The Sanchi complex features various structures with unique roles. Stupa 1 is the iconic Great Stupa with four carved Toranas. Stupa 2 is noted for its early relief carvings on the balustrade but lacks Toranas. Stupa 3 once held the relics of Sariputra and Maudgalyayana. The Ashokan Pillar is characterized by its polished surface and the famous edict against monastic schism.

29. (A) Both Statement I and Statement II are correct.
The Gujari Mahal is a historic palace within Gwalior Fort built by Raja Man Singh Tomar for his queen, Mrignayani. It is an excellent example of pre-Mughal Hindu architecture. Today, the palace has been converted into an archaeological museum that houses a vast collection of sculptures, including the world-famous ninth-century statue of Shalabhanjika, found at the nearby site of Gyaraspur.

30. (D) Buddhism
The temples of Khajuraho are primarily dedicated to deities from Hinduism and Jainism. The complex is divided into different groups containing shrines for Shiva, Vishnu, and various Tirthankaras. While Shaivism, Vaishnavism, and Jainism are well-represented in the architectural and sculptural program, there are no Buddhist temples or structures within the Khajuraho Group of Monuments, making Buddhism the odd affiliation.

31. (C) Narmada
Hathnora is a crucial prehistoric site located on the banks of the Narmada River. It gained international fame when a fossilized partial skull cap of Homo erectus, popularly known as "Narmada Man," was discovered there in 1982. This find is significant because it provides some of the earliest physical evidence of human ancestors in the Indian subcontinent, highlighting the Narmada Valley's importance.

32. (B) Continuous weathering and exfoliation of the construction sandstone.
The Khajuraho temples face significant conservation challenges due to the nature of their construction material. They were built using fine-grained sandstone, which is susceptible to environmental damage. Over centuries, exposure to wind, rain, and fluctuating temperatures has led to weathering and exfoliation, where layers of the stone peel away. This natural process requires constant monitoring and specialized conservation efforts to preserve the intricate sculptures.

33. (B) They are entirely carved out of single monolithic granite rocks.
The cenotaphs, or Chhatris, at Orchha are grand memorial structures built for the Bundela rulers along the Betwa River. While they are architecturally impressive with their temple-like spires and intricate designs, they are not monolithic granite structures. Instead, they were constructed using traditional masonry techniques with local stone and mortar, reflecting the distinct architectural style that combined Hindu and Islamic design elements.

34. (A) I, II, III, and V only
The rock art at Bhimbetka is characterized by its use of mineral pigments, primarily red and white. The paintings provide a vivid record of prehistoric life, depicting hunting, dancing, and daily activities. The superimposition of layers shows the shelters were used over vast periods. While they depict various large animals, the use of medieval oil paints is not a feature of this ancient art.

35. (A) It records the conversion of foreigners into the Bhagavata sect.
The Heliodorus pillar inscription is a vital historical document from the second century BCE. It provides definitive evidence of the adoption of Indian religious traditions by foreigners. The Greek ambassador Heliodorus identifies himself as a "Bhagavata," or a devotee of Vishnu. This record proves that the Bhagavata

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and maintenance of the Archaeological Survey of India. This status ensures that the sites are preserved for the public and protected from unauthorized alterations, encroachment, or physical damage.

71. (A) P-1, Q-2, R-3, S-4
The Khajuraho temples are organized into three geographical groups. The Kandariya Mahadeva and Lakshmana temples belong to the Western Group, which contains the most famous monuments. The Parsvanatha Temple is part of the Eastern Group, which primarily consists of Jain temples. The Duladeo Temple is located in the Southern Group, representing a later stage of the region's architectural development during the Chandela period.

72. (B) II only
Mandu's architecture is significant for its early and extensive use of Islamic structural features. Unlike many contemporary regional styles that relied solely on traditional Indian trabeate methods, the buildings in Mandu prominently featured true arches and large domes. These elements allowed for the creation of vast interior spaces and massive monuments, which became a defining characteristic of the provincial Afghan style of the Malwa Sultanate.

73. (A) A hill fortification overlooking historical trade routes.
Chanderi Fort is a classic hill fortification situated on a high cliff. Its strategic location was chosen to provide a defensive advantage and to oversee the historic trade routes connecting northern India with the Malwa and Deccan regions. The fort complex contains various historical structures that reflect its long history as a contested military outpost and an important center for regional administration and commerce.

74. (A) It was built for a Rama idol now kept in the Ram Raja Temple.
The Chaturbhuj Temple in Orchha is an enormous structure built with a unique history. Legend states that the Bundela queen wished to install an idol of Lord Rama in this grand temple. However, when the idol was temporarily placed in the palace, it refused to move, leading to the palace being converted into the Ram Raja Temple, while the Chaturbhuj Temple remained dedicated to Vishnu.

75. (A) A period marked by the simultaneous use of copper and stone.
The term "Chalcolithic" refers to a transitional archaeological period between the Neolithic and the Bronze Age. In Madhya Pradesh, this era is characterized by human societies using both stone tools and copper implements for daily life and agriculture. Sites like Navdatoli and Kayatha have provided extensive evidence of this culture, showing how early people in central India began to adopt metallurgy alongside older technologies.

76. (D) Mandu
As of 2023, Sanchi, Khajuraho, and Bhimbetka are the three sites in Madhya Pradesh that have been officially inscribed on the UNESCO World Heritage list. These locations are recognized for their outstanding cultural and historical significance. Mandu, while a highly important heritage site with a rich architectural legacy, is currently on UNESCO's tentative list and has not yet received permanent World Heritage status.

77. (B) Three (Western, Eastern, and Southern)
The temples at Khajuraho are geographically distributed into three main groups to facilitate their study and management. The Western Group is the largest and contains the most iconic structures. The Eastern Group features a mix of Hindu and Jain temples located near the modern village. The Southern Group is further away and includes a few significant later temples, such as the Duladeo and Chaturbhuj monuments.

78. (D) Maximum tourist numbers a site can sustain without degradation.
Carrying capacity is a critical concept in heritage management, particularly for popular World Heritage Sites. It refers to the maximum number of visitors a site can accommodate at any given time without causing physical damage to the monuments or degrading the overall visitor experience. Managing carrying capacity helps prevent issues like excessive stone wear, moisture buildup in sanctums, and the overall structural fatigue of ancient buildings.

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79. (A) Maurya → Shunga → Satavahana → Gupta
The Sanchi complex evolved over nearly a thousand years under various dynasties. The original core was built by the Mauryas under Ashoka. This was expanded and encased in stone during the Shunga period. The four grand, intricately carved gateways, or Toranas, were added during the Satavahana era. Finally, several temples and additional sculptures were commissioned during the Gupta period, completing the site's major historical development.

80. (A) Both A and R are true and R is the correct explanation of A.
World Heritage Sites like Sanchi and Khajuraho face a delicate challenge in managing tourism. While accessibility is vital for public engagement and revenue, high visitor numbers can negatively impact the monuments. Unregulated footfall can cause physical wear, while large-scale infrastructure development can change local environmental conditions. Therefore, balancing these needs is essential to ensure the long-term structural and aesthetic preservation of these ancient sites.

81. (C) Koshak Mahal
Gwalior Fort is a vast complex containing many famous monuments like the Gujari Mahal museum, Teli ka Mandir, and the Man Mandir Palace. These structures represent different periods of the fort's long history. The Koshak Mahal, however, is not part of Gwalior Fort. It is a prominent medieval palace located in Chanderi, built during the fifteenth century under the patronage of the Malwa Sultanate.

82. (A) Dhar
The Bagh Caves are a group of nine rock-cut monuments located in the Dhar district of Madhya Pradesh. These caves are historically significant for their ancient mural paintings, which are stylistically similar to those found at Ajanta. Created during the fourth to sixth centuries CE, the paintings provide a rare glimpse into the artistic and religious life of the late Buddhist period in central India.

83. (A) It exposed sandstone to weather, requiring urgent conservation.
For centuries, the Khajuraho temples were protected by dense forests that shielded the sandstone surfaces from harsh environmental conditions. When the site was rediscovered and cleared in the nineteenth century, the delicate carvings were suddenly exposed to direct wind, rain, and temperature fluctuations. This exposure accelerated the natural weathering process of the stone, making modern conservation efforts by the ASI essential to prevent further damage.

84. (C) Khajuraho - Gwalior district
The geographical distribution of historical sites in Madhya Pradesh is well-documented. Bhimbetka is in Raisen, Eran is in Sagar, and Mandu is in the Dhar district. Khajuraho, however, is located in the Chhatarpur district of the Bundelkhand region. This administrative clarification is important for regional studies and tourism planning, as Khajuraho is situated hundreds of kilometers away from the city of Gwalior.

85. (D) Sanchi
Navdatoli, Kayatha, and Dangwada are all well-known Chalcolithic sites in Madhya Pradesh, where archaeologists have found evidence of early copper-using farming communities. Sanchi, on the other hand, is a historic site primarily known for its Buddhist monuments dating from the Mauryan period onward. It does not have a major association with the prehistoric Chalcolithic culture, making it the odd one out in this context.

86. (A) Both Statement I and Statement II are correct.
Gyaraspur is a site of significant architectural diversity. The Maladevi Temple is a unique structure built into the hillside, making it partly rock-cut and partly structural. The nearby Hindola Torana, an elegantly carved stone gateway, is all that remains of a grand tenth-century temple. These structures collectively highlight the sophisticated religious and artistic traditions that flourished in the region during the medieval era.

87. (D) Crystallization of salts and capillary action of groundwater.
The stone sculptures at Khajuraho suffer from a natural decay process driven by moisture and minerals. Groundwater can rise through the temple platforms via capillary action, carrying dissolved salts into the sandstone. When the water evaporates, the salts crystallize within the

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pores of the stone, creating internal pressure. This pressure eventually causes the surface of the stone to flake or weather away, a major conservation challenge.

88. (A) P-3, Q-1, R-4, S-2
Madhya Pradesh's archaeological sites are defined by their unique artifacts. Eran is famous for its early Sati pillar inscription. Besnagar is the location of the Heliodorus Pillar dedicated to Lord Vasudeva. Sirpur features the remarkable brick-built Lakshmana Temple. Udayagiri is renowned for its series of rock-cut caves, including the iconic relief of the Varaha avatar rescuing the earth goddess from the cosmic ocean.

89. (C) Statement I is correct, but Statement II is incorrect.
The Naga dynasty's history is heavily reconstructed through numismatic evidence, with thousands of their coins found at Pawaya, ancient Padmavati. However, these coins are not large gold dinars. Instead, they are typically small copper coins featuring symbols like the bull, trident, or peacock. These finds provide critical data on the regional economy and the genealogy of Naga rulers who controlled the area before the Guptas.

90. (D) It is entirely devoid of any numismatic discoveries.
Eran is one of the most archaeologically rich sites in central India, with a history spanning from the Chalcolithic to the medieval period. Contrary to being devoid of finds, Eran has yielded an extensive collection of ancient coins, including punch-marked varieties and those issued by the Western Kshatrapas and Gupta rulers. These numismatic discoveries have been fundamental in establishing the chronological and political history of the region.

91. (A) Deciphering Brahmi script, enabling the reading of inscriptions.
James Prinsep's work in the 1830s was a turning point for Indian archaeology. By deciphering the ancient Brahmi script, he made it possible for scholars to read and understand inscriptions found on pillars and rocks across India, including those at Sanchi. This achievement unlocked the history of the Mauryan Empire and the role of Emperor Ashoka, providing a scientific foundation for studying ancient monuments.

92. (A) Both Statement I and Statement II are correct.
Conservation at Bhimbetka involves addressing both biological and human-made threats. The site frequently faces challenges from mud nests built by wasps and insects directly on the ancient paintings, which can obscure the art and damage the rock surface. To prevent physical damage, the ASI has implemented strict visitor regulations, including designated pathways and barriers, ensuring that human contact with the rock art is minimized.

93. (D) Sher Shah Suri
V. S. Wakankar, John Marshall, and T. S. Burt are all prominent figures in the field of archaeology and conservation, known for their roles in discovering or restoring major sites in Madhya Pradesh. Sher Shah Suri, however, was a medieval ruler of northern India. While he is historically significant for his military and administrative reforms, he is not associated with the archaeological discovery or preservation of ancient sites.

94. (D) Bagh Caves
Adamgarh, Chaturbhujnath Nala, and Bhimbetka are all major sites for prehistoric rock art, featuring paintings made by early humans using mineral pigments. The Bagh Caves, while also featuring paintings, are entirely different. They are Buddhist monastic sanctuaries dating to the fifth century CE, known for their sophisticated mural paintings on plaster, similar to the Ajanta style, rather than prehistoric rock art found in open shelters.

95. (B) Eran - K. D. Bajpai
K. D. Bajpai, a renowned Indian archaeologist, led the systematic excavations at Eran in the 1960s. His work uncovered a long sequence of human habitation, from the Chalcolithic period through the medieval era. Other major sites like Navdatoli were excavated by H. D. Sankalia, while V. S. Wakankar is most famous for his work at Kayatha and Bhimbetka, rather than Navdatoli or Eran.

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19. Consider the following statements regarding the agricultural and forest practices of the Gond tribe:
I. Mahua flowers hold immense cultural and economic value, used for food and brewing liquor.
II. Minor Forest Produce (MFP) collection supplements their income during non-agricultural seasons.
III. Gonds have completely abandoned agriculture and currently rely entirely on industrial labor.
Which of the above statement(s) is/are incorrect?
(A) I and II only
(B) II and III only
(C) III only
(D) I, II and III

20. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Gond tribe traditionally preferred shifting cultivation, locally known as Bari or Dahiya.
Reason (R): Shifting cultivation is heavily dependent on synthetic fertilizers to maintain high crop yields in forest terrains.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

21. The Korku tribal society is traditionally divided into sub-groups based on their social status and land ownership. Which sub-group is considered the land-owning, elite class among the Korkus?
(A) Patharia
(B) Ruma
(C) Raj Korku
(D) Bawari

22. The Lokur Committee criteria are traditionally used to identify communities for Scheduled Tribe status. Which of the following is not one of the core criteria established by this committee?
(A) Indication of primitive traits
(B) High literacy and economic integration
(C) Distinctive culture
(D) Geographical isolation

23. Which district in Madhya Pradesh holds the highest proportion of Scheduled Tribes relative to its own total population, standing at approximately 89 percent?
(A) Jhabua
(B) Barwani
(C) Dindori
(D) Alirajpur

24. In Bhil social organization, a traditional village or settlement is composed of scattered huts. What is this specific habitation or hamlet called?
(A) Saharana
(B) Tola
(C) Ghotul
(D) Falya

25. Which of the following officials traditionally functions as the headman of a Gond village council, responsible for maintaining law and order?
(A) Kotwar
(B) Mukaddam
(C) Gunia
(D) Bhoi

26. Under which Article of the Indian Constitution is the process for the specification of Scheduled Tribes outlined, empowering the President to issue the initial notification?
(A) Article 338A
(B) Article 341
(C) Article 366
(D) Article 342

27. Which of the following represents the most appropriate description of 'Pithora' in the context of the Bhil tribe?
(A) A highly ritualistic wall painting tradition expressing tribal myths
(B) A traditional weapon used for hunting wild boars
(C) A sacred agricultural festival celebrating the monsoon
(D) The supreme judicial council of the Bhil community

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104. (D) Khajuraho
Sanchi, Bharhut, and the Bagh Caves are all major archaeological sites in Madhya Pradesh renowned for their extensive Buddhist remains, such as stupas, monasteries, and mural paintings. Khajuraho, however, is a site exclusively dedicated to Hindu and Jain temples. There are no Buddhist monuments or historical remains within the Khajuraho complex, making it distinct from the other well-known Buddhist heritage locations in the state.

105. (D) It was entirely unaffected by Huna invasions during the Gupta period.
Eran was a strategically important site during the Gupta period and was certainly affected by contemporary conflicts. Historical and epigraphic evidence, including inscriptions mentioning the Huna king Toramana, indicates that the site was involved in the struggles between the Gupta Empire and invading Huna forces. Far from being unaffected, Eran's diverse ruins and inscriptions provide a record of the political instability and transitions of that era.

106. (C) It lacks any defensive structures, having always been an open, undefended trade post.
Chanderi is a historic town that grew around a significant hill fortification. The Chanderi Fort, with its massive walls and strategic gateway, is a prime example of its defensive heritage. The town's historical importance as a center for textiles and trade was supported by these military structures, which protected it during the various regional conflicts involving the Malwa Sultanate, the Mughals, and local Rajput rulers.

107. (C) They lost patronage and were gradually engulfed by forests.
Following the decline of the Chandela dynasty in the late thirteenth century, the temples at Khajuraho lost their royal patronage and religious prominence. As the population dwindled and the political center shifted, the site was gradually abandoned. Over the next several centuries, the surrounding jungle reclaimed the area, and the monuments were eventually engulfed by dense forests, which kept them largely hidden from public view until their nineteenth-century rediscovery.

108. (C) The study of currency, including ancient coins found at sites.
Numismatics is a vital branch of archaeology that involves the systematic study of coins and other forms of currency. In Madhya Pradesh, numismatic finds from sites like Eran, Vidisha, and Pawaya have been essential for reconstructing the state's historical timeline. By analyzing the metal, weight, and inscriptions on ancient coins, archaeologists can identify ruling dynasties, understand trade patterns, and date various levels of archaeological excavation.

109. (A) A geographic area including cultural and natural resources.
A cultural landscape is an archaeological concept that views a site as a combination of human activity and the natural environment. In Madhya Pradesh, this applies to sites like Bhimbetka or Mandu, where the historic structures or art are inseparable from the surrounding forests, hills, and water sources. This holistic approach helps researchers understand how ancient communities interacted with their natural surroundings to create a unique and meaningful living space.

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110. (D) I, II, III, IV, and V
Madhya Pradesh is home to a high concentration of Chalcolithic sites that date back to the second millennium BCE. Kayatha, Navdatoli, Eran, Awra, and Dangwada have all yielded significant evidence of early copper-using cultures. These sites are characterized by their unique painted pottery styles, early agricultural practices, and evidence of metallurgy, providing a comprehensive picture of prehistoric human settlement across the Malwa and Narmada regions.

111. (A) It is an audience hall characterized by its distinctively sloping outer walls.
The Hindola Mahal is one of the most recognizable structures in Mandu. Built during the fifteenth century, it served as a grand audience hall for the Malwa Sultans. Its most striking feature is the massive, sloping outer walls, which incline at an angle of 77 degrees. This unique architectural design gives the building a sturdy yet dynamic appearance, making it a masterpiece of the regional Afghan style.

112. (B) The Ashokan schism edict pillar
Epigraphy is the study of inscriptions, and it is fundamental to understanding the historical context of Sanchi. The Ashokan pillar at the site contains a royal decree inscribed in the Brahmi script. By deciphering this text, historians were able to identify Emperor Ashoka as the patron and understand his efforts to maintain unity within the Buddhist monastic community. This inscription provides a direct link between the monument and the Mauryan administration.

113. (C) Sher Shah Suri
In 1543, Raisen Fort was the site of a famous and controversial siege. The Afghan ruler Sher Shah Suri led a military campaign against the local ruler Puran Mal to capture this strategic stronghold. After a prolonged conflict, the fort was eventually taken, marking a significant moment in the regional struggle for power during the mid-sixteenth century. This event further cemented Sher Shah Suri's control over the Malwa and central India regions.

114. (D) It is crowned by a capital shaped like a Garuda.
The Heliodorus Pillar, also known as the Khamba Baba, is a second-century BCE monolithic stone column. Its capital is shaped like a Garuda, the mythical eagle that is the mount of the god Vishnu. This feature is historically significant because it confirms the pillar's dedication to Lord Vasudeva and represents one of the earliest known examples of Vaishnava iconography and column design in the Indian subcontinent.

115. (A) Vidyadhara
Sanchi was supported by various dynasties over several centuries, including the Mauryas, Shungas, and Satavahanas. Emperor Ashoka was its primary founder, while rulers like Agnimitra Shunga and the Satavahanas contributed to its expansion. Vidyadhara, however, was a famous Chandela king responsible for building the Kandariya Mahadeva temple at Khajuraho. He has no historical connection to the patronage or construction of the Sanchi monument complex, making him the odd one out.

116. (B) They represent Tantric practices and auspicious fertility symbols.
The erotic sculptures at Khajuraho are a celebrated aspect of its temple art. While they are often a subject of modern curiosity, their historical purpose was deeply rooted in ancient religious and social philosophies. These carvings are believed to represent Tantric traditions and serve as Mithuna, or auspicious couples, symbolizing fertility and prosperity. They were an integral part of the artistic program, reflecting the multifaceted nature of human existence and spiritual liberation.

117. (B) It utilized rainwater harvesting systems like baolis and tanks.
Mandu is located on a high plateau where managing water was essential for survival and comfort. The architects of the Malwa Sultanate developed a sophisticated water management system that relied on harvesting rainwater. This included the construction of large open tanks like Munja Talao and deep stepwells, or baolis, such as Champa Baoli. These features were expertly integrated into the palace complexes to provide a continuous water supply and natural cooling.

118. (A) 2, 4, 1, 3
Human history in Madhya Pradesh follows a clear chronological progression. It begins with the prehistoric Paleolithic period, characterized by early stone tool users. This was followed by the Chalcolithic era, where copper metallurgy emerged. The Mauryan period represents the first major historical empire in the region, starting in the fourth century BCE. Finally, the Gupta period, often called the golden age, flourished between the fourth and sixth centuries CE.

119. (B) The sequence of cultural periods from Chalcolithic to medieval.
Stratigraphy is the study of archaeological layers, which allows experts to date artifacts based on their position in the ground. At Tripuri, the application of this method was crucial for understanding the site's long-term history. By carefully excavating each layer, archaeologists were able to identify a continuous sequence of human occupation, documenting the transition from the ancient Chalcolithic settlements through the Maurya and Kushan eras into the medieval Kalachuri period.

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120. (A) The Athakhamba and Chaukhamba are remains of pillared halls.
Gyaraspur is an ancient site located in the Vidisha district, known for its diverse architectural remains spanning from the eighth to the tenth century. The structures known as Athakhamba, meaning eight pillars, and Chaukhamba, meaning four pillars, are the surviving stone remains of large, grand pillared halls belonging to temples that once existed at this historical location. These ruins highlight the architectural sophistication of the Pratihara and early medieval periods.

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CHAPTER 12
Major Tribes and Dialects

1. The geographical distribution of tribal communities in Madhya Pradesh demonstrates distinct regional patterns. Which tribe predominantly inhabits the western districts of Jhabua, Alirajpur, and Dhar?
(A) Gond
(B) Sahariya
(C) Kol
(D) Bhil

2. Identify the correct pair regarding Gond religious deities and their associations.
(A) Dulha Dev - Deity of warfare and hunting
(B) Narayan Dev - Goddess of the village boundary
(C) Bada Dev - Worshiped at the sacred Saja tree
(D) Thakur Dev - Deity strictly associated with the household kitchen

3. Which of the following districts of Madhya Pradesh records the lowest percentage of Scheduled Tribe population relative to its total district population?
(A) Datia
(B) Morena
(C) Bhind
(D) Mandsaur

4. Match the following tribes in List I with their primary geographic concentration in Madhya Pradesh in List II:
List I: (Tribes)
P. Bhil
Q. Sahariya
R. Baiga
S. Kol
List II: (Primary Geographic Concentration)
1. Sheopur and Gwalior
2. Jhabua and Alirajpur
3. Rewa and Satna
4. Mandla and Dindori
Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-2, Q-1, R-3, S-4
(D) P-4, Q-3, R-2, S-1

5. In the demographic profile of Scheduled Tribe districts, which of the following best explains the socio-economic significance of declaring specific regions as Scheduled Areas under the Fifth Schedule?
(A) It permanently exempts tribal populations from all state taxation.
(B) It enables the Governor to modify state laws to protect tribal land and interests.
(C) It removes the region from the administrative jurisdiction of the State Government.
(D) It restricts any infrastructural development within the district boundaries.

6. Which of the following correctly identifies the geographical homeland of the Korku tribe in Madhya Pradesh?
(A) The Vindhya Plateau
(B) The Satpura ranges, particularly Hoshangabad and Betul
(C) The ravines of the Chambal river
(D) The eastern plains of Baghelkhand

7. According to the 2011 Census, what is the approximate proportion of the Scheduled Tribe population to the total population of Madhya Pradesh?
(A) 15.6 percent
(B) 21.1 percent
(C) 18.2 percent
(D) 24.3 percent

8. In the traditional Gond kinship system, what does the term 'Doodh Lautawa' refer to?
(A) A ritual offering of milk to village deities during harvest
(B) The traditional practice of cross-cousin marriage
(C) The penalty imposed by the village council for clan exogamy violations

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(D) A specialized form of bride-price paid entirely in cattle

9. Etymologically, the term 'Bhil' is widely believed to be derived from the Dravidian word 'Vil' or 'Billu'. What does this word mean?
(A) Mountain
(B) Bow
(C) Forest
(D) Warrior

10. Which of the following border regions of Madhya Pradesh is recognized for sharing its cultural and demographic tribal continuity primarily with Chhattisgarh?
(A) Malwa plateau
(B) Nimar region
(C) Vindhya and Maikal ranges
(D) Gwalior-Chambal division

11. Select the correct sequence of districts from West to East representing the traditional habitation of the Korku tribe in the Satpura region.
(A) Khandwa - Hoshangabad - Betul - Chhindwara
(B) Chhindwara - Betul - Hoshangabad - Khandwa
(C) Hoshangabad - Khandwa - Chhindwara - Betul
(D) Betul - Chhindwara - Khandwa - Hoshangabad

12. Consider the following statements regarding the legal definition of Scheduled Tribes in the Madhya Pradesh context:
Statement I: The initial list of Scheduled Tribes for Madhya Pradesh was notified through the Constitution (Scheduled Tribes) Order, 1950.
Statement II: Only the State Legislative Assembly of Madhya Pradesh has the constitutional authority to add or remove a tribe from this specific list.
Which of the above statements is/are correct?
(A) Statement I is true, Statement II is false
(B) Statement I is false, Statement II is true
(C) Both Statement I and Statement II are true
(D) Both Statement I and Statement II are false

13. What is the traditional role of a 'Kotwar' in the governance structure of a Gond village?
(A) Village watchman and messenger
(B) Chief priest and healer
(C) Treasurer of the village council
(D) Blacksmith and weapon maker

14. Which of the following statements incorrectly describes the Gond tribe in Madhya Pradesh?
(A) They are spread predominantly across the Vindhya and Satpura mountain ranges.
(B) They were historically organized into large, powerful kingdoms such as Garha-Katanga.
(C) They are the largest tribal group in Madhya Pradesh as per the 2011 census data.
(D) Their traditional religious practices heavily involve animism and nature worship.

15. The famous Bhagoria festival of the Bhil tribe is celebrated to mark the onset of which major agricultural and seasonal event?
(A) The sowing of the Kharif crop
(B) The arrival of the southwest monsoon
(C) The winter solstice and Mahua collection
(D) The harvesting of the Rabi crop, just before Holi

16. In the context of India's demographic profile, what is the rank of Madhya Pradesh in terms of the total absolute Scheduled Tribe population?
(A) First
(B) Second
(C) Third
(D) Fourth

17. Which of the following is an exception to the traditional marriage customs practiced within the Bhil community?
(A) Strict clan endogamy (marrying within the same Atak)
(B) Bhagoria (marriage by elopement)
(C) Natra (widow remarriage)
(D) Lamsena (marriage by service)

18. Identify the odd one out regarding the districts that form the continuous eastern and southeastern tribal belt of Madhya Pradesh.
(A) Sheopur
(B) Mandla
(C) Dindori
(D) Balaghat

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38. The Agaria tribe possesses a distinct cultural identity largely derived from their ancestral profession. Who is the principal deity of the Agarias?
(A) Bada Dev
(B) Narayan Dev
(C) Bhairav
(D) Lohasur

39. What is the traditional economic mainstay of the nomadic Birhor tribe?
(A) Cultivating deep-water rice
(B) Crafting heavy agricultural iron ploughs
(C) Operating traditional oil presses
(D) Making ropes from tree bark and forest fibers

40. Which of the following represents the most pressing socio-health challenge facing the Sahariya tribe, prompting targeted governmental nutritional schemes?
(A) High incidence of sickle cell anemia
(B) Unusually high rates of clinical obesity
(C) Genetic blindness due to endogamy
(D) Severe malnutrition and tuberculosis

41. Consider the following statements regarding the tribal linguistic landscape in Madhya Pradesh:
I. Bhili is the most widely spoken tribal language in the state by number of speakers.
II. Korku language belongs to the Munda branch of the Austroasiatic family.
III. Gondi language lacks a recognized script entirely, with no historical attempts made to develop one.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II and III

42. Consider the following statements regarding the Baiga tribe's culture and agriculture:
I. They traditionally practice a form of shifting cultivation known as Bewar or Pondu.
II. They consider the earth as their mother and historically refused to tear her breast with a plough.
III. Tattooing (Godna) is highly prevalent, and Baiga women are heavily tattooed.
IV. They are historically known as skilled iron smelters who trade tools with neighboring tribes.
Which of the above statement(s) is/are correct?
(A) I, II and III only
(B) I, II and IV only
(C) II, III and IV only
(D) I, III and IV only

43. The term 'Bhumia' literally translates to 'Lord of the soil'. In many parts of eastern Madhya Pradesh, the Bhumia community is socially integrated and serves as priests for which major tribe?
(A) Bhil
(B) Baiga
(C) Sahariya
(D) Kol

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44. The Halba tribe in Madhya Pradesh is primarily distributed in the districts of Balaghat and Chhindwara. What agricultural cottage industry are they traditionally associated with?
(A) Bamboo basket weaving
(B) Poha (flattened rice) making
(C) Silk rearing (Sericulture)
(D) Iron smelting

45. The Ojha community holds a specific socio-ritual position within the broader tribal framework of central India. What is their primary function?
(A) They are specialized architects for tribal housing.
(B) They are exclusively tasked with hunting large predators.
(C) They serve as diviners, soothsayers, and ritual healers.
(D) They are the traditional accountants of the village council.

46. Which traditional folk dance-drama is famously performed by the Korku tribe during the month of Navratri?
(A) Karma
(B) Khamb Swang
(C) Rai
(D) Matki

47. The 'Ghotul' is a famous traditional institution associated primarily with the Muria tribe. What is the fundamental purpose of a Ghotul?
(A) A granary for storing communal harvest

28. Consider the following statements regarding the tribal demographics of the Mandla and Dindori region:
I. The region is heavily forested and serves as the primary habitat for the Baiga tribe.
II. Baiga Chak, a historically demarcated area for the Baiga community, is located in the Dindori district.
III. The region is entirely devoid of the Gond population due to resource conflicts.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II and III

29. Which geographic region of Madhya Pradesh is universally recognized as the cultural and demographic heartland of the Bhil tribe?
(A) The northeastern districts like Rewa and Satna
(B) The southeastern belt including Mandla and Balaghat
(C) The western districts encompassing Malwa and Nimar
(D) The northern plains around Gwalior and Morena

30. What is the fundamental basis of the Gotra (clan) system within the Gond social structure?
(A) The specific agricultural crop the clan cultivates
(B) The geographic elevation of their traditional villages
(C) The specific dialect of Gondi spoken by the clan
(D) The number of deities (Dev) a particular clan worships

31. What is the role of a 'Gunia' or 'Ojha' in traditional Baiga society?
(A) The supreme political chief of the village
(B) The blacksmith responsible for agricultural tools
(C) The traditional healer, shaman, and ritual specialist
(D) The primary agricultural laborer

32. Which of the following is the most famous traditional dance performed by the Kol tribe during auspicious occasions?
(A) Bhagoria
(B) Chatkora
(C) Saila
(D) Kol Dahka

33. The Baiga tribe is officially recognized by the Government of India under which special administrative category?
(A) Nomadic and Semi-Nomadic Tribes (NT/DNT)
(B) Particularly Vulnerable Tribal Groups (PVTG)
(C) Denotified Criminal Tribes
(D) Forest Dwelling Scheduled Castes

34. Select the correct sequence of the following dialects as one travels from the westernmost boundary of Madhya Pradesh to the easternmost boundary.
(A) Nimadi - Malwi - Bundeli - Bagheli
(B) Bagheli - Bundeli - Malwi - Nimadi
(C) Malwi - Nimadi - Bagheli - Bundeli
(D) Nimadi - Bundeli - Malwi - Bagheli

35. What is the traditional, self-governing village council of the Kol tribe called?
(A) Gohiya
(B) Gram Sabha
(C) Kutumb
(D) Pargana

36. The Dewar community is recognized in the tribal belt spanning Madhya Pradesh and Chhattisgarh for their nomadic lifestyle and specific traditional roles. They are primarily known as:
(A) Wandering musicians, bards, and traditional pig rearers
(B) Sedentary agriculturists heavily reliant on canal irrigation
(C) Specialized boat makers and river navigators
(D) Professional weavers of wild silk

37. Which of the following unique death rituals is strictly associated with the Korku tribe, where a carved wooden post is erected in memory of the deceased?
(A) Munda tradition
(B) Gatha tradition
(C) Sati stone tradition
(D) Megalithic burial

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96. (A) Heritage Circuit - Gwalior, Orchha, Khajuraho
Madhya Pradesh Tourism has developed several thematic circuits to organize travel. The Heritage Circuit focuses on the state's historical and architectural wealth, including the fort of Gwalior, the medieval town of Orchha, and the world-famous temples of Khajuraho. These sites provide a comprehensive overview of the region's diverse ruling dynasties and their unique artistic legacies, making it a popular route for history enthusiasts.

97. (D) The "Buddhist Circuit" promoted by MP Tourism features Sanchi.
Madhya Pradesh Tourism actively promotes a "Buddhist Circuit" that highlights the state's rich Buddhist heritage. Sanchi is the primary destination on this circuit, along with other nearby sites like Vidisha and the rock-cut caves at Sonari and Satdhara. This initiative aims to provide international and domestic tourists with a structured path to explore the history, art, and spiritual significance of Buddhism in central India.

98. (A) Bhopal was added to the permanent World Heritage list in 2021.
While several sites in Madhya Pradesh like the Satpura Tiger Reserve, the historic ensemble of Orchha, and Bhedaghat-Lametaghat have been included in UNESCO's tentative list, the city of Bhopal is not a permanent World Heritage Site. The state currently has only three permanent UNESCO sites: Khajuraho, Sanchi, and Bhimbetka. Inclusions on the tentative list are a preliminary step toward potential full recognition in the future.

99. (B) Satavahana dynasty
The four magnificent gateways, or Toranas, of the Great Stupa at Sanchi are its most famous features. These gateways were added to the complex during the first century BCE under the patronage of the Satavahana dynasty. The Toranas are covered with dense, intricate relief sculptures depicting the Jataka stories and events from the life of the Buddha, representing a peak in early Indian narrative art.

100. (B) Afghan architectural influence prioritizing strength and simplicity.
The architectural style of Mandu was heavily influenced by the Afghan origins of the Malwa Sultanate rulers. This style favored massive, solid structures with thick, sloping walls that emphasized strength and permanence. Unlike the ornate decorations typical of contemporary regional Hindu temples, Mandu's buildings prioritized bold geometric forms and functional design, creating a unique aesthetic that combined defensive requirements with regal architectural expression.

101. (A) An 11th-century educational center and a 14th-century mosque.
The Bhoj Shala in Dhar is a complex archaeological site with dual significance. Historically, it is associated with an eleventh-century Sanskrit center for learning and a temple dedicated to Saraswati, established by Raja Bhoj. In the fourteenth century, the structure was incorporated into a mosque complex during the period of the Malwa Sultanate. This layered history makes the site a sensitive and important location for archaeological study.

102. (C) Statement I is correct, but Statement II is incorrect.
The Udayagiri caves contain some of the most significant sculptural art from the Gupta era. Cave 5 is world-famous for its colossal relief of the Varaha avatar of Vishnu. However, these caves were not patronized by the Mauryas. They were primarily excavated and decorated during the reign of the Gupta Empire, particularly under Chandragupta II, reflecting the high artistic and religious achievements of that period.

103. (D) To preserve and display antiquities found in and around Gwalior.
The Gujari Mahal Archaeological Museum was established within the fifteenth-century palace at Gwalior Fort to serve as a repository for the region's rich historical finds. It houses a vast collection of sculptures, inscriptions, and artifacts discovered through local excavations. The museum's primary purpose is to safeguard these antiquities and make them accessible to the public, ensuring the preservation of Gwalior's ancient and medieval cultural heritage.

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(B) A village youth dormitory for socialization and cultural transmission
(C) A sacred shrine dedicated to ancestor worship
(D) A judicial court for resolving inter-clan disputes

48. The Sahariya tribe is largely concentrated in the Gwalior and Chambal divisions. What is the literal translation of the Persian-derived word 'Sahariya'?
(A) King of the forest
(B) Companion of the tiger
(C) Dweller of the mountain
(D) People of the river

49. Match the following major tribal dialects of Madhya Pradesh in List I with their respective broad linguistic families in List II:
List I: (Tribal Dialects)
P. Gondi
Q. Korku
R. Bhili
S. Halbi
List II: (Linguistic Families)
1. Munda (Austroasiatic)
2. Dravidian
3. Indo-Aryan (Lingua franca of Bastar region)
4. Indo-Aryan (Influenced by Gujarati/ Rajasthani)
Codes:
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-4, R-1, S-3
(D) P-4, Q-1, R-2, S-3

50. Match the following tribes in List I with their primary traditional occupations or cultural roles in List II:
List I: (Tribes)
P. Agaria
Q. Dewar
R. Halba
S. Ojha
List II: (Traditional Occupations/Roles)
1. Poha making
2. Iron smelting
3. Sorcery and divination
4. Wandering musicians and pig rearing
Codes:
(A) P-2, Q-4, R-1, S-3
(B) P-1, Q-3, R-2, S-4
(C) P-2, Q-3, R-4, S-1
(D) P-3, Q-1, R-2, S-4

51. The tribal dialects of Madhya Pradesh showcase immense linguistic diversity. Which of the following dialects belongs to the Dravidian language family?
(A) Korku
(B) Bhili
(C) Halbi
(D) Gondi

52. Which deity holds the highest position in the Baiga religious pantheon, believed to reside in the sacred Sal tree?
(A) Dulha Dev
(B) Lohasur
(C) Thakur Dev
(D) Budha Dev

53. The Kol tribe has deep historical roots and is explicitly mentioned in ancient texts like the Rigveda. In which region of Madhya Pradesh are they predominantly found?
(A) Malwa (Indore, Ujjain, Dewas)
(B) Nimar (Khandwa, Khargone)
(C) Baghelkhand (Rewa, Satna, Sidhi)
(D) Bundelkhand (Sagar, Damoh)

54. Muria and Maria are culturally distinct indigenous groups known for their unique anthropological features. They are traditionally classified as sub-groups of which larger tribe?
(A) Korku
(B) Baiga
(C) Gond
(D) Bhil

55. Which specific offering is traditionally made by the Agaria tribe to their deity Lohasur to ensure the success of their smelting furnaces?
(A) Black Urad Dal (black gram)
(B) White rice and milk
(C) Mahua liquor exclusively
(D) Yellow mustard seeds

56. Baiga Chak, a specially protected geographic enclave designated for the traditional habitation of the Baiga tribe, encompasses 52 villages. In which district is it located?

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(A) Dindori
(B) Balaghat
(C) Mandla
(D) Anuppur

57. The Bison Horn dance is an internationally renowned tribal dance characterized by men wearing horned headgear. Which community is famous for this dance?
(A) Dandami Maria
(B) Raj Korku
(C) Bhilala
(D) Sahariya

58. Consider the following statements regarding the Sahariya tribe:
I. They are classified as a Particularly Vulnerable Tribal Group (PVTG).
II. Their traditional village settlement is known as Saharana.
III. They heavily depend on the collection of minor forest produce, notably medicinal herbs and catechu (katha).
IV. They are primarily concentrated in the south-western districts of Madhya Pradesh.
V. The center of their habitation usually features a community center called a Bangla.
Which of the above statement(s) is/are incorrect?
(A) I and II only
(B) IV only
(C) III, IV and V only
(D) V only

59. The Birhor tribe is one of the most marginalized groups found in the forest borders of Madhya Pradesh. What does the word 'Birhor' signify in their Austroasiatic language?
(A) Men of the mountain
(B) Children of the river
(C) People of the forest
(D) Masters of the fire

60. Which of the following is recognized as a major sub-dialect of the Bhili language spoken by tribes in western Madhya Pradesh?
(A) Bhilali
(B) Kurukh
(C) Sadri
(D) Madia

61. Despite belonging to the Austroasiatic family, speakers of the Korku language in Madhya Pradesh predominantly use which script to write their language today?
(A) Brahmi
(B) Roman
(C) Devanagari
(D) Perso-Arabic

62. The Eklavya Model Residential Schools (EMRS) scheme is a crucial intervention for tribal development. What is its primary objective?
(A) Offering quality middle and high-level education to Scheduled Tribe students in remote areas
(B) Providing highly subsidized agricultural loans to tribal farmers
(C) Creating exclusive marketing channels for minor forest produce
(D) Training tribal youth for direct recruitment into the state police force

63. Which of the following acts as the primary cause for the endangerment of the Korku language in central India?
(A) High bilingualism and assimilation into dominant languages like Hindi and Marathi
(B) Strict prohibition by village elders against speaking it in public
(C) Its complete structural incompatibility with modern technology
(D) The physical migration of the entire Korku tribe out of Madhya Pradesh

64. Select the correct sequence of the following major tribes in Madhya Pradesh based on their population size (largest to smallest) according to the 2011 Census.
(A) Gond - Bhil - Kol - Korku
(B) Bhil - Gond - Kol - Korku
(C) Bhil - Gond - Korku - Kol
(D) Gond - Bhil - Korku - Kol

65. Bundeli is a major dialect of Madhya Pradesh with a rich literary tradition. Which famous medieval text was composed in an early form of Bundeli by the poet Jagnik?
(A) Alha Khand (Parmal Raso)
(B) Ramcharitmanas
(C) Bijak
(D) Padmavat

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66. Which of the following best describes the ecological cause behind the Sahariya tribe's traditional reliance on catechu (katha) extraction?
(A) The abundance of Khair trees (Senegalia catechu) in the dry deciduous forests of northern Madhya Pradesh.
(B) The significant demand for high-quality catechu as a primary building material in urban Gwalior.
(C) The biological inability of the Sahariya tribal community to effectively digest any other wild forest produce.
(D) A traditional religious mandate strictly forbidding them from harvesting any tree species other than the Khair.

67. A specific indigenous script was historically developed and recently revitalized for the Gondi language. What is the name of this script?
(A) Ol Chiki
(B) Warang Citi
(C) Gunjala Gondi (or Masaram)
(D) Tolong Siki

68. The Malwi dialect is deeply entrenched in the culture of western Madhya Pradesh. Which major linguistic group heavily influences its grammar and vocabulary?
(A) Punjabi
(B) Rajasthani
(C) Marathi
(D) Telugu

69. Which specialized government institute in Madhya Pradesh is responsible for the documentation, preservation, and anthropological study of tribal cultures?
(A) Tribal Research and Development Institute (TRI)
(B) Madhya Pradesh Tribal Finance and Development Corporation
(C) Vanya Prakashan Sansthan
(D) State Commission for Scheduled Tribes

70. Which dialect is predominantly spoken in the Khargone, Khandwa, and Barwani districts, and is historically influenced by Malwi, Gujarati, and Marathi?
(A) Bundeli
(B) Bagheli
(C) Nimadi
(D) Halbi

71. The concept of 'Bari' in Gond agriculture refers to:
(A) A small kitchen garden attached to the homestead for growing vegetables and maize
(B) A large, communal grazing ground for cattle
(C) A deeply irrigated rice paddy field
(D) The sacred grove where shifting cultivation is strictly prohibited

72. The vocabulary and grammar of the Bhili language in Madhya Pradesh show heavy borrowing and influence from which regional languages?
(A) Telugu and Odia
(B) Gujarati, Rajasthani, and Marathi
(C) Chhattisgarhi and Bhojpuri
(D) Punjabi and Haryanvi

73. Under the 'Aahar Anudan Yojna', what is the monthly financial assistance deposited directly into the bank accounts of the beneficiary women?
(A) Rs. 500
(B) Rs. 1000
(C) Rs. 1500
(D) Rs. 2500

74. Which of the following districts does NOT fall within the core linguistic region where Bundeli is natively spoken?
(A) Sagar
(B) Damoh
(C) Jhabua
(D) Chhatarpur

75. The 'Tejaswini Rural Women Empowerment Programme' operates in various districts of Madhya Pradesh. In tribal districts like Mandla and Dindori, its primary functional mechanism relies on:
(A) Distributing free smartphones to all women
(B) Providing direct employment in state-run coal mines
(C) Relocating women to urban manufacturing hubs
(D) Forming and strengthening Self-Help Groups (SHGs) among tribal women

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ANSWERS

1. (D) Bhil
The western region of Madhya Pradesh is the primary homeland of the Bhil tribe, which is the state's largest tribal group. Districts like Jhabua, Alirajpur, and Dhar exhibit a dense concentration of this community. Their cultural presence in these areas is significant, characterized by traditional customs, dialects, and festivals that define the socio-demographic landscape of the Malwa and Nimar tracts.

2. (C) Bada Dev - Worshiped at the sacred Saja tree
In the Gond religious system, Bada Dev occupies the highest position as the supreme creator and protector. This deity is traditionally believed to reside in the Saja tree, making it a site of immense spiritual significance. Rituals and offerings are performed at the base of these trees to seek blessings and ensure the well-being of the tribal community.

3. (C) Bhind
The demographic distribution of Scheduled Tribes in Madhya Pradesh varies significantly across regions. While the southern and western belts have high concentrations, the northern districts show much lower proportions. Bhind district consistently records the lowest percentage of tribal population relative to its total population in the state, reflecting a different historical and social development pattern in the Chambal region.

4. (B) P-2, Q-1, R-4, S-3
Tribal groups in Madhya Pradesh are concentrated in specific geographic zones. The Bhils reside predominantly in Jhabua and Alirajpur, while the Sahariyas inhabit the northern Gwalior-Chambal belt. The Baiga tribe is centered in the eastern Mandla and Dindori districts, and the Kol tribe is most numerous in the Baghelkhand region, specifically around the Rewa and Satna district clusters.

5. (B) It enables the Governor to modify state laws to protect tribal land and interests.
The Fifth Schedule of the Indian Constitution provides a special administrative framework for Scheduled Areas. This provision empowers the Governor to ensure that specific state or central laws do not adversely affect tribal interests. This legal mechanism is crucial for safeguarding tribal land rights, preventing exploitation, and maintaining the unique social and cultural fabric of the indigenous communities living there.

6. (B) The Satpura ranges, particularly Hoshangabad and Betul
The Korku tribe is a prominent Munda-speaking group primarily settled in the central part of the Satpura mountain ranges. Their traditional homeland spans across districts like Betul, Hoshangabad, Harda, and East Nimar. The rugged terrain and forest-rich environment of these ranges have historically shaped their unique cultural practices, agricultural methods, and distinct social structure within the tribal landscape.

7. (B) 21.1 percent
Madhya Pradesh is home to the largest tribal population in India in absolute numbers. According to the 2011 Census, Scheduled Tribes constitute approximately twenty-one point one percent of the state's total population. This significant demographic presence highlights the importance of tribal culture and development in the state's policy framework, as they reside across forty-six recognized tribal groups today.

8. (B) The traditional practice of cross-cousin marriage
In the Gond social structure, 'Doodh Lautawa' is a distinctive and highly significant kinship practice. It refers to the tradition of cross-cousin marriage, specifically marrying one's maternal uncle's daughter or paternal aunt's son. This custom serves to strengthen family ties, ensure social solidarity, and keep the ancestral property and cattle within the larger extended kinship groups of the community.

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84. The Tribal Research and Development Institute (TRI) of Madhya Pradesh was originally established in 1954 in which city before being shifted to Bhopal in 1965?
(A) Jabalpur
(B) Mandla
(C) Chhindwara
(D) Gwalior

85. The 'Aahar Anudan Yojna' was launched by the Government of Madhya Pradesh specifically to combat malnutrition. Who are the direct beneficiaries of this scheme?
(A) All tribal farmers holding less than 2 hectares of land
(B) Tribal youth enrolled in industrial training institutes
(C) Women belonging to the Baiga, Bharia, and Sahariya PVTGs
(D) Traditional tribal healers and artisans

86. The Bhili language is fundamentally classified under which major linguistic family?
(A) Sino-Tibetan
(B) Indo-Aryan
(C) Dravidian
(D) Austroasiatic

87. Consider the following statements regarding tribal practices in Madhya Pradesh:
Statement I: The Baiga tribe is known for its intricate and culturally significant tattooing traditions.
Statement II: The government of Madhya Pradesh has completely banned tribal tattooing to promote modernization.
Which of the above statements is/are correct?
(A) Statement I is correct, Statement II is incorrect
(B) Statement I is incorrect, Statement II is correct
(C) Both statements are correct
(D) Both statements are incorrect

88. Match the following folk literatures or cultural expressions in List I with their associated dialects in List II:
List I: (Literatures/Expressions)
P. Alha Khand
Q. Poetry of Sant Singaji
R. Maach folk drama
S. Isuri's Phag
List II: (Associated Dialects)
1. Nimadi
2. Malwi
3. Bundeli
4. Bundeli (popularized locally)
Codes:
(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-4, R-1, S-3

89. The implementation of the Forest Rights Act (FRA), 2006 in Madhya Pradesh aims to correct historical injustices. What primary right does this act confer upon traditional forest dwellers?
(A) The right to commercially log timber without a state permit
(B) The legal recognition of land tenure and the right to collect minor forest produce
(C) The right to clear unlimited virgin forest for industrial agriculture
(D) The right to establish independent autonomous states within forest boundaries

90. The Bagheli dialect, spoken in the north-eastern districts of Madhya Pradesh, is linguistically considered a close offshoot or sister dialect of which major Hindi variant?
(A) Awadhi
(B) Bhojpuri
(C) Maithili
(D) Braj Bhasha

91. Jangarh Singh Shyam, a legendary tribal artist who created a new school of Indian contemporary art known as 'Jangarh Kalam', belonged to which tribe?
(A) Bhil
(B) Gond (specifically the Pardhan sub-group)
(C) Baiga
(D) Korku

92. Which constitutional schedule applies to the administration and control of Scheduled Areas and Scheduled Tribes in states like Madhya Pradesh?
(A) Third Schedule
(B) Fourth Schedule
(C) Fifth Schedule
(D) Sixth Schedule

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93. What is the fundamental linguistic reason that dialects like Malwi and Nimadi share significant vocabulary with Rajasthani and Gujarati?
(A) They were artificially created by modern linguists to bridge the geographic state borders.
(B) Both dialects were originally brought to Madhya Pradesh by British colonial administrators.
(C) Western Madhya Pradesh shares continuous geographical and historical trade borders with Rajasthan and Gujarat.
(D) All these regional languages belong exclusively to the ancient Dravidian language family.

94. Match the following tribal dialects in List I with the district where they are most prominently spoken in List II:
List I: (Tribal Dialects)
P. Nimadi
Q. Bundeli
R. Bagheli
S. Malwi
List II: (Districts)
1. Khargone
2. Chhatarpur
3. Rewa
4. Ujjain
Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-2, S-1
(C) P-2, Q-1, R-4, S-3
(D) P-1, Q-3, R-2, S-4

95. Identify the correct pair representing a tribal sub-group and its primary defining characteristic.
(A) Patharia Korku - Specialized strictly in deep-water fishing
(B) Raj Gond - Traditionally the land-owning, ruling class among Gonds
(C) Barela - A sub-group of the Baiga tribe known for metalwork
(D) Madia - A sub-group of the Kol tribe known for desert nomadism

96. The 'Chatkora' dance is a traditional rhythmic dance. Which tribe is it most closely associated with?
(A) Sahariya
(B) Korku
(C) Bhil
(D) Kol

97. Among the Korku tribe, a system of communal labor and mutual help during agricultural operations or house construction is traditionally practiced. What is such a cooperative system generally reflecting?
(A) A highly monetized village economy
(B) The dominance of a single feudal landlord
(C) Forced labor mandated by the state
(D) Strong kinship ties and social solidarity

98. The Kol tribe is divided into numerous exogamous clans. What is the local term used for these clans?
(A) Kuri
(B) Gotra
(C) Atak
(D) Tola

99. The indigenous medicine system of the tribes in Madhya Pradesh heavily utilizes 'Kodo-Kutki'. What are these?
(A) Medicinal roots traditionally used by healers for curing snakebites in forest regions.
(B) Minor millets that form a staple, highly nutritious part of the tribal diet.
(C) Ritualistic knives used specifically in animal sacrifice during agricultural festivals.
(D) Traditional musical instruments used during complex healing ceremonies and village dances.

100. Why is the Baiga tribe historically referred to as the 'medicine men' of central India?
(A) They were the first to establish modern allopathic dispensaries in the region.
(B) They exclusively worship deities associated with diseases and refuse all treatments.
(C) They possess profound traditional knowledge of forest herbs and natural remedies.
(D) They manufacture surgical iron tools for neighboring tribes.

101. Which of the following best encapsulates the primary reason the Birhor tribe maintains a highly nomadic lifestyle?
(A) Their traditional economy of hunting-gathering and rope-making requires

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movement to find forest resources.
(B) They are continuously fleeing from state tax collectors due to lack of land ownership records.
(C) Their religion strictly mandates that they never sleep in the same location for more than a week.
(D) They are traditionally hired as specialized seasonal soldiers by different powerful village councils.

102. Match the PVTGs of Madhya Pradesh in List I with the specialized developmental agencies established for them in List II:
List I: (PVTGs)
P. Baiga
Q. Sahariya
R. Bharia
S. Kamar
List II: (Development Agencies)
1. Baiga Development Agency (Mandla/ Dindori)
2. Sahariya Development Agency (Gwalior/ Chambal)
3. Bharia Development Agency (Chhindwara)
4. Addressed via broader tribal schemes at the MP-CG border
Codes:
(A) P-1, Q-2, R-3, S-4
(B) P-4, Q-3, R-2, S-1
(C) P-1, Q-3, R-2, S-4
(D) P-2, Q-1, R-4, S-3

103. The term 'Lohasur' implies the demon or deity of iron. According to Agaria mythology, where does Lohasur reside?
(A) Inside the sacred Sal tree
(B) Inside the iron-smelting furnace (Bhatti)
(C) In the flowing river waters
(D) On the highest peak of the Satpura range

104. The traditional attire of Bhil women often includes a heavily pleated skirt known as:
(A) Lugda
(B) Pheta
(C) Safa
(D) Ghaghra (or Kachhabu)

105. What is the fundamental cause behind the Baiga tribe's historical classification as a Particularly Vulnerable Tribal Group (PVTG)?
(A) Their high literacy rate alienating them from other tribes
(B) Their active armed rebellion against the state government
(C) Their pre-agricultural level of technology and stagnant or declining population
(D) Their complete migration out of Madhya Pradesh into urban slums

106. Identify the incorrect statement concerning the Muria tribe's Ghotul institution.
(A) It serves as a center for transmitting folklore, arts, and crafts to the youth.
(B) Membership is strictly restricted to married elders of the village.
(C) Members are generally categorized into boys (Chelik) and girls (Motiari).
(D) It instills a sense of discipline and cooperative community living.

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107. The 'Pradhan' community originally served what specific function within the Gond social hierarchy?
(A) They were the bards, genealogists, and ministers to the Gond kings.
(B) They were the traditional blacksmiths.
(C) They were exclusively responsible for hunting tigers.
(D) They were the primary agricultural labor force.

108. The Gondi word 'Pen' frequently appears in their religious and cultural discourse. What does it translate to?
(A) God or Deity
(B) Forest
(C) Water
(D) Marriage

109. Which of the following best describes the 'Bhagoria Haat'?
(A) A weekly cattle market operated exclusively by the Gond tribe during harvest.
(B) A religious pilgrimage undertaken by the Baiga priests to the Narmada river.
(C) A post-harvest grain exchange system among the Korkus of the Satpura range.
(D) A vibrant pre-Holi festival and matchmaking market of the Bhil and Bhilala tribes.

76. Due to its Dravidian roots, the Gondi language shares structural and vocabulary similarities with which of the following major Indian languages?
(A) Gujarati and Marathi
(B) Bengali and Odia
(C) Punjabi and Sindhi
(D) Telugu and Kannada

77. 'Vanya' is a prominent initiative under the Tribal Welfare Department of Madhya Pradesh. What is its primary function?
(A) Providing highly subsidized seeds for shifting cultivation
(B) Administering vaccinations in remote PVTG villages
(C) Granting legal counsel to tribals involved in land disputes
(D) Publishing literature, magazines, and broadcasting programs to promote tribal art and culture

78. The Halbi dialect is a prominent linguistic bridge in the central Indian tribal belt. It is best described functionally as:
(A) A secret ritualistic language used exclusively by shamans during ancestral worship ceremonies.
(B) A purely literary language with no native speakers found in the modern tribal landscape.
(C) A specialized dialect of Gondi heavily influenced by the structural grammar of Dravidian roots.
(D) A lingua franca facilitating trade and communication among various tribes in Bastar and adjoining Balaghat.

79. Consider the following statements regarding the Sankalp Yojna implemented in tribal regions:
I. It is primarily focused on the skill development of tribal youth.
II. It aims to bridge the gap between market demand and local tribal skills.
III. It provides free international flight tickets for tribal labor migration.
IV. It is completely funded and managed by local village panchayats without state intervention.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) III and IV only
(C) I, II and IV only
(D) I, III and IV only

80. The following question consists of two statements—Assertion (A) and Reason (R). Answer the question by selecting the appropriate option.
Assertion (A): The Kol tribe in the Rewa and Satna districts predominantly uses the Bagheli dialect for daily communication.
Reason (R): Bagheli is an Austroasiatic language that originated exclusively within the Kol tribal community.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

81. 'Tantia Bhil', often referred to as the Robin Hood of India, belonged to the Nimar region. In which dialect are local folk songs detailing his exploits primarily sung?
(A) Bagheli
(B) Bundeli
(C) Nimadi
(D) Gondi

82. Which of the following represents the most appropriate description of 'Pithora' in the context of the Bhil tribe?
(A) A highly ritualistic wall painting tradition expressing tribal myths
(B) A traditional weapon used for hunting wild boars
(C) A sacred agricultural festival celebrating the monsoon
(D) The supreme judicial council of the Bhil community

83. The Nimadi dialect is often referred to affectionately by linguistic scholars in the context of its geographic and linguistic position as:
(A) Northern Marathi
(B) Eastern Gujarati
(C) Western Chhattisgarhi
(D) Southern Hindi

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(D) A highly venomous snake worshipped by the Sahariyas

120. What is the socio-cultural significance of the 'Saja' tree in Gond folklore?

(A) It is the sacred abode of Bada Dev, the supreme deity.

(B) It is considered cursed and is never used for firewood.

(C) It is the only wood used to carve the Korku Munda post.

(D) It is traditionally planted to mark the birth of a female child.

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110. Consider the following statements regarding the tribal dialects of Madhya Pradesh:
I. Bundeli has a very rich tradition of folk songs like Phag.
II. Halbi acts as an essential communication bridge in the multi-lingual Bastar-Balaghat tract.
III. Gondi belongs to the Dravidian language family.
IV. Malwi is completely devoid of any literary tradition.
V. Nimadi is natively spoken in the northernmost districts like Morena.
Which of the above statement(s) is/are incorrect?
(A) I and II only
(B) IV and V only
(C) III, IV and V only
(D) I, III and V only

111. 'Adivasi Lok Kala Academy' (Tribal Folk Art Academy) was established in Madhya Pradesh to preserve and promote tribal arts. In which city is it headquartered?
(A) Indore
(B) Gwalior
(C) Jabalpur
(D) Bhopal

112. Which famous tribal personality from Madhya Pradesh was awarded the Padma Shri for popularizing the Bhil indigenous art form known as Pithora painting?
(A) Jangarh Singh Shyam
(B) Bhuri Bai
(C) Rani Durgavati
(D) Shankar Shah

113. The 'Gal' festival is a prominent cultural event involving a man being tied to a rotating wooden pole. Which tribe predominantly celebrates this?
(A) Gond
(B) Kol
(C) Bhil
(D) Sahariya

114. During which major festival does the Gond tribe famously perform the Karma dance, often involving a Karma tree branch?
(A) Deepawali
(B) The harvesting season of the Kharif crop
(C) Raksha Bandhan
(D) The peak of the summer solstice

115. The 'Bhavai' folk dance and theatre form, though originating in Gujarat, heavily influences the cultural expressions of which tribal community on the MP-Gujarat border?
(A) Baiga
(B) Kol
(C) Sahariya
(D) Bhil

116. The 'Patalkot' valley in the Chhindwara district is ecologically and culturally famous for being the deeply isolated habitat of which specific tribal group?
(A) Bhil
(B) Baiga
(C) Sahariya
(D) Bharia

117. The concept of 'Lamsena' or 'Lamnai' found among Gonds and Baigas refers to a marriage practice where:
(A) The groom pays a heavy bride price in gold to the bride's father during the ceremony.
(B) The couple elopes from a weekly market to settle in a different village permanently.
(C) The bride moves to the groom's house only after the birth of the first child in the family.
(D) The groom serves in the bride's father's house for a specific period in lieu of bride price.

118. Arrange the following districts according to their percentage of Scheduled Tribe population in descending order:
I. Alirajpur
II. Jhabua
III. Barwani
IV. Dindori
Which of the following sequences is correct?
(A) I, II, III, IV
(B) I, II, IV, III
(C) II, I, III, IV
(D) IV, III, II, I

119. In the context of Madhya Pradesh tribes, what is 'Natra'?
(A) A customary practice of widow remarriage
(B) A traditional shifting cultivation technique
(C) A fermented medicinal beverage

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9. (B) Bow
Etymological studies suggest that the name of the Bhil tribe is derived from the Dravidian root 'Vil' or 'Billu'. This word translates to 'Bow', which has historically been the primary weapon and cultural symbol for the community. The Bhils were renowned for their archery skills, which were essential for hunting and defense in the forest terrains they traditionally inhabited.

10. (C) Vindhya and Maikal ranges
The eastern borders of Madhya Pradesh share a deep cultural and demographic continuity with Chhattisgarh. This continuity is most visible in the Vindhya and Maikal mountain ranges, where tribes like the Gond and Baiga inhabit both sides of the state border. These groups share similar linguistic traits, religious beliefs, and traditional lifestyles, maintaining historical social ties across the modern administrative boundaries.

11. (A) Khandwa - Hoshangabad - Betul - Chhindwara
The Korku tribe is distributed along a specific horizontal belt in the southern part of Madhya Pradesh. Moving from the west to the east, their traditional habitation starts from the Nimar region in Khandwa and extends through the Satpura forests of Hoshangabad and Betul, finally reaching the Chhindwara district. This geographic sequence represents the core concentration of their community.

12. (A) Statement I is true, Statement II is false
The list of Scheduled Tribes for any state is initially notified by the President under the Constitution Order of 1950. While the state government can recommend changes, only the Parliament of India possesses the constitutional authority to officially add or remove a community from this list. Thus, the State Legislative Assembly does not have the final power to modify tribal status.

13. (A) Village watchman and messenger
In the traditional administrative hierarchy of a Gond village, the Kotwar plays a vital role in maintaining the flow of information. Acting as the village watchman and official messenger, the Kotwar assists the headman in implementing decisions and communicating news to the residents. This position is essential for village security and coordinating communal activities within the traditional self-governance framework.

14. (C) They are the largest tribal group in Madhya Pradesh as per the 2011 census data.
While the Gond tribe is one of the most culturally and historically significant groups in central India, it is not the largest in Madhya Pradesh by population. According to the 2011 Census, the Bhil tribe holds the position of the largest tribal group in the state. The Gonds, despite having vast historical kingdoms, are currently the second-largest tribal community.

15. (D) The harvesting of the Rabi crop, just before Holi
The Bhagoria festival is a vibrant cultural event celebrated by the Bhil and Bhilala tribes in western Madhya Pradesh. It traditionally takes place just before the Holi festival, coinciding with the completion of the Rabi harvest. The event serves as a grand marketplace and a social gathering for matchmaking, marking a period of relaxation and celebration after intense agricultural labor.

16. (A) First
Madhya Pradesh holds the first rank in India regarding the total absolute population of Scheduled Tribes. With over 15.3 million tribal residents as per the 2011 Census, it represents a significant portion of the country's indigenous demographic. This high concentration is spread across various regions, making the state a vital center for the preservation and study of diverse tribal cultures.

17. (A) Strict clan endogamy (marrying within the same Atak)
The Bhil social structure is strictly organized into exogamous clans known as Ataks. Marrying within the same clan is considered a social taboo and is strictly prohibited by their traditional marriage customs. Instead, they practice clan exogamy, while customs like Bhagoria (elopement), Natra (widow remarriage), and Lamsena (marriage by service) are recognized and accepted methods of establishing a marital union.

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linguistic groups residing in the surrounding western and southern regional territories.

73. (C) Rs. 1500
Under the Aahar Anudan Yojna, the Government of Madhya Pradesh provides monthly financial assistance of fifteen hundred rupees to women from the most vulnerable tribes. This amount is deposited directly into their bank accounts to help them purchase nutritious food and combat chronic malnutrition. The scheme specifically targets the Baiga, Bharia, and Sahariya communities, which are classified as Particularly Vulnerable Tribal Groups.

74. (C) Jhabua
Jhabua district is located in the far western part of Madhya Pradesh and is predominantly inhabited by the Bhil tribe, who speak the Bhili dialect. Therefore, it does not fall within the Bundeli linguistic region. Bundeli is natively spoken in the northern and central districts such as Sagar, Damoh, and Chhatarpur, which have a different historical and linguistic heritage from the western tribal belt.

75. (D) Forming and strengthening Self-Help Groups (SHGs) among tribal women
The Tejaswini Rural Women Empowerment Programme in tribal districts like Mandla and Dindori focuses on the socio-economic upliftment of women through Self-Help Groups (SHGs). By organizing women into these groups, the program facilitates access to microfinance, provides vocational training, and encourages entrepreneurship. This mechanism empowers tribal women to become financially independent and participate more effectively in local governance and community development.

76. (D) Telugu and Kannada
As a language with Dravidian roots, Gondi shares fundamental structural characteristics and a portion of its core vocabulary with major South Indian languages like Telugu and Kannada. This linguistic link points to the historical migration and ancient connections of the Gond people with the broader Dravidian-speaking populations of the Indian peninsula, setting them apart from the Indo-Aryan speakers of northern India.

77. (D) Publishing literature, magazines, and broadcasting programs to promote tribal art and culture
Vanya is a key cultural initiative under the Tribal Welfare Department of Madhya Pradesh. Its primary function is the documentation and promotion of tribal heritage through various media. Vanya publishes specialized literature, magazines, and produces radio and television programs that highlight tribal art, folklore, and traditions. This initiative plays a crucial role in bringing tribal culture to the mainstream and preserving it for future generations.

78. (D) A lingua franca facilitating trade and communication among various tribes in Bastar and adjoining Balaghat
Halbi is a significant Indo-Aryan dialect that functions as a lingua franca in the diverse tribal landscape of the Bastar region and Balaghat district. Because this area is home to various tribes speaking different languages, Halbi serves as a common medium for trade and social interaction. It bridges the communication gap between different tribal groups and the non-tribal population, facilitating regional economic and social exchange.

79. (A) I and II only
The Sankalp Yojna is a government initiative focused on the skill development of tribal youth to enhance their employability. It aims to bridge the significant gap between the traditional skills of the tribal population and the current demands of the modern job market. By providing vocational training and certification, the scheme helps tribal individuals secure better livelihoods in both local and industrial sectors.

80. (C) A is true but R is false.
The Kol tribe in districts like Rewa and Satna indeed uses Bagheli as their primary language for daily communication. However, the reason provided is incorrect because Bagheli is an Indo-Aryan language, not an Austroasiatic one. While the Kol people themselves have ancient roots, the Bagheli dialect they speak today is a regional variant of Hindi that is also spoken by other communities in the region.

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Bhilala tribes. These paintings are not merely decorative but are created to fulfill vows or celebrate auspicious events. The art typically depicts horses, deities, and scenes from tribal mythology, serving as a visual medium to communicate the community's spiritual beliefs and ancestral history.

28. (A) I and II only
The Mandla and Dindori districts form a core forested region that serves as the primary habitat for the Baiga tribe. The historically significant Baiga Chak area is located within Dindori. However, this region is not exclusive to one tribe, as the Gond population also lives extensively throughout these districts. The two communities often coexist, sharing resources and cultural space in the forest.

29. (C) The western districts encompassing Malwa and Nimar
The western part of Madhya Pradesh, specifically the Malwa plateau and the Nimar region, is the historical and cultural heartland of the Bhil tribe. Districts such as Jhabua, Alirajpur, Dhar, and Khargone contain the highest concentration of Bhil residents. Their language, festivals, and social institutions are deeply integrated into the regional identity of this western geographic belt of the state.

30. (D) The number of deities (Dev) a particular clan worships
The Gond social structure is uniquely organized into clans based on the number of deities or 'Dev' they worship. For instance, clans are categorized as four-god, five-god, six-god, or seven-god worshippers. This system determines social hierarchies and regulates marriage alliances, as marriage is traditionally forbidden between clans that worship the same number of deities, ensuring a strict exogamous order.

31. (C) The traditional healer, shaman, and ritual specialist
In Baiga society, the Gunia or Ojha holds a vital position as the community's spiritual and medical expert. They possess extensive knowledge of forest herbs and perform rituals to appease spirits and deities. As shamans and healers, they are consulted for treating illnesses, ensuring successful harvests, and protecting the village from malevolent forces through their specialized ritualistic and botanical expertise.

32. (D) Kol Dahka
The Kol Dahka is the most famous traditional dance of the Kol tribe, performed during weddings and other festive occasions. This rhythmic dance is characterized by energetic movements and the use of traditional musical instruments. It serves as a vital expression of the community's cultural identity and joy, bringing the village together in a shared celebration of their ancestral heritage.

33. (B) Particularly Vulnerable Tribal Groups (PVTG)
The Baiga tribe is recognized as a Particularly Vulnerable Tribal Group (PVTG) by the Government of India due to their stagnant population, low literacy, and reliance on pre-agricultural technology. This classification grants them access to specialized development schemes and protection aimed at preserving their unique lifestyle and ensuring their socio-economic survival amidst the challenges of modern industrial and agricultural expansion.

34. (A) Nimadi - Malwi - Bundeli - Bagheli
Traveling from the western boundary of Madhya Pradesh to the east, one encounters a clear sequence of major regional dialects. Nimadi is spoken in the far west (Nimar), followed by Malwi in the Malwa plateau. Moving central and north, Bundeli becomes the dominant dialect, while Bagheli is natively spoken in the easternmost districts of the Baghelkhand region near the Chhattisgarh border.

35. (A) Gohiya
The Kol tribe maintains a traditional system of self-governance through a village council known as the Gohiya. This body is responsible for resolving internal disputes, making communal decisions, and upholding the social norms of the tribe. The Gohiya ensures that the community remains cohesive and that traditional laws are respected, reflecting the tribe's historical autonomy in managing its local affairs.

36. (A) Wandering musicians, bards, and traditional pig rearers
The Dewar community is known for its nomadic lifestyle across the tribal landscapes of Madhya Pradesh and Chhattisgarh. They

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90. (A) Awadhi
Bagheli is natively spoken in the north-eastern Baghelkhand region of Madhya Pradesh. Linguistically, it is considered a very close offshoot or sister dialect of Awadhi, which is spoken in the adjacent regions of Uttar Pradesh. Both dialects share many grammatical features and vocabulary, reflecting a common linguistic origin and centuries of cultural and social exchange across the regional borders of central and northern India.

91. (B) Gond (specifically the Pardhan sub-group)
Jangarh Singh Shyam was a trailblazing artist who belonged to the Pardhan sub-group of the Gond tribe. He is credited with creating 'Jangarh Kalam', a contemporary art style that translated traditional tribal motifs into modern paintings on paper and canvas. His work brought international recognition to Gond art, transforming it from a traditional ritualistic practice into a globally respected form of contemporary Indian art.

92. (C) Fifth Schedule
The Fifth Schedule of the Indian Constitution is the primary legal framework for the administration of Scheduled Areas and Scheduled Tribes in states like Madhya Pradesh. It provides for the creation of Tribes Advisory Councils and gives the Governor special powers to protect tribal interests. This schedule is essential for maintaining the autonomy of tribal communities and ensuring that their unique social and land rights are upheld.

93. (C) Western Madhya Pradesh shares continuous geographical and historical trade borders with Rajasthan and Gujarat.
The Malwi and Nimadi dialects share significant linguistic traits with Rajasthani and Gujarati because western Madhya Pradesh is geographically contiguous with those states. For centuries, these regions have been linked through trade, migration, and shared political history. This constant interaction led to a natural exchange of words and grammatical structures, resulting in the distinct linguistic blend observed in the western districts of the state today.

94. (A) P-1, Q-2, R-3, S-4
The regional dialects of Madhya Pradesh are identified with specific district clusters. Nimadi is the primary dialect of Khargone, while Bundeli is spoken in Chhatarpur. Bagheli is concentrated in the Rewa district of the north-east, and Malwi is the dominant tongue in Ujjain and the surrounding Malwa plateau. This distribution reflects the diverse cultural and historical development of the different regions within the state.

95. (B) Raj Gond - Traditionally the land-owning, ruling class among Gonds
The Gond tribe is traditionally divided into several sub-groups based on social and economic status. The Raj Gonds represent the elite, land-owning class who historically ruled various kingdoms in central India. In contrast, other sub-groups like the Dhur Gonds were typically commoners. This internal stratification highlights the complex social history and the varied roles different groups played within the broader Gond tribal community.

96. (B) Korku
The Chatkora dance is a rhythmic and traditional dance form associated with the Korku tribe. It is characterized by the use of small wooden clappers, also called Chatkora, which are held in the hands to produce a distinct clicking sound. The dance is performed during social gatherings and festivals, serving as a vibrant expression of the community's cultural vitality and their unique musical traditions.

97. (D) Strong kinship ties and social solidarity
Among the Korku tribe, the practice of communal labor during major tasks like house building or farming reflects the deep-rooted social solidarity of the community. Instead of a monetized system, they rely on mutual help, where neighbors and kin contribute their labor with the expectation of similar assistance in the future. This cooperative system strengthens village bonds and ensures the survival of all members through collective effort.

98. (A) Kuri
The Kol tribal society is organized into numerous exogamous clans, which they locally refer to as Kuri. Membership in a Kuri is determined by patrilineal descent, and marriage within the same Kuri is strictly prohibited. This clan system is fundamental to their social organization, regulating marital alliances and maintaining

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spiritual methods to diagnose and treat ailments. Their services are sought for protection against malevolent spirits and for guidance during important life events, making them essential figures in the traditional religious and health systems of the tribes.

46. (B) Khamb Swang
Khamb Swang is a traditional folk dance-drama performed by the Korku tribe. It is typically organized during the month of Navratri and involves a central wooden pole around which the performance takes place. The drama combines music, dance, and storytelling, often centered on mythological or social themes. This performance is a vital part of the tribe's seasonal cultural celebrations and communal bonding.

47. (B) A village youth dormitory for socialization and cultural transmission
The Ghotul is a unique social institution, primarily associated with the Muria and some Gond groups. It serves as a village youth dormitory where unmarried boys and girls live together to learn communal responsibilities, folk arts, and social etiquette. This institution plays a critical role in the cultural transmission of tribal values and prepares the youth for adult life and marriage within the community.

48. (B) Companion of the tiger
The name 'Sahariya' is believed to be derived from the Persian word 'Sehr', which means forest. Etymologically, it is often translated as 'Companion of the tiger' or 'dweller of the forest'. This name reflects the tribe's historical and deep-rooted connection to the dense forest environments of northern Madhya Pradesh, where they traditionally relied on forest resources for their survival and cultural identity.

49. (A) P-2, Q-1, R-4, S-3
The tribal dialects of Madhya Pradesh belong to diverse linguistic families. Gondi is a Dravidian language, while Korku belongs to the Munda branch of the Austroasiatic family. Bhili is an Indo-Aryan language with strong influences from Gujarati and Rajasthani. Halbi serves as an Indo-Aryan lingua franca in the multi-lingual tribal regions of Bastar and the adjoining Balaghat district of Madhya Pradesh.

50. (A) P-2, Q-4, R-1, S-3
Each tribe in Madhya Pradesh has a distinct traditional occupation. The Agarias are known for iron smelting, and the Dewars are wandering musicians and pig rearers. The Halba tribe is famous for the cottage industry of making Poha, while the Ojha community traditionally serves as ritual specialists involved in sorcery, divination, and healing within the broader tribal and rural society.

51. (D) Gondi
Gondi is a major tribal language belonging to the Dravidian language family. It shares structural similarities and some vocabulary with South Indian languages like Telugu and Kannada. This linguistic heritage distinguishes the Gond tribe from many other tribes in central India, such as the Korku, who speak an Austroasiatic language, or the Bhil, whose dialect is classified as Indo-Aryan.

52. (D) Budha Dev
Budha Dev is the supreme deity in the Baiga religious pantheon. The tribe believes that this deity resides in the sacred Sal tree, which is why they hold the Sal forests in high spiritual regard. Respecting the tree and performing rituals for Budha Dev is considered essential for the prosperity of the community, the success of their crops, and protection from illnesses.

53. (C) Baghelkhand (Rewa, Satna, Sidhi)
The Kol tribe is one of the most ancient tribes mentioned in historical and Vedic texts. In modern Madhya Pradesh, they are predominantly found in the Baghelkhand region, encompassing districts like Rewa, Satna, Sidhi, and Shahdol. They are well-integrated into the local agrarian economy but maintain their distinct social identity and traditional village councils, which continue to function in these north-eastern districts.

54. (C) Gond
The Muria and Maria are prominent sub-groups of the larger Gond tribal umbrella. While they have distinct cultural practices, such as the Ghotul institution of the Muria or the Bison Horn dance of the Maria, they share the same Gondi ancestral roots and linguistic heritage. These

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groups are primarily found in the southern forest tracts and across the border in the Bastar region.

55. (A) Black Urad Dal (black gram)
The Agaria tribe, traditional iron smelters, holds specific rituals to appease their deity Lohasur. A key part of these rituals involves the offering of Black Urad Dal (black gram) to the deity at the smelting furnace. This offering is believed to ensure the purity of the iron and the safety of the artisans, reflecting the deep fusion of occupational craft and spiritual belief.

56. (A) Dindori
Baiga Chak is a specially designated geographic area created to protect the traditional habitat and lifestyle of the Baiga tribe. It is located in the Dindori district and consists of fifty-two villages. This enclave was established to allow the Baiga community to continue their traditional forest-based practices and shifting cultivation within a protected environment, separate from encroaching modern agricultural developments.

57. (A) Dandami Maria
The Bison Horn dance is a world-renowned tribal dance performed by the Dandami Maria community, a sub-group of the Gonds. The dance is named after the distinctive headgear worn by the men, which is made from the horns of a wild bison. Accompanied by large drums, this energetic dance is performed during festivals and weddings, symbolizing the community's strength and connection to nature.

58. (B) IV only
The Sahariya tribe is indeed a Particularly Vulnerable Tribal Group living in settlements called Saharana. They rely on forest produce and feature community centers called Banglas. However, they are not located in the south-western districts; they are primarily concentrated in the northern districts of Gwalior and Chambal. Therefore, the statement regarding their geographic location in the south-west is factually incorrect.

59. (C) People of the forest
The word 'Birhor' is derived from the Mundari language, where 'Bir' means forest and 'Hor' means man. Thus, the name translates literally to 'People of the forest'. This name perfectly describes their traditional lifestyle, as they have historically lived deep within the forests, relying entirely on hunting, gathering, and the crafting of forest-based products like ropes for their livelihood and social existence.

60. (A) Bhilali
Bhilali is one of the most significant sub-dialects of the Bhili language. It is spoken by the Bhilala community, who are a major sub-group of the Bhil tribe in western Madhya Pradesh. This dialect shares many features with Bhili but has its own distinct linguistic characteristics and cultural nuances, reflecting the internal diversity of the tribal populations in the Malwa and Nimar regions.

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61. (C) Devanagari
Although the Korku language belongs to the Austroasiatic family, it does not have an ancient script of its own that is in common use today. Speakers in Madhya Pradesh predominantly use the Devanagari script for writing their language. This adaptation facilitates communication with the wider Hindi-speaking population and helps in the formal education and documentation of Korku literature and oral traditions.

62. (A) Offering quality middle and high-level education to Scheduled Tribe students in remote areas
The Eklavya Model Residential Schools (EMRS) are designed to provide high-quality education to Scheduled Tribe students in remote tribal blocks. The primary objective is to offer them the same educational standards as the general population, enabling them to compete for higher education and professional opportunities. These residential schools focus on holistic development, including academic excellence, sports, and the preservation of tribal heritage.

63. (A) High bilingualism and assimilation into dominant languages like Hindi and Marathi
The Korku language faces the threat of endangerment primarily due to high levels of bilingualism among its speakers. As the community interacts more with the surrounding populations, there is a strong shift toward using dominant regional languages like Hindi and Marathi for commerce and education. This gradual linguistic assimilation often leads to the

younger generation losing fluency in their native Austroasiatic mother tongue.

64. (B) Bhil - Gond - Kol - Korku
According to the 2011 Census, the Bhil tribe is the largest tribal group in Madhya Pradesh, followed by the Gonds. The Kol tribe ranks as the third-largest group, primarily concentrated in the eastern regions. The Korku tribe is the fourth-largest among the major tribal groups in the state. This population hierarchy is a key factor in determining state-level tribal development priorities.

65. (A) Alha Khand (Parmal Raso)
Alha Khand, also known as Parmal Raso, is a legendary epic poem composed by the medieval poet Jagnik. It was written in an early form of Bundeli and narrates the heroic exploits of the warriors Alha and Udal. This work remains a cornerstone of the regional literary tradition, celebrated for its rhythmic vigor and its portrayal of the martial culture of the Bundelkhand region.

66. (A) The abundance of Khair trees (Senegalia catechu) in the dry deciduous forests of northern Madhya Pradesh.
The Sahariya tribe's traditional reliance on catechu extraction is rooted in the ecology of their habitat. The dry deciduous forests of northern Madhya Pradesh, where they reside, have a natural abundance of Khair trees. For generations, the Sahariyas have specialized in the skillful extraction of katha from the heartwood of these trees, making it a primary component of their forest-based economic life.

67. (C) Gunjala Gondi (or Masaram)
While Gondi was long considered a language without a script, historical research has uncovered the Gunjala Gondi script, also known as Masaram. This indigenous script was used for documenting Gondi literature and history. Recent efforts by linguists and community leaders have focused on revitalizing this script to promote literacy and preserve the rich oral and written traditions of the Gond people.

68. (B) Rajasthani
Malwi is the primary dialect of the Malwa plateau in western Madhya Pradesh. Due to its geographic proximity and historical ties with the neighboring state of Rajasthan, Malwi shows a very heavy influence from the Rajasthani language. This influence is evident in its grammar, vocabulary, and phonetic structure, making it linguistically distinct from the Bundeli and Bagheli dialects spoken in the eastern parts.

69. (A) Tribal Research and Development Institute (TRI)
The Tribal Research and Development Institute (TRI) in Bhopal is the premier state organization dedicated to the anthropological study of tribal communities. It is responsible for documenting tribal languages, customs, and art forms, and it provides essential data for government planning. The institute also maintains a tribal museum that showcases the diverse cultural heritage of the various Scheduled Tribes living in Madhya Pradesh.

70. (C) Nimadi
Nimadi is the principal dialect spoken in the Nimar region, covering districts like Khargone, Khandwa, Barwani, and Burhanpur. It is a unique linguistic blend influenced by Malwi from the north, Gujarati from the west, and Marathi from the south. This dialect is an essential part of the local identity, celebrated through the poetry of Saint Singaji and various regional folk traditions.

71. (A) A small kitchen garden attached to the homestead for growing vegetables and maize
In Gond agricultural practice, 'Bari' refers to a small, enclosed kitchen garden located immediately adjacent to the family dwelling. These plots are used to grow staple crops like maize and various vegetables for household consumption. The Bari system is a vital component of tribal food security, ensuring a fresh and diverse food supply that supplements the main crops harvested from larger, distant fields.

72. (B) Gujarati, Rajasthani, and Marathi
The Bhili language is spoken in the western borderlands of Madhya Pradesh, adjacent to Gujarat, Rajasthan, and Maharashtra. Consequently, its vocabulary and grammar show significant borrowing from Gujarati, Rajasthani, and Marathi. This linguistic hybridization reflects the centuries of trade, migration, and social interaction between the Bhil tribe and the diverse

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18. (A) Sheopur
The eastern and southeastern tribal belt of Madhya Pradesh is characterized by the presence of groups like the Gond, Baiga, and Bharia in districts like Mandla, Dindori, and Balaghat. In contrast, Sheopur is located in the northernmost part of the state. It is primarily inhabited by the Sahariya tribe, making it geographically distinct from the continuous eastern forest belt tribes.

19. (C) III only
The Gond tribe maintains a strong connection to their traditional agricultural practices and forest-based economy. They heavily rely on Mahua flowers for food and brewing, and the collection of minor forest produce remains a crucial income source. Therefore, the claim that they have completely abandoned agriculture to work solely as industrial laborers is factually incorrect in the current tribal context.

20. (C) A is true but R is false.
Historically, the Gond tribe practiced shifting cultivation, locally known as Penda or Dahiya, which involved rotating land use to maintain soil fertility naturally. However, this traditional method relies on natural forest regeneration and ecological cycles rather than synthetic fertilizers. Modern high-yield farming techniques using chemicals were not part of this ancestral agricultural system, making the stated reason factually incorrect.

21. (C) Raj Korku
The Korku community is socially stratified based on factors like land ownership and historical social standing. The Raj Korkus represent the elite, land-owning class who historically held higher social status compared to other sub-groups. Other divisions like the Patharia, Ruma, and Bawari often represent different occupational or geographic groups, reflecting the internal socio-economic diversity within the broader Korku tribal society.

22. (B) High literacy and economic integration
The Lokur Committee of 1965 established five essential criteria for identifying communities as Scheduled Tribes. These include indications of primitive traits, a distinctive culture, geographical isolation, shyness of contact with the community at large, and general backwardness. High literacy and successful economic integration are actually indicators of social advancement, which would generally count against the classification for original Scheduled Tribe status.

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23. (D) Alirajpur
Alirajpur district, located in the westernmost part of Madhya Pradesh, has the highest proportion of Scheduled Tribes in the entire state. Nearly eighty-nine percent of its total population belongs to tribal communities, predominantly the Bhil and Bhilala groups. This high density makes the district a critical area for tribal welfare policies and the preservation of indigenous cultural and linguistic traditions.

24. (D) Falya
The traditional settlement pattern of the Bhil tribe consists of scattered huts rather than a dense village cluster. Each specific habitation or hamlet within a larger village boundary is locally referred to as a Falya. This dispersed living arrangement is often dictated by the hilly terrain and the need to stay close to individual agricultural plots for better farm management.

25. (B) Mukaddam
The Mukaddam serves as the traditional headman of a Gond village, acting as the primary authority in local governance and dispute resolution. This official is responsible for maintaining law and order and representing the village in external matters. While other officials like the Kotwar or Gunia have specialized roles, the Mukaddam holds the central political and administrative leadership position.

26. (D) Article 342
Article 342 of the Indian Constitution provides the specific legal procedure for the notification of Scheduled Tribes. It empowers the President, after consultation with the Governor of a state, to specify the tribes or tribal communities deemed to be Scheduled Tribes for that state. This constitutional provision is the foundational legal basis for tribal classification and subsequent affirmative action programs.

27. (A) A highly ritualistic wall painting tradition expressing tribal myths
Pithora is a sacred and highly ritualistic wall painting tradition practiced by the Bhil and

81. (C) Nimadi
Tantia Bhil, a legendary figure in the tribal resistance against British rule, was a native of the Nimar region. Consequently, the local folk songs and oral traditions that celebrate his life and exploits are primarily composed and sung in the Nimadi dialect. These songs serve as a powerful medium for preserving the history and heroic status of Tantia Bhil within the cultural memory of the Nimar people.

82. (A) A highly ritualistic wall painting tradition expressing tribal myths
Pithora is a sacred and highly ritualistic wall painting tradition practiced by the Bhil and Bhilala tribes. These paintings are not merely decorative but are created to fulfill vows or celebrate auspicious events. The art typically depicts horses, deities, and scenes from tribal mythology, serving as a visual medium to communicate the community's spiritual beliefs and ancestral history.

83. (D) Southern Hindi
Linguistic scholars often describe Nimadi as a form of 'Southern Hindi' due to its geographic position and its linguistic characteristics. While it belongs to the Indo-Aryan family, its unique development in the Nimar region, influenced by Marathi and Gujarati, distinguishes it from the standard Hindi of the north. This term highlights its role as a regional bridge between the northern and southern linguistic zones of India.

84. (C) Chhindwara
The Tribal Research and Development Institute (TRI) was originally established in 1954 in the Chhindwara district, which has a significant tribal population. It served as a center for anthropological studies before being shifted to the state capital, Bhopal, in 1965. This relocation allowed for better coordination with the state government and expanded the institute's scope in managing tribal research and development across Madhya Pradesh.

85. (C) Women belonging to the Baiga, Bharia, and Sahariya PVTGs
The Aahar Anudan Yojna is a targeted social welfare scheme designed to combat malnutrition among the most vulnerable tribal populations. The direct beneficiaries are women belonging to the Baiga, Bharia, and Sahariya tribes, which are officially recognized as Particularly Vulnerable Tribal Groups. By providing direct financial aid to these women, the government aims to improve the health and nutritional status of these specific indigenous communities.

86. (B) Indo-Aryan
Although the Bhil tribe is one of the most ancient indigenous groups in India, their language, Bhili, is classified under the Indo-Aryan linguistic family. It is part of the larger group of languages that includes Hindi, Gujarati, and Rajasthani. Over centuries, Bhili has evolved with distinct tribal features, yet it remains structurally and lexically rooted in the Indo-Aryan family rather than the Dravidian or Austroasiatic groups.

87. (A) Statement I is correct, Statement II is incorrect
The Baiga tribe is indeed famous for its intricate tattooing traditions, which hold deep cultural and social significance for the community. However, the government has not banned this practice; on the contrary, there are efforts to document and preserve such unique tribal traditions as part of the state's cultural heritage. Tattooing remains an active and respected aspect of Baiga identity and aesthetic expression today.

88. (A) P-3, Q-1, R-2, S-4
Regional folk literature in Madhya Pradesh is closely tied to local dialects. The epic Alha Khand is a hallmark of Bundeli culture. The devotional poetry of Sant Singaji is synonymous with the Nimadi dialect, while the Maach folk drama is a Malwi tradition. Isuri's Phag is another significant contribution to Bundeli literature, celebrated for its rhythmic and romantic verses in the northern districts.

89. (B) The legal recognition of land tenure and the right to collect minor forest produce
The Forest Rights Act (FRA) of 2006 was enacted to recognize the ancestral rights of tribal and other traditional forest dwellers. In Madhya Pradesh, it provides legal land tenure to those who have occupied forest land for generations. Additionally, the act grants them the right to collect, use, and dispose of minor forest produce, thereby ensuring their livelihood security and correcting historical administrative injustices.

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traditionally serve as wandering musicians and bards, preserving oral histories through song. Additionally, they are associated with pig rearing and other minor livestock activities. Their mobile nature allows them to perform and trade across various villages, maintaining a distinct cultural identity within the region.

37. (A) Munda tradition
The Sidoli ritual is a unique funerary practice of the Korku tribe. It involves the installation of a carved wooden post, also called a Munda, in memory of a deceased family member. These posts are often intricately decorated with carvings representing the person's life or ancestral symbols. This practice highlights the community's deep reverence for ancestors and their belief in a spiritual afterlife.

38. (D) Lohasur
The Agaria tribe is historically known as a community of iron smelters. Their principal deity is Lohasur, who is believed to reside in the smelting furnaces. The tribe performs specific rituals and offerings to Lohasur to ensure that the iron smelting process is successful and to protect the artisans from harm. This deity is central to their occupational and spiritual identity.

39. (D) Making ropes from tree bark and forest fibers
The Birhor tribe, found in the forested borders of eastern Madhya Pradesh, relies on a unique traditional economy. They are specialists in making ropes from the bark of various trees and other natural forest fibers. This craft, combined with hunting and gathering, necessitates a nomadic or semi-nomadic lifestyle to find the specific raw materials required for their traditional rope-making industry.

40. (D) Severe malnutrition and tuberculosis
The Sahariya tribe faces significant socio-health challenges, with severe malnutrition being a primary concern, especially among children. This vulnerability is often compounded by a high incidence of tuberculosis within the community. In response, the government has implemented targeted nutritional schemes and health interventions to improve their living standards and address these pressing health issues in the Gwalior and Chambal divisions.

41. (A) I and II only
Bhili is indeed the most widely spoken tribal language in Madhya Pradesh by population. Additionally, the Korku language belongs to the Munda branch of the Austroasiatic family, distinguishing it from the majority of other regional languages. However, the Gondi language does have recognized scripts, such as Gunjala Gondi and Masaram, which have been historically documented and are currently being revitalized.

42. (A) I, II and III only
The Baiga tribe is known for practicing Bewar, a form of shifting cultivation, and they traditionally avoided using the plough out of respect for 'Mother Earth'. Tattooing is also a deeply ingrained cultural practice among Baiga women. However, iron smelting is the traditional occupation of the Agaria tribe, not the Baigas, who are primarily forest dwellers, healers, and hunters.

43. (B) Baiga
The Bhumia community is closely associated with the Baiga tribe in various parts of eastern Madhya Pradesh. They often serve as the traditional priests and ritual specialists for the Baigas, performing essential ceremonies and maintaining spiritual traditions. This integration reflects the complex social and ritual hierarchies that exist among different tribal and semi-tribal groups within the same geographic and cultural region.

44. (B) Poha (flattened rice) making
The Halba tribe, primarily located in the Balaghat and Chhindwara districts, is traditionally associated with the production of Poha, or flattened rice. This agricultural cottage industry has been their mainstay for generations. Their expertise in processing rice into this popular staple has given them a unique economic niche and a distinct identity among the various tribal communities in the southern belt.

45. (C) They serve as diviners, soothsayers, and ritual healers.
Within the tribal social structure of central India, the Ojha community holds a specialized ritualistic role. They are primarily known as diviners, soothsayers, and healers who use

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the internal structure of the tribe across the Baghelkhand region where they are primarily found.

99. (B) Minor millets that form a staple, highly nutritious part of the tribal diet.
Kodo and Kutki are two varieties of minor millets that have been cultivated by the tribes of Madhya Pradesh for centuries. These grains are highly resilient to poor soil and weather conditions, making them ideal for the forest and hilly terrains. They form a staple part of the tribal diet and are valued for their high nutritional content, playing a critical role in regional food security.

100. (C) They possess profound traditional knowledge of forest herbs and natural remedies.
The Baiga tribe is renowned across central India as 'medicine men' because of their extraordinary knowledge of the forest's medicinal flora. They have developed a complex system of herbal remedies to treat a wide range of ailments. This expertise is passed down through generations, and members of other communities often seek the help of Baiga healers for their specialized understanding of natural health and spiritual well-being.

101. (A) Their traditional economy of hunting-gathering and rope-making requires movement to find forest resources.
The Birhor tribe maintains a nomadic lifestyle because their traditional livelihood depends on the seasonal availability of forest resources. They are specialists in hunting, gathering, and making ropes from specific tree barks. Once the resources in one area are depleted, they move to a new location to find fresh supplies. This mobility is an essential survival strategy that allows them to maintain their ancestral craft and forest-based economy.

102. (A) P-1, Q-2, R-3, S-4
The government has established specialized development agencies for each Particularly Vulnerable Tribal Group (PVTG) in their core districts. The Baiga Development Agency operates in Mandla and Dindori, while the Sahariya Agency is based in the Gwalior and Chambal regions. The Bharia Agency is located in Chhindwara, and the Kamar community, living near the border, is supported through broader development schemes tailored to their specific cross-border location.

103. (B) Inside the iron-smelting furnace (Bhatti)
According to Agaria mythology, their principal deity Lohasur resides within the iron-smelting furnace, or Bhatti. The furnace is treated as a sacred space, and rituals are performed before and during the smelting process to appease the deity. This belief underscores the sacred nature of their craft, as the transformation of ore into iron is seen as a divine act facilitated by the presence of Lohasur.

104. (D) Ghaghra (or Kachhabu)
The traditional attire of Bhil women is known for its vibrant colors and specific styles. They often wear a heavily pleated, knee-length skirt called a Ghaghra, or Kachhabu. This garment is designed for both comfort and aesthetic appeal, often featuring intricate patterns and bright dyes. Combined with traditional jewelry and veils, the Ghaghra is a distinct marker of Bhil cultural identity and feminine grace in western Madhya Pradesh.

105. (C) Their pre-agricultural level of technology and stagnant or declining population
The Baiga tribe was classified as a Particularly Vulnerable Tribal Group (PVTG) because they met several specific criteria established by the government. These include the use of pre-agricultural technology, such as shifting cultivation without the plough, very low literacy rates, and a population that is either stagnant or declining. This status ensures they receive specialized support to protect their unique culture and improve their socio-economic conditions.

106. (B) Membership is strictly restricted to married elders of the village.
The Ghotul is essentially a youth institution designed for unmarried members of the community. Therefore, the claim that its membership is restricted to married elders is incorrect. In fact, once a member marries, they typically leave the Ghotul. It functions as a center for the younger generation to socialize, learn folk arts, and understand the cooperative values of their tribe under the guidance of selected student leaders.

107. (A) They were the bards, genealogists, and ministers to the Gond kings.
The Pradhan community historically occupied a prestigious position within the Gond social hierarchy. They served as the traditional bards, genealogists, and musicians who preserved the history of the Gond dynasties through oral epics. Additionally, they often acted as ministers and ritual performers for the Gond kings. Their role was essential for maintaining the cultural legacy and social prestige of the Gond ruling class for centuries.

108. (A) God or Deity
In the Gondi language, the term 'Pen' is used to signify a god, deity, or spirit. Their religious world is populated by numerous 'Pens', representing ancestors, natural elements, and supreme beings. Understanding the concept of 'Pen' is crucial for comprehending Gond spirituality, as their rituals and daily lives are deeply centered on appeasing and honoring these various divine entities to ensure harmony and protection.

109. (D) A vibrant pre-Holi festival and matchmaking market of the Bhil and Bhilala tribes.
Bhagoria Haat is a famous cultural festival celebrated by the Bhil and Bhilala tribes in western Madhya Pradesh. It occurs in the week leading up to Holi and serves as a major marketplace where people gather to buy festive goods. More importantly, it is traditionally a time for matchmaking, where young men and women meet and choose their life partners, often leading to marriages by mutual elopement.

110. (B) IV and V only
Malwi dialect has a significant literary and folk tradition, including the famous Maach theatre. Furthermore, Nimadi is not spoken in the northern districts like Morena; it is the native tongue of the southern Nimar region. Therefore, the statements claiming Malwi lacks a literary tradition and that Nimadi is spoken in the far north are both factually incorrect within the linguistic map of Madhya Pradesh.

111. (D) Bhopal
The Adivasi Lok Kala Academy (Tribal Folk Art Academy) is headquartered in Bhopal, the capital of Madhya Pradesh. The academy was established to document, preserve, and promote the rich diversity of tribal arts, music, and dance across the state. It organizes various festivals and exhibitions, playing a vital role in showcasing the traditional heritage of Madhya Pradesh's forty-six recognized tribal groups to a wider audience.

112. (B) Bhuri Bai
Bhuri Bai is a renowned tribal artist from the Bhil community who was awarded the Padma Shri for her contributions to Pithora painting. She was one of the first tribal artists to transition from traditional wall paintings to using acrylic on canvas. Her work has been instrumental in popularizing Bhil art internationally, bringing widespread recognition to the unique aesthetic and mythological narratives of her community.

113. (C) Bhil
The Gal festival is a unique and daring cultural event celebrated by the Bhil tribe. It involves a man, known as the 'Gal', who is tied to a rotating wooden pole as an act of devotion or to fulfill a religious vow. This ritual is typically performed during the spring season and is accompanied by traditional music and dancing, reflecting the tribe's deep spiritual commitments and physical resilience.

114. (B) The harvesting season of the Kharif crop
The Karma dance is one of the most popular folk dances among the Gond and Baiga tribes. It is traditionally performed during the harvesting season of the Kharif crop to celebrate the bounty of the earth. The dancers often circle around a freshly cut branch of the Karma tree, which is planted in the center of the village as a symbol of prosperity, luck, and spiritual gratitude.

115. (D) Bhil
The Bhavai folk dance and theatre form, while having its roots in Gujarat, significantly influences the cultural life of the Bhil tribe living along the Madhya Pradesh-Gujarat border. Because of the geographic proximity and shared history, many elements of Bhavai, such as its rhythmic footwork and dramatic storytelling, have been integrated into the tribal performances, showcasing the fluid cultural exchange in the western border regions.

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116. (D) Bharia
Patalkot is a unique, horseshoe-shaped valley in the Chhindwara district, known for its extreme geographic isolation and rich biodiversity. It is the ancestral home of the Bharia tribe, which has lived in the valley for centuries with minimal contact with the outside world. This isolation helped the Bharias preserve their traditional medicinal knowledge and unique cultural practices, leading to their classification as a Particularly Vulnerable Tribal Group.

117. (D) The groom serves in the bride's father's house for a specific period in lieu of bride price.
Lamsena is a traditional marriage custom practiced by the Gond and Baiga tribes. In this system, if a groom is unable to pay the required bride price, he agrees to live and work in the house of his future father-in-law for a predetermined period. This period of service serves as a substitute for the material bride price, after which the marriage is formally recognized and celebrated.

118. (A) I, II, III, IV
According to the 2011 Census, Alirajpur has the highest percentage of tribal population in Madhya Pradesh at eighty-nine percent, followed by Jhabua at eighty-six percent. Barwani and Dindori also have very high tribal proportions, but they rank lower than the two westernmost districts. This sequence represents the areas with the most significant tribal demographic concentration relative to their total district-level populations.

119. (A) It is a customary practice of widow remarriage
Natra is a socially accepted custom of widow remarriage practiced by several tribes in Madhya Pradesh, including the Bhils and Gonds. This tradition ensures that a woman who has lost her husband can find social and economic security within the community through a new marital union. The practice is often simplified compared to a primary marriage but is fully recognized and respected by the tribal village councils.

120. (A) It is the sacred abode of Bada Dev, the supreme deity.
The Saja tree holds immense spiritual significance for the Gond tribe, as it is believed to be the dwelling place of Bada Dev, their supreme deity. Because of this association, the tree is considered sacred and is never cut for timber or firewood. Rituals, prayers, and community gatherings often take place under its shade, making it a central symbol of the tribe's religious identity and ecological reverence.

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(D) Birth in Khandwa → Execution in Jabalpur → Active rebellion against British → Arrest due to betrayal

20. Consider the following statements about Tantya Bhil:
I. He was affectionately called the Robin Hood of India.
II. He primarily targeted the poor peasants to fund his armed struggle.
III. He learned guerilla warfare tactics and archery at a young age.
Which of the following combinations of statements is correct?
(A) I and II only
(B) I and III only
(C) II and III only
(D) I, II, and III

21. Which historic battle saw the combined forces of Bhima Nayak and Khajia Nayak fighting fiercely against the British troops in 1858?
(A) Battle of Mandleshwar
(B) Battle of Mahidpur
(C) Battle of Amba Pani
(D) Battle of Asirgarh

22. Who was the Mughal commander sent by Emperor Akbar to conquer the kingdom of Garha Katanga during Rani Durgavati's reign?
(A) Bairam Khan
(B) Asaf Khan
(C) Adham Khan
(D) Man Singh

23. Which university in Madhya Pradesh was renamed as Rani Durgavati Vishwavidyalaya in 1983 to honor her legacy?
(A) Sagar University
(B) Indore University
(C) Gwalior University
(D) Jabalpur University

24. The Madhya Pradesh government awards the 'Jannayak Tantya Bhil State Level Award' to recognize exceptional contributions in which field?
(A) Excellence in classical dance and traditional folk performances.
(B) Contributions to forest and environmental conservation efforts.
(C) Promotion of tribal sports and grassroots youth empowerment.
(D) Socio-economic and educational development of tribal youth.

25. Why is Tantya Bhil historically referred to as the Robin Hood of Madhya Pradesh?
(A) He lived in the deep forest regions and hunted various wild animals for survival.
(B) He took wealth from the British and zamindars to help the poor tribal population.
(C) He established a formal military alliance with British officials to tax the rich.
(D) He adopted European styles of clothing and established an independent kingdom.

26. Identify the correct statement regarding Rani Durgavati's administration.
(A) She moved her administrative capital from Chauragarh to Singorgarh for safety.
(B) She completely abolished the traditional jagirdari system within Gondwana.
(C) She surrendered all of her sovereign military authority to the Mughal governor.
(D) She moved her capital from Singorgarh to Chauragarh for defense.

27. Bhima Nayak, a prominent tribal leader of the 1857 revolt, belonged to which tribal community?
(A) Bhil
(B) Gond
(C) Baiga
(D) Sahariya

28. Match the following tribal personalities with their primary region of resistance.
List I: (Tribal Personalities)
P. Rani Durgavati
Q. Tantya Bhil
R. Bhima Nayak
S. Shankar Shah
List II: (Primary Region of Resistance)
1. Barwani/Nimar
2. Garha Mandla
3. Gondwana
4. Khandwa/Khargone
(A) P-3, Q-4, R-1, S-2
(B) P-3, Q-1, R-4, S-2
(C) P-2, Q-4, R-1, S-3
(D) P-4, Q-3, R-2, S-1

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(C) Sarmar
(D) Gajraj

11. Consider the following statements about Bhima Nayak:
I. He met Tantya Tope and assisted him in crossing the Narmada river.
II. He was arrested by the British in 1868.
III. He was sentenced to death and hanged in Jabalpur jail.
IV. He was exiled to Port Blair in the Andaman Islands.
Which of the above combinations of statements is incorrect?
(A) I and II only
(B) III only
(C) II and IV only
(D) I, III, and IV only

12. In which year did the decisive Battle of Narrai take place, leading to the martyrdom of Rani Durgavati?
(A) 1556
(B) 1564
(C) 1576
(D) 1582

13. Identify the incorrect statement regarding the life of Tantya Bhil.
(A) He was captured in a direct military confrontation with the British army in open battle.
(B) He was highly revered by the local populace and given the title 'Mama'.
(C) He waged a continuous guerrilla war against the British for over a decade.
(D) He was eventually arrested due to betrayal by an acquaintance.

14. Consider the following statements regarding Rani Durgavati:
Statement I: She defeated Baz Bahadur, the ruler of Malwa, when he attempted to invade her territory.
Statement II: She died fighting against the British forces during the 1857 revolt.
Which of the statements is/are correct?
(A) Only Statement I is correct
(B) Only Statement II is correct
(C) Both Statement I and Statement II are correct
(D) Neither Statement I nor Statement II is correct

15. In which region of Madhya Pradesh did Bhima Nayak primarily organize his armed rebellion against the British?
(A) Mahakoshal
(B) Bundelkhand
(C) Baghelkhand
(D) Nimar (Barwani)

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16. Rani Durgavati was married to Dalpat Shah, who was the son of which famous Gond ruler?
(A) Sangram Shah
(B) Madan Singh
(C) Hirde Shah
(D) Shankar Shah

17. Find the odd one out among the following tribal resistance leaders based on their primary region of operation.
(A) Shankar Shah
(B) Tantya Bhil
(C) Bhima Nayak
(D) Khajia Nayak

18. Consider the following pairs of tribal personalities and their associated regions:
I. Tantya Bhil - Malwa and Nimar
II. Gundadhur - Bastar
III. Bhima Nayak - Bundelkhand
IV. Shankar Shah - Garha Mandla
Which of the pairs given above is/are incorrectly matched?
(A) I and II only
(B) III only
(C) II and IV only
(D) I, III and IV only

19. Select the correct chronological sequence of events in the life of Tantya Bhil from the options below.
(A) Birth in Khandwa → Arrest due to betrayal → Active rebellion against British → Execution in Jabalpur
(B) Birth in Khandwa → Active rebellion against British → Arrest due to betrayal → Execution in Jabalpur
(C) Active rebellion against British → Birth in Khandwa → Execution in Jabalpur → Arrest due to betrayal

59. Jangarh Singh Shyam, a globally recognized tribal artist from Madhya Pradesh, is associated with which distinct art form?
(A) Pithora Art
(B) Baiga Art
(C) Gond Art
(D) Bhil Art

60. Consider the following statements regarding the resistance led by Shankar Shah and Raghunath Shah:
Statement I: Raghunath Shah was pardoned by the British due to his young age and lived in exile.
Statement II: The execution of Shankar Shah and Raghunath Shah was specifically chosen to instill maximum fear among the local population.
Which of the statements is/are correct?
(A) Only Statement I is correct
(B) Only Statement II is correct
(C) Both Statement I and Statement II are correct
(D) Neither Statement I nor Statement II is correct

61. Raja Naresh Chandra Singh, the first and only tribal Chief Minister of Madhya Pradesh, belonged to which princely state?
(A) Makrai
(B) Jhabua
(C) Sarangarh
(D) Khilchipur

62. What was the primary motivation behind Rani Durgavati committing suicide on the battlefield?
(A) She suffered arrow wounds and preferred death to capture by her enemies.
(B) She was betrayed and poisoned by members of her own council of ministers.
(C) She ran out of military ammunition and faced the desertion of soldiers.
(D) She negotiated a peace pact with Asaf Khan to end the military conflict.

63. Consider the following statements regarding tribal art in Madhya Pradesh:
Statement I: Tribal art in Madhya Pradesh was historically confined to ritualistic wall and floor paintings.
Statement II: Artists like Jangarh Singh Shyam transitioned these traditional motifs onto paper and canvas, bringing them to global galleries.
Which of the statements is/are correct?
(A) Only Statement I is correct
(B) Only Statement II is correct
(C) Both Statement I and Statement II are correct
(D) Neither Statement I nor Statement II is correct

64. The following question consists of two statements, one labeled Assertion (A) and the other labeled Reason (R).
Assertion (A): The oral traditions and folk songs of the Gond and Bhil tribes play a crucial role in preserving the history of leaders like Tantya Bhil and Gundadhur.
Reason (R): Most of these tribal leaders did not leave behind written autobiographies or official state records of their struggle.
Select the correct answer:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

65. Which of the following statements represents the most appropriate cause for the international popularity of Gond art today?
(A) The visual adaptation of traditional Gond folklore into modern artistic mediums.
(B) The rigorous enforcement of copyright laws by the Indian federal government.
(C) The discovery of prehistoric cave paintings in the village of Patangarh.
(D) The mandatory teaching of Gond art across various European design schools.

66. Consider the following statements about tribal social welfare in Madhya Pradesh:
Statement I: Tribal social workers often focus on issues like implementation of the PESA Act and Forest Rights Act.
Statement II: Such initiatives aim to restore traditional self-governance and land rights to tribal communities.
Which of the statements is/are correct?
(A) Only Statement I is correct
(B) Only Statement II is correct

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29. At which location was Tantya Bhil tried and sentenced to death by the British administration?
(A) Indore
(B) Khandwa
(C) Jabalpur
(D) Bhopal

30. Tantya Bhil, widely regarded as a great tribal hero of Madhya Pradesh, was born in which village?
(A) Dhaba Bawdi in Barwani
(B) Patangarh in Dindori
(C) Jhabua town
(D) Barda village in Khandwa

31. Shankar Shah was a descendant of which famous historical ruler?
(A) Raja Bhoj
(B) Bakht Buland Shah
(C) Sangram Shah
(D) Dalpat Shah

32. Hiriya Dewa is recognized in the tribal history of Madhya Pradesh as a leader of resistance against colonial exploitation. He primarily belonged to which region?
(A) Malwa
(B) Mahakoshal / Central Provinces
(C) Bundelkhand
(D) Gwalior region

33. Which significant memorial has been developed by the Madhya Pradesh Government at Dhuan Dhad village in Barwani district?
(A) Tantya Bhil Smarak
(B) Bhima Nayak Smarak
(C) Shankar Shah Smarak
(D) Birsa Munda Smarak

34. Identify the correct statement regarding Jangarh Singh Shyam's international legacy.
(A) He was the first Gond artist to win the Nobel Prize for Literature.
(B) He painted the entire interior of the British Parliament.
(C) He strictly painted only using natural vegetable dyes and refused to use modern acrylics.
(D) He tragically passed away while on an art residency at the Mithila Museum in Japan.

35. Choose the correct statement regarding the impact of the martyrdom of Shankar Shah and Raghunath Shah.
(A) It sparked a major rebellion among the Gond tribes and the local infantry.
(B) It resulted in the complete submission of local tribes for fifty years.
(C) It influenced the British to grant immediate autonomy to the Garha state.
(D) It led to the immediate transfer of the region to the Gwalior Scindias.

36. Find the odd one out among the following personalities based on their primary field of contribution.
(A) Arjun Singh Dhurve
(B) Subhash Vyam
(C) Bhajju Shyam
(D) Durga Bai Vyam

37. Where did Bhima Nayak breathe his last after being exiled by the British?
(A) Cellular Jail, Port Blair
(B) Yervada Jail, Pune
(C) Mandalay, Burma
(D) Gwalior Fort

38. Gundadhur, a famous tribal leader whose legacy is shared among Gond traditions in Madhya Pradesh and Chhattisgarh, was the key architect of which revolt?
(A) Koi Revolt
(B) Halba Revolt
(C) Muria Revolt
(D) Bhumkal Revolt

39. Jangarh Singh Shyam hailed from which village, now famously known as the village of artists in Madhya Pradesh?
(A) Patalpani
(B) Barda
(C) Mandu
(D) Patangarh

40. Who was the British Deputy Commissioner of Jabalpur who ordered the execution of Shankar Shah and Raghunath Shah?
(A) General Hugh Rose
(B) Colin Campbell
(C) Henry Havelock
(D) General Clarke

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CHAPTER 13
Important Tribal Personalities

1. Which of the following forts is not traditionally associated with the reign and defense strategies of Rani Durgavati?
(A) Singorgarh Fort
(B) Chauragarh Fort
(C) Madan Mahal Fort
(D) Asirgarh Fort

2. Who among the following betrayed Tantya Bhil, leading to his arrest by the British forces?
(A) Khajia Nayak
(B) Raghunath Singh
(C) Ganpat Rajput
(D) Mahipat Ram

3. Following the death of her husband, Rani Durgavati became the regent for her minor son. What was his name?
(A) Raghunath Shah
(B) Chandra Shah
(C) Vir Narayan
(D) Prem Narayan

4. The following question consists of two statements, one labeled Assertion (A) and the other labeled Reason (R).
Assertion (A): Tantya Bhil is remembered as a great social worker and folk hero in the Nimar and Malwa regions.
Reason (R): He strictly adhered to the principles of non-violence while resisting British forest policies.
Select the correct answer using the codes given below:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

5. Choose the most appropriate description of Rani Durgavati's legacy in Madhya Pradesh.
(A) She is remembered primarily as a religious reformer who commissioned several temples.
(B) She is a symbol of tribal sovereignty, administration, and resistance to Mughals.
(C) She is widely known for being the foundational ruler of the Gond dynasty.
(D) She is recognized mainly for her patronage and contributions to Gond music.

6. During the 1857 uprising, Bhima Nayak disrupted the communication and supply lines of the British on which major route?
(A) Delhi-Lahore route
(B) Bombay-Agra route
(C) Calcutta-Madras route
(D) Jabalpur-Nagpur route

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7. Which Rajput dynasty did Rani Durgavati originally belong to before her marriage into the Gond royal family?
(A) Parmar dynasty of Malwa
(B) Chandel dynasty of Mahoba
(C) Kalachuri dynasty of Tripuri
(D) Tomar dynasty of Gwalior

8. What was the actual birth name of Tantya Bhil?
(A) Tandra
(B) Turia
(C) Tantiya
(D) Both A and C

9. Which of the following is an exception to the locations associated with the memorials and honors of Tantya Bhil in Madhya Pradesh?
(A) Patalpani Railway Station
(B) Mandla Fort
(C) Bhanwarkuan Intersection in Indore
(D) Tantya Bhil Temple at Patalpani

10. What was the name of the trusted elephant on which Rani Durgavati fought during her final battle?
(A) Hawai
(B) Ramprasad

(D) The executions were managed by tribal factions rather than the British administration.

50. Consider the following statements about tribal uprisings involving historical figures of Madhya Pradesh:
I. Gundadhur led the Bhumkal rebellion in 1910.
II. The Bhumkal revolt was a protest against the exploitation of forests by the British.
III. Hiriya Dewa was a prominent leader of the Santhal rebellion.
IV. Oral traditions of the Gonds in MP still celebrate Gundadhur's bravery.
V. Hiriya Dewa organized the tribal youth in the Mahakoshal region.
Which of the combinations of statements is incorrect?
(A) I and II only
(B) III only
(C) IV and V only
(D) II, III, and V only

51. Subhash Vyam, a contemporary tribal artist from Madhya Pradesh, is particularly noted for his work in which medium alongside traditional canvas painting?
(A) Bronze sculpting
(B) Glass blowing
(C) Textile weaving
(D) Ink on paper and wooden sculptures

52. Shankar Shah and his son Raghunath Shah were the rulers of which erstwhile estate in Madhya Pradesh?
(A) Alirajpur
(B) Jhabua
(C) Makrai
(D) Garha Mandla

53. On which date were Shankar Shah and his son Raghunath Shah executed publicly in Jabalpur?
(A) 15 August 1857
(B) 18 September 1857
(C) 1 November 1857
(D) 10 May 1858

54. The unique style of painting developed by Jangarh Singh Shyam is internationally recognized by what name?
(A) Shyam Kalam
(B) Patangarh Style
(C) Jangarh Kalam
(D) Gondwana Kalam

55. In which year did the Bhumkal revolt led by Gundadhur take place?
(A) 1857
(B) 1876
(C) 1910
(D) 1942

56. What was the primary cause of the widespread support for Bhima Nayak among the Bhil and Bhilala tribes?
(A) His fight against British forest laws and exploitative moneylenders.
(B) His efforts toward the promotion of English education among tribals.
(C) His role in the establishment of a new and unique tribal religion.
(D) His strategic alliance with the British to defeat local Rajput kings.

57. Bhajju Shyam, another renowned Gond artist from Madhya Pradesh, gained international fame primarily for which of his illustrated books?
(A) The London Jungle Book
(B) The Indian Jungle Book
(C) The Patangarh Diaries
(D) Gondwana Tales

58. Arrange the following events related to Shankar Shah and Raghunath Shah in correct chronological order:
I. Discovery of the anti-British poem.
II. Execution by being blown from a cannon.
III. Secret meeting to plan an attack on the British cantonment.
IV. Mutiny by the 52nd Native Infantry in Jabalpur.
Which of the following represents the correct sequence?
(A) I, III, II, IV
(B) III, I, II, IV
(C) III, I, IV, II
(D) I, II, III, IV

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41. Match the contemporary tribal personalities of Madhya Pradesh with their primary field of recognition.
List I: (Tribal Personalities)
P. Bhajju Shyam
Q. Jodhaiya Bai
R. Bhuri Bai
S. Arjun Singh Dhurve
List II: (Primary Field of Recognition)
1. Baiga Dance
2. Baiga Painting
3. Gond Art
4. Pithora Art
(A) P-3, Q-2, R-4, S-1
(B) P-4, Q-1, R-3, S-2
(C) P-3, Q-4, R-2, S-1
(D) P-2, Q-3, R-1, S-4

42. Match the following tribal personalities of Madhya Pradesh with their specific historical distinction.
List I: (Tribal Personalities)
P. Rani Durgavati
Q. Tantya Bhil
R. Shankar Shah
S. Gundadhur
List II: (Historical Distinction)
1. Blown from a cannon in 1857
2. Gond leader of the Bhumkal revolt
3. Ruled the Garha Katanga kingdom
4. Renowned as the Robin Hood of Nimar
(A) P-3, Q-4, R-1, S-2
(B) P-3, Q-1, R-2, S-4
(C) P-4, Q-3, R-1, S-2
(D) P-1, Q-4, R-3, S-2

43. Identify the incorrect statement regarding the Bhumkal revolt and its leader Gundadhur.
(A) The movement was organized primarily within the Bastar region.
(B) He successfully founded a tribal republic that lasted until 1947.
(C) It was a movement focused on protecting tribal rights over resources.
(D) The revolt mobilized various tribes like Gonds, Murias, and Bhatras.

44. Which university in Madhya Pradesh was recently renamed after Raja Shankar Shah?
(A) Barkatullah University, Bhopal
(B) Vikram University, Ujjain
(C) Jiwaji University, Gwalior
(D) Chhindwara University

45. Which of the following tribal artists from Madhya Pradesh was awarded the Padma Shri in 2022 for her exceptional contribution to Gond art?
(A) Bhuri Bai
(B) Lado Bai
(C) Durga Bai Vyam
(D) Jodhaiya Bai Baiga

46. Identify the correct pair of tribal revolutionary and their place of martyrdom/death.
(A) Tantya Bhil - Port Blair
(B) Rani Durgavati - Narrai Nala
(C) Bhima Nayak - Jabalpur
(D) Shankar Shah - Gwalior

47. Who among the following Indian modern artists discovered the talent of Jangarh Singh Shyam and brought him to Bharat Bhavan in Bhopal?
(A) M.F. Husain
(B) J. Swaminathan
(C) S.H. Raza
(D) Amrita Sher-Gil

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48. What specific evidence was used by the British to convict Shankar Shah and Raghunath Shah of treason during the 1857 revolt?
(A) A cache of smuggled British weapons found in their fort.
(B) A handwritten poem calling for the destruction of the British.
(C) An intercepted letter sent to Bahadur Shah Zafar.
(D) Their physical presence at the siege of the British residency in Gwalior.

49. Which of the following is an example of concept application regarding the British execution of tribal leaders like Tantya Bhil and Shankar Shah?
(A) The British used brutal public executions to create terror and deter future rebellions.
(B) The British conducted standard European judicial trials for all citizens regardless of status.
(C) The British carried out executions in secret locations to prevent any potential public backlash.

(C) Both Statement I and Statement II are correct
(D) Neither Statement I nor Statement II is correct

67. Bhuri Bai, a Padma Shri awardee from Madhya Pradesh, is a master of which tribal art form?
(A) Gond Art
(B) Mandana Art
(C) Pithora Art
(D) Warli Art

68. Which institution is dedicated to preserving tribal culture, literature, and art forms, and publishes the magazine 'Vanya' in Madhya Pradesh?
(A) Bharat Bhavan
(B) Vanya Prakashan
(C) Kalidas Academy
(D) Ustad Alauddin Khan Academy

69. Who among the following is a noted tribal sportsperson from Madhya Pradesh who won bronze medals at the Special Olympics in Athens?
(A) Sita Sahu
(B) Bhuri Bai
(C) Roopa Bai
(D) Durga Bai

70. Which tribal community does prominent political leader Kantilal Bhuria belong to?
(A) Gond
(B) Korku
(C) Bhil
(D) Kol

71. Consider the following statements about the Gond artists of Madhya Pradesh:
I. Jangarh Singh Shyam belonged to the Pardhan sub-tribe of the Gonds.
II. Pardhans are traditionally the bards and musicians who preserve Gond genealogy.
III. Bhajju Shyam worked as a night watchman before becoming a famous artist.
IV. The Gond artists strictly use only black and white colors in their paintings.
Which combination of statements is incorrect?
(A) I and II only
(B) III only
(C) IV only
(D) II and IV only

72. Identify the incorrect statement regarding the political representation of tribal personalities in Madhya Pradesh.
(A) Raja Naresh Chandra Singh was the first tribal Chief Minister of the state.
(B) Tantya Bhil was the first tribal MLA in the Central Provinces assembly.
(C) Jamuna Devi served as a Deputy Chief Minister for the Madhya Pradesh state.
(D) Faggan Singh Kulaste has represented the Mandla Lok Sabha seat many times.

73. Which of the following statements is incorrect regarding the recognition of tribal personalities by the Madhya Pradesh Government?
(A) A state-level award has been instituted in the name of Rani Durgavati.
(B) Patalpani railway station was renamed after Tantya Bhil.
(C) Chhindwara University was renamed after Raja Shankar Shah.
(D) A major railway station in Indore has been renamed after Bhima Nayak.

74. Which of the following tribal artists from Madhya Pradesh is known for making traditional tribal dolls in Jhabua and was awarded the Padma Shri alongside her husband?
(A) Bhuri Bai
(B) Lado Bai
(C) Shanti Parmar
(D) Tejan Bai

75. Identify the correct statement about the inclusion of tribal personalities in the Madhya Pradesh school and university curriculum.
(A) Their historical narratives are completely excluded from formal education.
(B) The curriculum exclusively covers British perspectives on tribal revolts.
(C) Only tribal art forms are taught without mentioning any political leaders.
(D) Chapters on tribal heroes are integrated into the curriculum to promote pride.

76. Pithora art, practiced by Bhuri Bai, is traditionally associated with which tribal community of Madhya Pradesh?
(A) Gond

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I. Renaming of Habibganj Station to Rani Kamlapati Station
II. Inauguration of the Madhya Pradesh Tribal Museum in Bhopal
III. Renaming of Jabalpur University to Rani Durgavati Vishwavidyalaya
(A) I, II, III
(B) III, II, I
(C) II, III, I
(D) III, I, II

113. A major intersection in Indore, Bhanwarkuan square, was renamed in 2021 to honor which tribal hero?
(A) Birsa Munda
(B) Bhima Nayak
(C) Tantya Bhil
(D) Shankar Shah

114. Choose the most appropriate reason why the British executed Shankar Shah and Raghunath Shah by tying them to a cannon rather than conventional hanging.
(A) There were no standard gallows available for use in Jabalpur at that time.
(B) It was a brutal public act designed to strike psychological terror in rebels.
(C) It was a requested method of execution by the royals to die as warriors.
(D) It was the standard British military protocol for all prisoners of war.

115. Which of the following is an odd one out based on the tribal art forms of Madhya Pradesh?
(A) Pithora painting
(B) Mandana painting
(C) Gond painting
(D) Warli painting

116. Select the correct pair of a tribal personality and their corresponding district of origin.
(A) Bhima Nayak - Dindori
(B) Jangarh Singh Shyam - Barwani
(C) Bhuri Bai - Mandla
(D) Tantya Bhil - Khandwa

117. Arrange the following locations from North to South based on the primary operational areas of the associated tribal leaders:
I. Bastar
II. Jabalpur/Garha Mandla
III. Khandwa/Khargone
Which of the following represents the correct geographical sequence?
(A) II, III, I
(B) I, II, III
(C) III, II, I
(D) II, I, III

118. Arrange the following historical events related to tribal personalities of Madhya Pradesh in chronological order of their occurrence:
I. Battle of Narrai (Rani Durgavati)
II. Execution of Shankar Shah and Raghunath Shah
III. Martyrdom of Tantya Bhil
IV. Bhumkal Revolt (Gundadhur)
Which of the following represents the correct order?
(A) I, II, III, IV
(B) I, III, II, IV
(C) II, I, III, IV
(D) I, II, IV, III

119. Which of the following institutions is NOT named after a tribal personality from Madhya Pradesh?
(A) Kushabhau Thakre Journalism University
(B) Badal Bhoi State Tribal Museum
(C) Rani Kamlapati Railway Station
(D) Raja Shankar Shah University

120. Consider the following statements regarding tribal honors and memorials in Madhya Pradesh:
I. The Krantiveer Tantya Bhil Samman is awarded for excellence in tribal sports.
II. The Rani Durgavati Award is given to women for exemplary social service.
III. Shankar Shah-Raghunath Shah Award is instituted for promoting tribal arts.
IV. The tribal museum in Chhindwara was renamed after Tantya Bhil.
Which combination of the statements is correct?
(A) I and II only
(B) I, II, and III only
(C) II and IV only
(D) I, III, and IV only

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86. Jodhaiya Bai Baiga, a tribal woman from Umaria district, was honored with the Padma Shri in 2023. At what stage of her life did she begin her journey as a painter?
(A) In her early childhood
(B) During her teenage years at school
(C) After turning 70 years old
(D) She inherited the profession at birth

87. The Baiga tribe of Madhya Pradesh is traditionally known for a specific type of shifting agriculture which they practice harmoniously with nature. What is it called?
(A) Jhum
(B) Bewar
(C) Podu
(D) Dahiya

88. Arrange the following tribal artists in the correct chronological order of receiving the Padma Shri award:
I. Bhajju Shyam
II. Bhuri Bai
III. Durga Bai Vyam
IV. Jodhaiya Bai Baiga
Select the correct sequence from the options below:
(A) I → II → III → IV
(B) II → I → IV → III
(C) I → III → II → IV
(D) III → II → I → IV

89. The Badal Bhoi State Tribal Museum is named after Sri Badal Bhoi, a revolutionary tribal leader. He belonged to which district of Madhya Pradesh?
(A) Betul
(B) Chhindwara
(C) Mandla
(D) Seoni

90. Consider the following pairs of tribal personalities and their distinct contributions. Which pair is correctly matched?
(A) Arjun Singh Dhurve - Pardhoni Dance
(B) Jangarh Singh Shyam - Baiga Dance
(C) Shanti Parmar - Pithora Art
(D) Jodhaiya Bai - Jhabua Dolls

91. The martyrdom of Rani Durgavati is commemorated every year in Madhya Pradesh on which date as 'Balidan Diwas'?
(A) 24 June
(B) 15 August
(C) 18 September
(D) 4 December

92. Identify the correct statement regarding Rani Durgavati's military achievements before the Mughal invasion.
(A) She never engaged in any military conflicts prior to the year 1564.
(B) She relied on Portuguese artillery for all of her early victories.
(C) She defended her kingdom against invasions by Baz Bahadur of Malwa.
(D) She expanded her empire to the borders of the Vijayanagara Empire.

93. What is the traditional role of the Pardhan Gonds, the community to which Jangarh Singh Shyam belonged, in the broader Gond society?
(A) They represent the designated warrior class within the Gond social order.
(B) They serve as the traditional weavers and cloth makers for the community.
(C) They are hereditary bards, musicians, and chroniclers of Gond mythologies.
(D) They are exclusively responsible for all communal agricultural activities.

94. What was the name of the Prime Minister of Rani Durgavati who assisted her in administering the kingdom of Garha Katanga efficiently?
(A) Bhao Singh
(B) Madan Singh
(C) Adhar Singh
(D) Sangram Singh

95. What caused the widespread recognition of Gond art in the 1980s?
(A) The establishment of the Lalit Kala Akademi in the city of New Delhi.
(B) Promotion of Jangarh Singh Shyam's work at Bharat Bhavan in Bhopal.
(C) The discovery of a large-scale archaeological site in the Mandla area.
(D) The mandatory inclusion of Gond art in the curriculum by the British.

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96. Match the books and artworks with their respective tribal creators or subjects.
List I: (Books/Artworks)
P. The London Jungle Book
Q. Bhimayana
R. Jangarh Kalam
S. Pithora Wall Paintings
List II: (Creators/Subjects)
1. Durgabai Vyam and Subhash Vyam
2. Bhajju Shyam
3. Bhuri Bai
4. Jangarh Singh Shyam
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-3, R-2, S-1
(D) P-2, Q-4, R-1, S-3

97. The tribal museum located in Bhopal, inaugurated in 2013, highlights the culture of which major tribes of Madhya Pradesh?
(A) Santhal, Munda, Hol
(B) Bodo, Garo, Khasi
(C) Toda, Kota, Kurumba
(D) Gond, Bhil, Baiga, Sahariya, Korku, Kol, Bharia

98. In the context of Madhya Pradesh tribal history, the term 'Bhumkal' literally translates to:
(A) Earthquake or shaking of the earth
(B) Great Fire
(C) Forest Wind
(D) Heavy Rainfall

99. Identify the incorrect statement about the tribal languages spoken by the communities of Madhya Pradesh.
(A) Gondi is a Dravidian language spoken by the Gond leaders.
(B) Baigani is an Austroasiatic language isolated from any Indo-Aryan influence.
(C) Bhili is an Indo-Aryan language spoken by the Bhil community.
(D) Korku is a Munda language.

100. Why did the British establish the 'Central Provinces' and impose strict forest laws, leading to revolts by tribal leaders like Tantya Bhil?
(A) To protect the native wildlife from hunting activities by tribal groups.
(B) To encourage tribals to migrate to urban centers for industrial employment.
(C) To exploit timber for railways and increase revenue by infringing on rights.
(D) To clear the forests for large-scale agriculture by European settlements.

101. Consider the following comprehensive statements regarding the legacy and recognition of tribal personalities in Madhya Pradesh:
I. Tantya Bhil's revolutionary activities are documented in the folk songs called 'Pawara'.
II. The tribal museum in Bhopal was established specifically to showcase the modern technological achievements of tribals.
III. Bhima Nayak's sacrifice is honored at the Dhuan Dhad memorial in Barwani.
IV. Rani Durgavati's legacy is celebrated by a university named after her in Jabalpur.
V. Jangarh Singh Shyam is credited with putting Gond art on the global map.
Which of the following combinations represents the correct statements?
(A) I, II, III, and V only
(B) I, III, IV, and V only
(C) II, III, and IV only
(D) III, IV, and V only

102. Which of the following tribal artists authored "The London Jungle Book", vividly depicting his experience in London through the lens of Gond art?
(A) Bhajju Shyam
(B) Subhash Vyam
(C) Venkat Raman Singh Shyam
(D) Mayank Shyam

103. The book "Bhimayana: Experiences of Untouchability", an acclaimed graphic novel, features artwork by which Gond artists from Madhya Pradesh?
(A) Jangarh Singh Shyam and Nankusia Shyam
(B) Durgabai Vyam and Subhash Vyam
(C) Bhajju Shyam and Venkat Raman Singh Shyam
(D) Bhuri Bai and Lado Bai

104. Which female Gond artist from Madhya Pradesh is widely known for her signature style that features intricate dot patterns and

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traditional deities, and was featured in the book "Bhimayana"?
(A) Bhuri Bai
(B) Lado Bai
(C) Tejan Bai
(D) Durga Bai Vyam

105. Find the odd one out among the tribal personalities based on their primary field of contribution and international exposure.
(A) Bhajju Shyam
(B) Durga Bai Vyam
(C) Tantya Bhil
(D) Jangarh Singh Shyam

106. Identify the incorrect statement regarding the national recognition of tribal artists from Madhya Pradesh.
(A) Bhuri Bai was awarded the Padma Shri in 2021.
(B) Jangarh Singh Shyam was awarded the Bharat Ratna posthumously.
(C) Arjun Singh Dhurve received the Padma Shri for his Baiga dance performance.
(D) Jodhaiya Bai Baiga received the Nari Shakti Puraskar in addition to the Padma Shri.

107. Consider the following statements regarding the historiography of tribal personalities:
Statement I: Tribal personalities in MP have often been depicted as 'dacoits' or 'thugs' in colonial British records.
Statement II: Post-independence historiography and oral folk traditions revere these same figures as freedom fighters and social protectors.
Which of the statements is/are correct?
(A) Only Statement I is correct
(B) Only Statement II is correct
(C) Both Statement I and Statement II are correct
(D) Neither Statement I nor Statement II is correct

108. Tantya Bhil was captured by the British in 1889. On which date is his martyrdom day (Balidan Diwas) observed in Madhya Pradesh?
(A) 24 June
(B) 15 November
(C) 4 December
(D) 9 August

109. Match the notable historical events with their respective years related to the tribal personalities of Madhya Pradesh.
List I: (Events)
P. Martyrdom of Rani Durgavati
Q. Martyrdom of Shankar Shah
R. Martyrdom of Tantya Bhil
S. Bhumkal Revolt by Gundadhur
List II: (Years)
1. 1910
2. 1857
3. 1564
4. 1889
(A) P-3, Q-2, R-4, S-1
(B) P-2, Q-3, R-1, S-4
(C) P-3, Q-4, R-2, S-1
(D) P-4, Q-2, R-1, S-3

110. Consider the following statements about the tribal communities and their respective prominent figures in Madhya Pradesh:
I. Bhuri Bai belongs to the Bhil community.
II. Jangarh Singh Shyam belonged to the Gond community.
III. Bhima Nayak belonged to the Sahariya community.
IV. Arjun Singh Dhurve belongs to the Baiga community.
V. Tantya Bhil belonged to the Bhil community.
Which combination identifies the incorrect statement(s)?
(A) III only
(B) I and III only
(C) II and V only
(D) IV only

111. What was the direct effect of the tragic death of Jangarh Singh Shyam in Japan in 2001 on the Gond art community in Madhya Pradesh?
(A) The entire community abandoned the profession of painting completely.
(B) It led to the immediate and permanent closure of Bharat Bhavan in Bhopal.
(C) The government banned the export of all tribal artwork to the nation of Japan.
(D) It sparked a debate on artist exploitation while inspiring new generations.

112. Select the correct sequence of the establishment or renaming of the following institutions and landmarks in Madhya Pradesh:

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Khandwa and Khargone areas. Bhima Nayak was the leader of the resistance in the Barwani and Nimar region. Shankar Shah was the Gond ruler associated with the Garha Mandla estate near Jabalpur. Each of these leaders played a distinct role in the history of regional tribal resistance.

29. (C) Jabalpur
After being captured due to betrayal, Tantya Bhil was taken to Jabalpur, which was a major administrative center for the British. He faced a trial there for his long-standing rebellion and activities against the colonial state. He was eventually sentenced to death and executed in Jabalpur in 1889, after which his body was reportedly taken to Patalpani for rites.

30. (D) Barda village in Khandwa
Tantya Bhil, the celebrated tribal hero, was born in Barda village, which is located in the East Nimar district, now known as Khandwa. His birth in this region placed him at the heart of the tribal communities that he would later lead in resistance against British exploitation. His humble beginnings in Barda are an essential part of his historical narrative.

31. (C) Sangram Shah
Shankar Shah was a direct descendant of the legendary Gond King Sangram Shah, who had consolidated the Gond kingdom of Garha Mandla into fifty-two forts. As a member of this royal lineage, Shankar Shah attempted to reclaim the lost glory and independence of his ancestors during the 1857 revolt. His royal heritage provided him with the legitimacy to lead forces.

32. (B) Mahakoshal / Central Provinces
Hiriya Dewa is recognized as a tribal leader who resisted colonial exploitation and British policies. His activities were primarily centered in the Bastar region, which was part of the Central Provinces during the British era. He is celebrated for organizing the tribal population against the oppressive measures of the colonial administration, contributing to the rich history of resistance in India.

33. (B) Bhima Nayak Smarak
The Madhya Pradesh government has established a memorial dedicated to Bhima Nayak at Dhuan Dhad village in the Barwani district. This site commemorates his leadership and sacrifice during the 1857 revolt against the British. The memorial serves as a cultural landmark to educate future generations about the role of tribal heroes in India's struggle for independence and regional tribal sovereignty.

34. (D) He tragically passed away while on an art residency at the Mithila Museum in Japan.
Jangarh Singh Shyam was a pioneering Gond artist who achieved international acclaim. His career reached a tragic end in 2001 when he passed away while participating in an art residency program at the Mithila Museum in Japan. This event was a significant loss to the Indian art world and sparked discussions regarding the well-being and support of tribal artists working internationally.

35. (A) It sparked a major rebellion among the Gond tribes and the local infantry.
The brutal public execution of Shankar Shah and his son Raghunath Shah in 1857 had a profound impact on the local population. Instead of instilling fear, it acted as a catalyst that sparked a massive rebellion among the Gond tribes and the soldiers of the 52nd Native Infantry. Their martyrdom intensified the resistance against British rule in the Jabalpur region.

36. (A) Arjun Singh Dhurve
Subhash Vyam, Bhajju Shyam, and Durga Bai Vyam are all internationally recognized artists belonging to the Gond tradition, known primarily for their contributions to painting and visual arts. Arjun Singh Dhurve, however, is a distinguished personality recognized primarily for his contributions to tribal performing arts, specifically the Baiga Pardhoni dance, making him the odd one out in terms of field.

37. (A) Cellular Jail, Port Blair
After his arrest in 1868, Bhima Nayak was sentenced to life imprisonment by the British. He was transported to the penal colony at Port Blair in the Andaman Islands. He spent his final years in the Cellular Jail, away from his homeland in Nimar, and eventually breathed his last there. He remains a symbol of enduring resistance against colonial oppression and exile.

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1. (D) Asirgarh Fort
Rani Durgavati was the ruling queen of Gondwana. Her strategic defense involved forts like Singorgarh, Chauragarh, and Madan Mahal. Asirgarh Fort, located in the Burhanpur district, was traditionally associated with the Faruqi dynasty and later the Mughals. It did not play a direct role in the specific military strategies or the administrative reign of the Gond queen.

2. (C) Ganpat Rajput
Tantya Bhil, a legendary figure in tribal history, waged a guerrilla war against British colonial rule. His eventual capture in 1889 was not the result of a direct military defeat but rather due to the betrayal of a trusted acquaintance. Ganpat Rajput provided critical information to the British authorities, which directly led to the arrest and subsequent execution.

3. (C) Vir Narayan
After the untimely death of her husband, King Dalpat Shah, Rani Durgavati assumed the role of regent for her minor son. His name was Vir Narayan, and she governed the kingdom of Garha Katanga on his behalf. Her administration was marked by prosperity and strong resistance against external threats, maintaining the sovereignty of the Gond kingdom during his minority.

4. (C) A is true but R is false.
Tantya Bhil is celebrated as a folk hero and social worker in the Nimar and Malwa regions for his resistance against British exploitation. However, the assertion that he adhered strictly to non-violence is historically inaccurate. He utilized guerrilla warfare and armed resistance to challenge British forest policies and protect the rights of the tribal population throughout his active revolutionary career.

5. (B) She is a symbol of tribal sovereignty, administration, and resistance to Mughals.
Rani Durgavati is revered as a powerful symbol of tribal sovereignty and administrative excellence. Her legacy in Madhya Pradesh is defined by her heroic resistance against the Mughal Empire's expansion and her effective governance of the Gond kingdom. She is remembered for her courage in battle and her dedication to the welfare and independence of the Gondwana region and people.

6. (B) Bombay-Agra route
During the Great Revolt of 1857, Bhima Nayak emerged as a significant tribal leader in the Nimar region. He strategically targeted British infrastructure to weaken their control. Specifically, he disrupted the communication and supply lines along the vital Bombay-Agra route. This disruption hindered the movement of British troops and resources, providing a major challenge to colonial authority during the uprising.

7. (B) Chandel dynasty of Mahoba
Rani Durgavati was born into the Chandel Rajput dynasty of Mahoba, which was famous for building the Khajuraho temples. Her marriage to Dalpat Shah, the Gond King of Garha Katanga, was a significant political alliance between the Rajputs and the Gonds. This union helped strengthen the defense and administrative capabilities of the Gondwana kingdom against various contemporary external regional threats.

8. (D) Both A and C
Historical records and local oral traditions provide variations of the birth name for the legendary tribal revolutionary Tantya Bhil. He was known as Tandra or Tantiya before becoming widely recognized by the name Tantya. These names reflect his humble origins within the Bhil community in the Khandwa region. He eventually became a symbol of resistance against British colonial oppression.

9. (B) Mandla Fort
The Madhya Pradesh government has established several honors and memorials for Tantya Bhil, including renaming the Patalpani Railway Station and the Bhanwarkuan Intersection in Indore. A temple at Patalpani also commemorates his

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(B) Baiga
(C) Sahariya
(D) Bhil

77. In 1988, the Department of Posts, Government of India, released a commemorative postage stamp featuring which iconic tribal personality of Madhya Pradesh?
(A) Tantya Bhil
(B) Bhima Nayak
(C) Jangarh Singh Shyam
(D) Rani Durgavati

78. Which tribal leader from Madhya Pradesh is widely recognized for his long-standing political career and served as a Union Minister of State in the Government of India, primarily representing the Mandla constituency?
(A) Kantilal Bhuria
(B) Omkar Singh Markam
(C) Dalpat Singh Paraste
(D) Faggan Singh Kulaste

79. Match the following memorials and institutions with their respective locations in Madhya Pradesh.
List I: (Memorials/Institutions)
P. Rani Durgavati Museum
Q. Tantya Bhil Memorial
R. Bhima Nayak Memorial
S. Badal Bhoi State Tribal Museum
List II: (Locations)
1. Patalpani (Mhow)
2. Dhuan Dhad (Barwani)
3. Chhindwara
4. Jabalpur
(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-2, R-1, S-3
(D) P-3, Q-1, R-2, S-4

80. Consider the following statements about Rani Kamlapati:
I. She was the last Hindu queen of the Gond dynasty in the Bhopal region.
II. She was married to Nizam Shah of the Ginnorgarh fort.
III. Habibganj railway station in Bhopal was renamed in her honor.
Which of the following combinations of statements is correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

81. Which of the following is an exception when discussing the shared characteristics of the 1857 tribal revolts in Madhya Pradesh led by Bhima Nayak and Shankar Shah?
(A) Both aimed to overthrow British rule in their respective regions.
(B) Both faced betrayal from insiders or informants.
(C) Both leaders survived the rebellion and lived to see India's independence.
(D) Both are celebrated as regional martyrs today.

82. Jamuna Devi, a prominent tribal political leader of Madhya Pradesh, was popularly known by which affectionate title?
(A) Bua Ji
(B) Tai
(C) Didi
(D) Rajmata

83. Arjun Singh Dhurve was awarded the Padma Shri in 2022 for his efforts in popularizing which traditional tribal dance form?
(A) Karma Dance
(B) Bhagoria Dance
(C) Saila Dance
(D) Baiga Pardhoni Dance

84. The Madhya Pradesh government honors tribal women for outstanding work in social service, administration, and entrepreneurship through an award named after:
(A) Rani Kamlapati
(B) Jhalkari Bai
(C) Rani Durgavati
(D) Avanti Bai

85. Where is the 'Madhya Pradesh Tribal Museum' located, which showcases the life, aesthetics, and mythologies of the state's tribal communities?
(A) Indore
(B) Jabalpur
(C) Bhopal
(D) Mandla

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19. (B) Birth in Khandwa → Active rebellion against British → Arrest due to betrayal → Execution in Jabalpur
The life of Tantya Bhil followed a clear historical sequence. He was born in the Khandwa district and eventually began an active rebellion against the British authorities using guerrilla tactics. After over a decade of resistance, he was arrested due to the betrayal of an associate in 1889. Following a trial, he was executed in Jabalpur, marking the final chapter.

20. (B) I and III only
Tantya Bhil is famously known as the Robin Hood of India because he redistributed wealth from the British and rich landlords to the poor. He was skilled in guerrilla warfare and archery from a young age. The claim that he targeted poor peasants is incorrect, as he was actually their protector, focusing his raids on colonial and exploitative targets.

21. (C) Battle of Amba Pani
The Battle of Amba Pani, fought in 1858, was a significant confrontation where the combined tribal forces of Bhima Nayak and Khajia Nayak resisted the British army. This battle was part of the broader 1857 uprising in the Nimar region. The tribal warriors used the difficult hilly terrain to their advantage, demonstrating fierce courage in their struggle against colonial forces.

22. (B) Asaf Khan
Asaf Khan, the Mughal governor of Kara, was dispatched by Emperor Akbar to conquer the prosperous kingdom of Garha Katanga. He led the Mughal expedition against Rani Durgavati in 1564. Despite the queen's determined resistance and initial tactical successes, the superior Mughal artillery and numbers eventually overwhelmed the Gond forces, leading to the queen's sacrifice at the Battle of Narrai.

23. (D) Jabalpur University
To honor the heroic legacy and administrative brilliance of the Gond queen, the government of Madhya Pradesh renamed Jabalpur University as Rani Durgavati Vishwavidyalaya in 1983. This institution serves as a major educational center in the region where she once ruled. The renaming reflects the state's commitment to preserving the memory of historical figures who fought for regional sovereignty.

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24. (D) Socio-economic and educational development of tribal youth.
The 'Jannayak Tantya Bhil State Level Award' was instituted by the Madhya Pradesh government to encourage and recognize exceptional efforts in specific areas. It is specifically awarded for excellence in sports and educational achievements of tribal youth. This honor aims to carry forward the spirit of Tantya Bhil's dedication to the upliftment and empowerment of marginalized tribal groups.

25. (B) He took wealth from the British and zamindars to help the poor tribal population.
Tantya Bhil earned the title of Robin Hood because of his practice of raiding British government treasuries and the properties of exploitative moneylenders. He distributed the seized wealth and food grains among the impoverished tribal populations of the Nimar and Malwa regions. His actions made him a legendary figure of social justice and a hero in the eyes of the oppressed.

26. (D) She moved her capital from Singorgarh to Chauragarh for defense.
As a strategic administrative and military decision, Rani Durgavati moved her capital from Singorgarh to Chauragarh. Singorgarh was located in a more vulnerable plain, while Chauragarh was situated atop a hill in the Satpura range, providing a much stronger defensive position against potential invasions. This move demonstrated her foresight and deep understanding of military tactics and geography for state defense.

27. (A) Bhil
Bhima Nayak was a prominent revolutionary leader from the Bhil community. He played a crucial role during the 1857 uprising in the Nimar region of Madhya Pradesh. His leadership helped mobilize the Bhil and Bhilala tribes against British colonial authorities. He is remembered as one of the earliest tribal icons who challenged foreign rule to protect the rights of people.

28. (A) P-3, Q-4, R-1, S-2
Rani Durgavati ruled the Gondwana region, while Tantya Bhil operated primarily in the

legacy. Mandla Fort, however, is historically associated with the Gond rulers like Rani Durgavati and Shankar Shah and is not a primary site for Tantya Bhil's memorials.

10. (C) Sarmar
During the decisive and final battle against the Mughal forces led by Asaf Khan, Rani Durgavati displayed immense bravery. She personally led her army into the field while riding her trusted and famous elephant named Sarman. Despite sustaining serious injuries during the fierce combat at Narrai Nala, she continued to fight until she chose martyrdom over capture by the enemy.

11. (B) III only
Bhima Nayak was a prominent leader of the Bhil tribe during the 1857 uprising. While he assisted Tantya Tope and was eventually arrested in 1868, he was not hanged in Jabalpur jail. Instead, the British authorities sentenced him to life imprisonment and exiled him to the penal colony at Port Blair in the Andaman Islands, where he passed away.

12. (B) 1564
The Battle of Narrai was the definitive military engagement between the forces of the Gond kingdom and the Mughal Empire. It took place in 1564 when the Mughal commander Asaf Khan invaded Garha Katanga. Rani Durgavati led a valiant defense but was ultimately forced to commit suicide to avoid capture. This event marked a tragic end to her prosperous reign.

13. (A) He was captured in a direct military confrontation with the British army in open battle.
Tantya Bhil was a master of guerrilla warfare, which allowed him to evade the British army for many years. He was never captured in a direct military confrontation or an open battle. His arrest in 1889 was achieved through deception and the betrayal of Ganpat Rajput. This allowed the British to finally apprehend the leader who had challenged their authority.

14. (A) Only Statement I is correct
Rani Durgavati successfully defended her kingdom against invasions by Baz Bahadur, the ruler of Malwa, showcasing her military prowess. However, the statement regarding her death during the 1857 revolt is historically incorrect. She lived and died in the mid-sixteenth century, specifically in 1564, during a battle against the Mughal forces of Emperor Akbar, centuries before the uprising began.

15. (D) Nimar (Barwani)
Bhima Nayak was a key figure in the tribal resistance movements of the nineteenth century. He primarily organized his armed rebellion against British colonial rule in the Nimar region, specifically around Barwani. His leadership mobilized the Bhil and Bhilala communities against forest laws and economic exploitation. He is remembered for his strategic brilliance in the rugged Satpura mountain ranges.

16. (A) Sangram Shah
Rani Durgavati's husband, Dalpat Shah, was the son of the illustrious Gond ruler Sangram Shah. Sangram Shah is credited with expanding the Gond kingdom to include fifty-two forts and establishing a strong administrative foundation. The marriage of Rani Durgavati into this powerful lineage solidified the political standing of the Garha Katanga kingdom, which she later ruled with great skill.

17. (A) Shankar Shah
Tantya Bhil, Bhima Nayak, and Khajia Nayak were all prominent tribal leaders who primarily operated in the Nimar and Malwa regions of western Madhya Pradesh. In contrast, Shankar Shah was a Gond ruler whose primary area of influence and resistance during the 1857 uprising was the Garha Mandla and Jabalpur region in eastern Madhya Pradesh, making him a geographical exception.

18. (B) III only
Tantya Bhil is correctly associated with the Malwa and Nimar regions, and Gundadhur is linked to the Bastar region. Shankar Shah operated in the Garha Mandla area. However, Bhima Nayak is incorrectly matched with Bundelkhand; his primary region of operation and resistance was the Nimar region, specifically Barwani. He had no significant historical connection to the political uprisings in Bundelkhand.

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38. (D) Bhumkal Revolt
Gundadhur was the primary architect and leader of the Bhumkal Revolt of 1910. This was a massive tribal uprising against the British forest policies and administrative exploitation in the Bastar region. Although the legacy of the revolt is shared with Chhattisgarh, Gundadhur is revered in the oral traditions of the Gond people across the region for his bravery and tribal leadership.

39. (D) Patangarh
Jangarh Singh Shyam hailed from Patangarh, a village in the Dindori district of Madhya Pradesh. Due to his influence and the success of many other artists from the same area, Patangarh has gained international fame as a 'village of artists'. It is the birthplace of the modern Gond art movement, where traditional wall paintings were first transitioned to paper and canvas.

40. (D) General Clarke
General Clarke was the British Deputy Commissioner of Jabalpur during the 1857 uprising. He was responsible for the arrest and trial of the Gond ruler Shankar Shah and his son Raghunath Shah. He notoriously ordered their execution by having them blown from the mouth of a cannon, a brutal act intended to suppress the growing rebellion among local tribal forces.

41. (A) P-3, Q-2, R-4, S-1
Bhajju Shyam is a world-renowned Gond artist, while Jodhaiya Bai is famous for her Baiga paintings. Bhuri Bai is a pioneer of Pithora art from the Bhil community. Arjun Singh Dhurve is recognized for his mastery and promotion of the traditional Baiga dance. These individuals represent the diverse and rich cultural heritage of the tribal communities in modern Madhya Pradesh.

42. (A) P-3, Q-4, R-1, S-2
Rani Durgavati ruled the Garha Katanga kingdom, and Tantya Bhil is celebrated as the Robin Hood of the Nimar region. Shankar Shah was the leader who was executed by being blown from a cannon in 1857. Gundadhur was the key figure of the Bhumkal revolt. These distinctions highlight the unique roles played by these individuals in the tribal history.

43. (B) He successfully founded a tribal republic that lasted until 1947.
The Bhumkal revolt of 1910 was a powerful resistance movement against British colonial policies in Bastar. While it successfully mobilized various tribes and challenged British authority for several months, it did not lead to the foundation of a tribal republic that lasted until 1947. The British eventually suppressed the rebellion through military force, though the movement left a lasting legacy.

44. (D) Chhindwara University
In a significant move to honor tribal history, the Madhya Pradesh government renamed Chhindwara University as Raja Shankar Shah University. This renaming recognizes the sacrifice and leadership of Raja Shankar Shah, the Gond ruler who fought against the British during the 1857 revolt. It serves as a tribute to the historical and cultural contributions of the Gond dynasty in the region.

45. (C) Durga Bai Vyam
Durga Bai Vyam is a prominent Gond artist who was awarded the Padma Shri in 2022 for her exceptional contributions to Gond art. She is known for her unique style and storytelling through paintings. Her work, including her contributions to the graphic novel "Bhimayana", has played a significant role in bringing traditional Gond motifs and narratives to a global audience today.

46. (B) Rani Durgavati - Narrai Nala
Rani Durgavati achieved martyrdom at Narrai Nala near Jabalpur during her final battle against the Mughal forces in 1564. The other pairs are incorrect: Tantya Bhil was executed in Jabalpur, not Port Blair; Bhima Nayak died in Port Blair, not Jabalpur; and Shankar Shah was executed in Jabalpur, not Gwalior. Each site is a significant marker of ultimate sacrifice.

47. (B) J. Swaminathan
The talent of Jangarh Singh Shyam was discovered by the renowned modern Indian artist J. Swaminathan in the early 1980s. Swaminathan encountered Shyam's wall paintings in the village of Patangarh and invited him to Bharat Bhavan in Bhopal. This meeting was pivotal, as it facilitated the transition of Gond art from traditional village

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86. (C) After turning 70 years old
Jodhaiya Bai Baiga, a tribal artist from Umaria, began her journey as a painter at a very late stage in her life, specifically after she turned seventy. Her talent was nurtured at an art studio in her village. Despite her late start, her Baiga paintings quickly gained national and international recognition, eventually leading her to receive the Padma Shri in 2023.

87. (B) Bewar
The Baiga tribe practices a traditional form of shifting agriculture known as 'Bewar'. Unlike modern intensive farming, Bewar is practiced with deep respect for the land, as the Baigas traditionally believe that plowing the earth would be like tearing the breast of Mother Earth. This method involves rotating crops and fallow periods, allowing the forest and soil to regenerate naturally.

88. (A) I → II → III → IV
The sequence of these tribal artists receiving the Padma Shri award begins with Bhajju Shyam in 2018, followed by Bhuri Bai in 2021, then Durga Bai Vyam in 2022, and finally Jodhaiya Bai Baiga in 2023. This chronological order reflects the increasing national recognition and appreciation of the diverse tribal art forms of Madhya Pradesh over the last years.

89. (B) Chhindwara
Badal Bhoi was a revolutionary tribal leader who played a significant role in the anti-colonial struggle in the Chhindwara region. He was particularly active during the forest satyagrahas. To honor his contribution and leadership, the State Tribal Museum in Chhindwara was named the Badal Bhoi State Tribal Museum. He remains a symbol of tribal resistance against British policies in India.

90. (A) Arjun Singh Dhurve - Pardhoni Dance
Arjun Singh Dhurve is correctly matched with the Pardhoni dance, which he has popularized. The other pairs are incorrect: Jangarh Singh Shyam was a Gond painter, not a dancer; Shanti Parmar is known for Jhabua dolls, not Pithora art; and Jodhaiya Bai is recognized for Baiga painting, while Bhuri Bai is the one famous for Pithora art.

91. (A) 24 June
The martyrdom day of Rani Durgavati is observed every year as 'Balidan Diwas' on 24 June across Madhya Pradesh. This date marks the anniversary of her death in 1564 during the Battle of Narrai. The state commemorates her sacrifice for the sovereignty of the Gond kingdom, with various events organized to honor her memory and her legacy of courage.

92. (C) She defended her kingdom against invasions by Baz Bahadur of Malwa.
Before facing the Mughal invasion, Rani Durgavati successfully defended her kingdom against several attacks by Baz Bahadur, the sultan of Malwa. These victories demonstrated her strategic military capabilities and the strength of her army. Her ability to protect her borders from regional powers contributed to the prosperity and stability of the Gondwana region during her prosperous sixteen-year reign.

93. (C) They are hereditary bards, musicians, and chroniclers of Gond mythologies.
The Pardhan Gonds, the community to which Jangarh Singh Shyam belonged, traditionally serve as the hereditary bards, musicians, and chroniclers for the Gond society. They are responsible for reciting the complex mythologies, genealogies, and histories of the Gond people. This traditional role as storytellers and keepers of oral history deeply influenced the narrative and symbolic elements found in Gond art.

94. (C) Adhar Singh
Adhar Singh was the trusted Prime Minister of Rani Durgavati who assisted her in the efficient administration of the Garha Katanga kingdom. He played a crucial role in both governance and military strategy. His support was instrumental in maintaining the stability and prosperity of the state during the queen's regency and during the kingdom's defense against various external regional threats.

95. (B) Promotion of Jangarh Singh Shyam's work at Bharat Bhavan in Bhopal.
The widespread recognition of Gond art in the 1980s was primarily driven by the discovery and promotion of Jangarh Singh Shyam's work. Under the guidance of J. Swaminathan at Bharat Bhavan in Bhopal, Shyam's traditional talent

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57. (A) The London Jungle Book
Bhajju Shyam achieved international fame primarily through his illustrated book titled "The London Jungle Book". In this work, he used the traditional Gond art style to depict his observations and experiences during a visit to London. The book's unique perspective, where urban elements are seen through tribal imagery, brought global attention to the richness of Gond art and storytelling.

58. (B) III, I, II, IV
The events surrounding Shankar Shah and Raghunath Shah began with a secret meeting to plan an attack on the British. Subsequently, the British discovered an anti-British poem which served as evidence. This led to their execution by being blown from a cannon. Following this brutal act, the 52nd Native Infantry in Jabalpur was incited to mutiny, continuing the resistance.

59. (C) Gond Art
Jangarh Singh Shyam is a globally recognized artist associated with Gond Art. He is credited with bringing this traditional tribal art form from the walls of village homes to the international art stage. His innovative use of colors and patterns transformed Gond art into a contemporary visual language while maintaining its deep roots in the mythology and nature of Gond people.

60. (B) Only Statement II is correct
Statement I is incorrect because Raghunath Shah was not pardoned; he was executed alongside his father. Statement II is correct as the British specifically chose the method of blowing them from a cannon to instill maximum fear and deter others from joining the rebellion. This public display of brutality was intended to suppress the rising anti-colonial sentiment in the region.

61. (C) Sarangarh
Raja Naresh Chandra Singh, who served as the first and only tribal Chief Minister of Madhya Pradesh in 1969, belonged to the princely state of Sarangarh. Sarangarh was a small Gond state that eventually merged into India. His tenure as Chief Minister, though brief, was a significant milestone in the political representation of tribal communities in the state's post-independence history.

62. (A) She suffered arrow wounds and preferred death to capture by her enemies.
During the final stage of the Battle of Narrai, Rani Durgavati was severely wounded by arrows and realized that her army was being overwhelmed by the Mughal forces. Faced with the certainty of capture and the subsequent dishonor, she chose to end her own life with a dagger. This final act of sacrifice cemented her legacy as a brave queen.

63. (C) Both Statement I and Statement II are correct
Historically, tribal art in Madhya Pradesh was primarily ritualistic, consisting of paintings on the walls and floors of homes. However, starting in the 1980s, pioneering artists like Jangarh Singh Shyam successfully transitioned these traditional motifs onto modern surfaces like paper and canvas. This evolution allowed tribal art to reach global galleries and gain widespread appreciation as a contemporary art form.

64. (A) Both A and R are true and R is the correct explanation of A.
Oral traditions and folk songs are vital for preserving the history of tribal leaders like Tantya Bhil and Gundadhur. This is because these leaders, operating outside formal state structures, often did not leave behind written autobiographies or official records. Consequently, the collective memory of their struggles and achievements has been primarily maintained through the rich oral storytelling and musical heritage.

65. (A) The visual adaptation of traditional Gond folklore into modern artistic mediums.
The international popularity of Gond art is largely due to its successful visual adaptation of traditional folklore and mythologies into contemporary artistic mediums. By using vibrant colors and intricate patterns on canvas and paper, Gond artists have made their unique cultural narratives accessible to a global audience. This bridge between ancient tradition and modern aesthetics has garnered significant interest in art.

66. (C) Both Statement I and Statement II are correct
Tribal social workers in Madhya Pradesh focus heavily on the implementation of the PESA Act and the Forest Rights Act. These legal frameworks are essential for restoring traditional self-governance and securing the land rights of tribal communities. Such initiatives aim to empower

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walls to modern paper, canvas, and international galleries.

48. (B) A handwritten poem calling for the destruction of the British.
The British conviction of Shankar Shah and his son Raghunath Shah was primarily based on a handwritten poem found in their possession. The poem contained verses calling for the destruction of the British and the liberation of the land. This was treated as clear evidence of treason and sedition, leading to their swift trial and brutal execution by military force.

49. (A) The British used brutal public executions to create terror and deter future rebellions.
The British practice of executing tribal leaders like Shankar Shah and Tantya Bhil in a public and brutal manner was a calculated psychological strategy. By using methods such as blowing from a cannon or public hangings in major towns, the colonial administration aimed to instill maximum fear among the local population. This was intended to deter future uprisings and maintain colonial order.

50. (B) III only
Gundadhur was indeed the leader of the Bhumkal rebellion in 1910, which protested forest exploitation. However, the statement that Hiriya Dewa was a leader of the Santhal rebellion is incorrect. The Santhal rebellion occurred in eastern India under leaders like Sidhu and Kanhu. Hiriya Dewa was associated with tribal resistance in the Bastar region of central India during colonial times.

51. (D) Ink on paper and wooden sculptures
Subhash Vyam is a versatile contemporary tribal artist from Madhya Pradesh. While he is skilled in traditional Gond painting, he is particularly noted for his work using ink on paper and his creation of wooden sculptures. Along with his wife, Durga Bai Vyam, he has pushed the boundaries of traditional Gond art, incorporating modern themes and diverse artistic mediums today.

52. (D) Garha Mandla
Shankar Shah and Raghunath Shah were the rulers of the Garha Mandla estate, which was a remnant of the once-vast Gond kingdom of Garha Katanga. During the 1857 uprising, they attempted to mobilize local forces to reclaim their ancestral sovereignty from British control. Their estate, centered near Jabalpur, became a significant hub of resistance before their capture and brutal execution.

53. (B) 18 September 1857
Raja Shankar Shah and his son Raghunath Shah were publicly executed on 18 September 1857. This event took place in Jabalpur after they were found guilty of treason based on anti-British poetry. The date is commemorated as a significant moment in the history of the freedom struggle in Madhya Pradesh, marking the ultimate sacrifice of the prominent Gond royal family.

54. (C) Jangarh Kalam
The unique and vibrant style of painting developed by Jangarh Singh Shyam is internationally recognized as 'Jangarh Kalam'. This style is characterized by the use of dots and lines to create intricate patterns and the representation of Gond deities and nature. It marked a revolutionary shift in tribal art, blending traditional Gond motifs with the artist's personal creative vision and aesthetics.

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55. (C) 1910
The Bhumkal revolt took place in the year 1910. It was a major tribal uprising in the Bastar region, led by Gundadhur. The revolt was primarily a reaction against the British administration's introduction of restrictive forest laws and the exploitation of tribal resources. It remains one of the most significant anti-colonial tribal movements in the history of the central Indian region.

56. (A) His fight against British forest laws and exploitative moneylenders.
Bhima Nayak gained widespread support among the Bhil and Bhilala tribes because he directly addressed their most pressing grievances. He led the fight against the restrictive British forest laws that threatened their traditional livelihoods and opposed the exploitative practices of local moneylenders. His role as a protector of tribal rights and resources made him a revered figure in Nimar.

76. (D) Bhil
Pithora art is a traditional and ritualistic form of wall painting specifically associated with the Bhil tribe of Madhya Pradesh. It is often created as an offering to the deity Baba Pithora to seek blessings or fulfill vows. The paintings are characterized by the depiction of horses, nature, and daily life, representing the spiritual and social world of the community.

77. (D) Rani Durgavati
In 1988, the Department of Posts, Government of India, issued a commemorative postage stamp to honor the 424th death anniversary of Rani Durgavati. This national recognition highlights her significance as a historical figure who exemplified courage and administrative excellence. The stamp serves as a tribute to her role in resisting foreign invasion and her lasting impact on the history of Gondwana.

78. (D) Faggan Singh Kulaste
Faggan Singh Kulaste is a prominent tribal leader from the Gond community who has represented the Mandla constituency in the Lok Sabha multiple times. He has served as a Union Minister of State in various capacities within the Government of India. His long political career is marked by his focus on the development and representation of tribal interests at the national level.

79. (A) P-4, Q-1, R-2, S-3
The Rani Durgavati Museum is located in Jabalpur, while the Tantya Bhil Memorial is situated in Patalpani near Mhow. The memorial for Bhima Nayak is established at Dhuan Dhad in the Barwani district. The Badal Bhoi State Tribal Museum is a major institution located in Chhindwara. These sites are essential for preserving the history and culture of the tribal communities.

80. (D) I, II, and III
Rani Kamlapati was the last Hindu queen of the Gond dynasty in the Bhopal region. She was married to Nizam Shah of Ginnorgarh. To honor her historical importance and legacy, the Habibganj railway station in Bhopal was renamed Rani Kamlapati Railway Station in 2021. These facts collectively represent her significance as a historical figure and a symbol of regional history.

81. (C) Both leaders survived the rebellion and lived to see India's independence.
Both Bhima Nayak and Shankar Shah led revolts against British rule in 1857 and both faced betrayal. They are both celebrated as regional martyrs today. However, neither leader survived to see India's independence in 1947. Shankar Shah was executed by the British in 1857, and Bhima Nayak died in exile at Port Blair, long before the end of colonial rule.

82. (A) Bua Ji
Jamuna Devi was a highly respected tribal political leader in Madhya Pradesh who served as the Deputy Chief Minister and Leader of the Opposition. She was affectionately known by the title 'Bua Ji' by the people and within political circles. This title reflected her senior status, her widespread popularity, and the deep respect she commanded throughout her long political career.

83. (D) Baiga Pardhoni Dance
Arjun Singh Dhurve was honored with the Padma Shri in 2022 for his significant role in popularizing the Baiga Pardhoni dance. This traditional dance is a vital part of the cultural life of the Baiga tribe, typically performed during wedding ceremonies. His efforts have been crucial in preserving this folk art form and bringing it to national and international prominence.

84. (C) Rani Durgavati
The Madhya Pradesh government has instituted an award named after Rani Durgavati to honor women who have made outstanding contributions in social service, administration, and entrepreneurship. This award draws inspiration from the queen's own legendary administrative skills and her commitment to public welfare. It aims to empower women by recognizing excellence in fields that reflect the strengths of Rani Durgavati.

85. (C) Bhopal
The Madhya Pradesh Tribal Museum is located in Bhopal. It is a world-class institution that uses artistic and immersive displays to showcase the life, aesthetics, and mythologies of the state's various tribal communities, including the Gond, Bhil, and Baiga. The museum is renowned for its unique architectural design and its role as a hub for cultural preservation and research today.

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CHAPTER 14
Festivals and Folk Music

1. Match the items in List I with those in List II and select the correct answer using the codes givfen below:
List I: (Holi tradition/term)
P. Bhagoria Haat
Q. Phag singing of Isuri
R. Meghnad Fair (Khamb Swang)
S. Ger procession
List II: (Region/Community in MP)
1. Malwa (Indore/Ujjain)
2. Bhil community
3. Korku community
4. Bundelkhand
(A) P-2, Q-4, R-3, S-1
(B) P-4, Q-2, R-1, S-3
(C) P-2, Q-1, R-4, S-3
(D) P-3, Q-4, R-2, S-1

2. The Lokrang festival, a prominent cultural event in Madhya Pradesh, is organized annually in which city?
(A) Gwalior
(B) Indore
(C) Bhopal
(D) Jabalpur

3. Which of the following statements regarding the tribal festival calendar of Madhya Pradesh is incorrect?
(A) Tribal festivals are heavily synchronized with agricultural cycles and forest gathering seasons.
(B) The Baiga community celebrates the Sal tree blossoming during the Sarhul festival.
(C) Tribal festival dates are strictly determined by the Gregorian calendar without exception.
(D) Madai is prominently celebrated by the Gond community during the winter months.

4. Consider the following statements regarding the Khajuraho Dance Festival:
I. It is an annual festival highlighting traditional Indian classical dance forms.
II. The festival is held against the backdrop of the UNESCO World Heritage monuments of Khajuraho.
III. It usually takes place in the month of February.
IV. The dances are performed exclusively by artists belonging to Madhya Pradesh.
V. It aims to promote heritage tourism and preserve classical art forms.
Which combination of the above statements is correct?
(A) I, II, III, and V
(B) II, III, IV, and V
(C) I, II, IV, and V
(D) I, III, IV, and V

5. Arrange the following rituals typically observed during the nine days of Sharad Navratri in Madhya Pradesh in their correct chronological order:
I. Kanya Pujan (Worshipping young girls)
II. Ghatasthapana (Sowing of Jawara/Kalash establishment)
III. Immersion of Jawara (Visarjan)
IV. Ashtami/Navami Havan
Which of the following represents the correct sequence?
(A) II, IV, I, III
(B) II, I, IV, III
(C) I, II, III, IV
(D) IV, II, I, III

6. The Pachmarhi Utsav, featuring folk arts, craft fairs, and cultural evenings, is typically held during which time of the year?
(A) Early March
(B) Late December
(C) Mid August
(D) Early June

7. Which of the following marks the beginning of the traditional agricultural festival calendar

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was showcased in a modern gallery setting. This exposure provided a platform for Gond art to be seen as a sophisticated and contemporary language.

96. (A) P-2, Q-1, R-4, S-3
Bhajju Shyam is the creator of "The London Jungle Book", while Durgabai and Subhash Vyam provided the artwork for "Bhimayana". Jangarh Singh Shyam is synonymous with the "Jangarh Kalam" style, and Bhuri Bai is a renowned practitioner of Pithora wall paintings. These creators and their works represent the significant milestones in the modern history of tribal art today.

97. (D) Gond, Bhil, Baiga, Sahariya, Korku, Kol, Bharia
The Madhya Pradesh Tribal Museum in Bhopal highlights the diverse cultures of the major tribes found within the state. These include the Gond, Bhil, Baiga, Sahariya, Korku, Kol, and Bharia. Each tribe's unique house styles, religious beliefs, agricultural practices, and artistic traditions are meticulously presented through creative installations, offering a comprehensive view of the tribal landscape of the state.

98. (A) Earthquake or shaking of the earth
In the context of the 1910 tribal revolt led by Gundadhur, the term 'Bhumkal' literally translates to an 'earthquake' or 'shaking of the earth'. This name was symbolic of the massive and widespread nature of the uprising, which aimed to shake the foundations of British colonial authority and restore tribal rights over the forests and lands in Bastar.

99. (B) Baigani is an Austroasiatic language isolated from any Indo-Aryan influence.
While Gondi is a Dravidian language and Korku is a Munda language, the statement about Baigani is incorrect. Baigani is not an isolated Austroasiatic language; it is actually a dialect heavily influenced by Indo-Aryan languages like Chhattisgarhi and Hindi. The Bhil community speaks Bhili, which is also categorized as an Indo-Aryan language. These details reflect complex cultural interactions.

100. (C) To exploit timber for railways and increase revenue by infringing on rights.
The British established the Central Provinces and imposed strict forest laws primarily to gain control over valuable timber resources needed for the expansion of the Indian Railways. These policies also aimed to increase state revenue by taxing forest produce. By doing so, the British infringed upon the traditional rights of tribal communities, sparking revolts by leaders like Tantya Bhil.

101. (B) I, III, IV, and V only
Tantya Bhil's life is celebrated in 'Pawara' folk songs, and Bhima Nayak's sacrifice is honored in Barwani. Rani Durgavati's legacy is preserved by a university in Jabalpur, and Jangarh Singh Shyam is credited with globalizing Gond art. Statement II is incorrect because the Bhopal Tribal Museum focuses on traditional culture and aesthetics rather than modern technological achievements of tribes.

102. (A) Bhajju Shyam
Bhajju Shyam is the tribal artist who authored and illustrated "The London Jungle Book". The book is an artistic travelogue where he interprets his journey from a small village in Madhya Pradesh to the city of London. Using Gond art, he visualizes the urban landscape, creating a fascinating cross-cultural narrative that has been acclaimed for its creativity and perspective.

103. (B) Durgabai Vyam and Subhash Vyam
The acclaimed graphic novel "Bhimayana: Experiences of Untouchability", which depicts the life and struggles of B.R. Ambedkar, features the distinct Gond artwork of Durgabai Vyam and Subhash Vyam. Their use of traditional Gond motifs and symbolic representations to tell a modern political and social story brought a fresh visual dimension to the medium of graphic novels and international fame.

104. (D) Durga Bai Vyam
Durga Bai Vyam is the female Gond artist from Madhya Pradesh who is widely known for her signature style featuring intricate patterns and traditional deities. Her work was a central part of the visual storytelling in the graphic novel "Bhimayana". She is celebrated for her ability to

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use the Gond artistic tradition to address complex contemporary social and historical themes.

105. (C) Tantya Bhil
Bhajju Shyam, Durga Bai Vyam, and Jangarh Singh Shyam are all contemporary or modern-era artists who gained international exposure through their paintings and visual art. In contrast, Tantya Bhil was a 19th-century revolutionary leader who fought against British rule. His contribution and legacy belong to the field of political and social resistance, making him the exception among artists.

106. (B) Jangarh Singh Shyam was awarded the Bharat Ratna posthumously.
While Bhuri Bai and Arjun Singh Dhurve have received the Padma Shri and Jodhaiya Bai received the Nari Shakti Puraskar, the statement that Jangarh Singh Shyam was awarded the Bharat Ratna is incorrect. Shyam received national awards like the Shikhar Samman, but he did not receive the Bharat Ratna, which is the highest civilian honor. His recognition remains profound.

107. (C) Both Statement I and Statement II are correct
Colonial British records often labeled tribal resistance leaders as 'dacoits' or 'thugs' to delegitimize their struggle against the state. However, post-independence historiography, alongside enduring oral folk traditions, has reclaimed these figures as heroic freedom fighters. This shift reflects a broader effort to acknowledge the significant role played by tribal communities in resisting colonial oppression and protecting their traditional indigenous rights.

108. (C) 4 December
The martyrdom day or 'Balidan Diwas' of Tantya Bhil is observed on 4 December in Madhya Pradesh. This date commemorates his execution by the British in 1889. The day is marked by state ceremonies and local gatherings, especially in the Nimar and Malwa regions, to honor his legacy as a legendary revolutionary who fought for the rights of tribes.

109. (A) P-3, Q-2, R-4, S-1
Rani Durgavati died in 1564, and Shankar Shah was executed in 1857. Tantya Bhil achieved martyrdom in 1889, and the Bhumkal revolt led by Gundadhur occurred in 1910. These years mark critical moments in the timeline of tribal history and resistance in central India, representing both medieval struggles against empire and modern resistance against colonial rule today.

110. (III) only
Bhuri Bai and Tantya Bhil are from the Bhil community, Jangarh Singh Shyam was from the Gond community, and Arjun Singh Dhurve is from the Baiga community. However, the statement that Bhima Nayak belonged to the Sahariya community is incorrect. Bhima Nayak was a prominent leader of the Bhil tribe from the Nimar region. Each leader's identity was central.

111. (D) It sparked a debate on artist exploitation while inspiring new generations.
The tragic death of Jangarh Singh Shyam in Japan in 2001 had a complex impact. It sparked a necessary debate on the potential exploitation of tribal artists on the international stage and the need for better support systems. Simultaneously, his immense success and unique style continued to inspire new generations of Gond artists to pursue their craft and narratives.

112. (B) III, II, I
The correct sequence starts with the renaming of Jabalpur University to Rani Durgavati Vishwavidyalaya in 1983. This was followed by the inauguration of the Madhya Pradesh Tribal Museum in Bhopal in 2013. Finally, the renaming of Habibganj Station to Rani Kamlapati Station took place in 2021. This timeline reflects the evolving recognition of tribal personalities and history in the state.

113. (C) Tantya Bhil
In 2021, the Bhanwarkuan square, a major and busy intersection in the city of Indore, was renamed Tantya Bhil Chouraha. This renaming was part of a series of initiatives by the Madhya Pradesh government to honor the 'Robin Hood of India'. It serves as a daily reminder to the urban population of the heroic struggle and legacy of the revolutionary.

114. (B) It was a brutal public act designed to strike psychological terror in rebels.
The British chose to execute Shankar Shah and Raghunath Shah by tying them to a cannon

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specifically because it was a spectacular and horrific method of public execution. This act was designed to strike psychological terror into the hearts of other potential rebels and soldiers who were considering joining the uprising. It was a tool of colonial statecraft used for control.

115. (D) Warli painting
Pithora, Mandana, and Gond paintings are all traditional art forms that are indigenous to and widely practiced within the tribal and folk communities of Madhya Pradesh. In contrast, Warli painting is a traditional art form primarily associated with the Warli tribe of Maharashtra and parts of Gujarat. This makes Warli painting the geographical exception among the listed art forms.

116. (D) Tantya Bhil - Khandwa
Tantya Bhil's origin is correctly associated with the Khandwa district. Other pairs are incorrect as Bhima Nayak was from Barwani, Jangarh Singh Shyam was from Dindori, and Bhuri Bai is from the Jhabua district. Correctly identifying these origins is crucial for understanding the regional context of their historical contributions and the specific communities they represented in the state's history.

117. (A) II, III, I
Based on their operational areas, the sequence from North to South begins with Jabalpur and Garha Mandla (associated with Shankar Shah). Moving south, the next region is Khandwa and Khargone (associated with Tantya Bhil). The southernmost region mentioned is Bastar (associated with Gundadhur). This sequence reflects the geographic distribution of significant tribal resistance movements across the central Indian landscape.

118. (A) I, II, III, IV
The historical events occurred in the following order: the Battle of Narrai involving Rani Durgavati in 1564, the execution of Shankar Shah and Raghunath Shah in 1857, the martyrdom of Tantya Bhil in 1889, and finally the Bhumkal Revolt led by Gundadhur in 1910. This timeline spans from the medieval period to the early twentieth century, showing historical resistance.

119. (A) Kushabhau Thakre Journalism University
Badal Bhoi State Tribal Museum, Rani Kamlapati Railway Station, and Raja Shankar Shah University are all named after significant tribal historical figures to honor their respective legacies. However, Kushabhau Thakre Journalism University is named after a prominent modern political leader who was not a member of a tribal community, making it the exception among the listed institutions in this context.

120. (B) I, II, and III only
State awards exist in the names of Tantya Bhil for sports, Rani Durgavati for social service, and Shankar Shah for tribal arts. However, the statement regarding the Chhindwara museum is incorrect as it was renamed after Badal Bhoi, not Tantya Bhil. These honors reflect the diverse efforts to celebrate tribal excellence across various fields within the state today.

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these groups by ensuring they have legal control over their resources and can maintain their cultural and economic autonomy.

67. (C) Pithora Art
Bhuri Bai, a recipient of the Padma Shri, is a master of Pithora art. This is a traditional ritualistic wall painting practiced by the Bhil community of western Madhya Pradesh. She was one of the first artists to transition Pithora paintings from the walls of Bhil homes to paper and canvas, playing a crucial role in popularizing this art form nationally.

68. (B) Vanya Prakashan
Vanya Prakashan is an institution in Madhya Pradesh dedicated to the preservation and promotion of tribal culture, literature, and art. It publishes the magazine 'Vanya', which serves as a platform for showcasing the rich heritage of various tribal communities. Through its publications, the organization works to document tribal languages, traditions, and the contemporary lives of tribal people in the state.

69. (A) Sita Sahu
Sita Sahu is a noted sportsperson from Madhya Pradesh who achieved international recognition by winning two bronze medals at the Special Olympics held in Athens in 2011. Her success in the 200m and 1600m races highlighted the athletic potential within tribal communities. She serves as an inspiration for many young tribal athletes striving for excellence in the field of sports.

70. (C) Bhil
Kantilal Bhuria is a prominent political figure in Madhya Pradesh and India, belonging to the Bhil community. He has served in several high-ranking positions, including as a Union Minister in the Government of India. His political career has been centered in the tribal-dominated Jhabua region, where he has represented the interests and concerns of the Bhil people for decades.

71. (C) IV only
Jangarh Singh Shyam and other Gond artists belong to the Pardhan sub-tribe, who were traditionally bards and chroniclers for Gond society. While Bhajju Shyam did work as a night watchman before his artistic success, the claim that Gond artists strictly use only black and white is incorrect. Gond art is celebrated for its vibrant and extensive use of many colors.

72. (B) Tantya Bhil was the first tribal MLA in the Central Provinces assembly.
While Raja Naresh Chandra Singh was the first tribal Chief Minister and Jamuna Devi was a Deputy Chief Minister, the statement about Tantya Bhil being the first tribal MLA is historically incorrect. Tantya Bhil was a 19th-century revolutionary who died in 1889, long before the establishment of modern legislative assemblies. He never participated in formal parliamentary politics or served as a member.

73. (D) A major railway station in Indore has been renamed after Bhima Nayak.
The Madhya Pradesh government has recognized many tribal heroes through various honors. This includes naming a state award after Rani Durgavati, renaming Patalpani station after Tantya Bhil, and renaming Chhindwara University after Raja Shankar Shah. However, the statement about an Indore railway station being renamed after Bhima Nayak is incorrect; the major station renaming in Indore was actually for Tantya Bhil.

74. (C) Shanti Parmar
Shanti Parmar, along with her husband Ramesh Parmar, is recognized for making traditional tribal dolls in the Jhabua district. Their work preserves a unique aspect of Bhil cultural heritage. They were honored with the Padma Shri for their craftsmanship. These dolls, often depicting tribal attire and lifestyle, have gained popularity as significant examples of the indigenous handicraft traditions of Madhya Pradesh.

75. (D) Chapters on tribal heroes are integrated into the curriculum to promote pride.
In an effort to promote regional pride and historical awareness, the Madhya Pradesh government has integrated chapters on tribal heroes into the school and university curriculum. This initiative ensures that students learn about the contributions of figures like Rani Durgavati, Tantya Bhil, and Shankar Shah. This educational shift helps in providing a more balanced perspective on the state's history.

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for most non-tribal farming communities in Madhya Pradesh?
(A) Diwali (Deepavali festival)
(B) Akha Teej (Akshaya Tritiya)
(C) Holi (Festival of colors)
(D) Makar Sankranti (Harvest festival)

8. Consider the following statements regarding the Simhastha Kumbh Mela at Ujjain:
I. It is held on the banks of the Narmada River.
II. The festival occurs once every 12 years.
III. It is celebrated when Jupiter enters the zodiac sign of Leo (Simha).
IV. The next Simhastha in Ujjain is scheduled to be held in 2028.
Which of the combinations given above is incorrect?
(A) I only
(B) II and III only
(C) I and IV only
(D) III and IV only

9. Which of the following represents the correct chronological order of the typical months in which these cultural festivals are organized in Madhya Pradesh?
(A) Khajuraho Dance Festival, Tansen Samaroh, Lokrang Festival
(B) Lokrang Festival, Khajuraho Dance Festival, Tansen Samaroh
(C) Tansen Samaroh, Lokrang Festival, Khajuraho Dance Festival
(D) Khajuraho Dance Festival, Lokrang Festival, Tansen Samaroh

10. During Holi celebrations in Bundelkhand, performers often use wooden sticks and shields while singing Phag. Which concept of folk tradition does this best illustrate?
(A) The exclusive historical association of Holi with ancient war memorials.
(B) The total rejection of classical musical instruments in local folk traditions.
(C) Integration of martial arts with seasonal festive music.
(D) The direct influence of Western theatrical props on indigenous customs.

11. How does the Pachmarhi Utsav demonstrate the concept of 'cultural syncretism' in Madhya Pradesh?
(A) By exclusively inviting various international artists to perform on stage.
(B) By replacing all traditional rituals with modern electronic dance music.
(C) By strictly limiting performances to the reciting of Sanskrit Vedic hymns.
(D) By uniting local folk artists, classical performers, and regional craftspeople.

12. Read the following statements regarding Diwali traditions in Madhya Pradesh and select the correct option:
Statement I: In many tribal areas of MP, the cattle worship ritual known as Govardhan Puja is celebrated with great reverence immediately after Diwali.
Statement II: The Bhil community lights earthen lamps strictly made of silver during their Diwali celebrations.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

13. What astrological event is the primary cause for determining the occurrence of the Simhastha Kumbh Mela specifically at Ujjain?
(A) The entry of Jupiter into Leo and the Sun into Aries.
(B) The entry of the Sun into Capricorn during the Makara Sankranti phase.
(C) A total solar eclipse occurring during the sacred month of Chaitra.
(D) The rare alignment of Mars, Venus, and Saturn in the Orion constellation.

14. The Mahakaleshwar temple in Ujjain is globally renowned for which of the following daily rituals that holds immense cultural and spiritual significance?
(A) Ganga Aarti
(B) Deepotsav Aarti
(C) Bhasma Aarti
(D) Shayan Aarti

15. Which of the following is the most appropriate reason for organizing the Khajuraho Dance

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Festival in the open-air auditoriums in front of the Chitragupta and Vishwanatha temples?
(A) The temples lack sufficient interior space to accommodate large tourist gatherings.
(B) Because modern professional lighting systems cannot be safely installed inside.
(C) To ensure the sounds of the musical instruments do not echo inside the structures.
(D) To link classical dance back to historical temple architecture and worship.

16. Identify the odd one out among the following festivals based on their primary cultural adherence in Madhya Pradesh.
(A) Bhai Dooj
(B) Bhagoria
(C) Karma Puja
(D) Madai Mela

17. Identify the correct pair regarding the Tansen Music Festival.
(A) Accompanying Award - Rashtriya Tansen Samman is conferred during this event
(B) Frequency - Organized on a regular basis once every five years
(C) Core Theme - The active promotion of regional tribal folk dances
(D) Primary Instrument featured - Exclusively Western classical instruments

18. What is the primary cause for the historical emergence of the elaborate 'Ger' (Holi procession) tradition in the Malwa region, particularly in Indore?
(A) To promote social unity across classes as established by the Holkar dynasty.
(B) To commemorate the regional agricultural harvest of the wheat crop.
(C) To strictly observe various religious fasting norms of the Chaitra month.
(D) To mark the formal beginning of the annual monsoon season in the state.

19. Which of the following best defines the primary purpose of the Lokrang festival of Madhya Pradesh?
(A) To exhibit the latest industrial technologies and promote foreign investment.
(B) To serve as an exclusive platform for classical Hindustani vocalists.
(C) To celebrate the modern contemporary pop music of Central India.
(D) To showcase tribal and folk arts, classical dances, and the heritage of MP.

20. The festivities at Mahakaleshwar temple peak during several occasions. Which of the following is NOT a prominent festival specifically centered around the Mahakaleshwar temple complex?
(A) Madhavrao Scindia Smriti Utsav
(B) Mahashivratri
(C) Shravan Maas Somvar Sawari
(D) Harihar Milan (Vaikunth Chaturdashi)

21. Read the following statements regarding the Pachmarhi Utsav and select the correct option:
Statement I: It is primarily organized to boost tourism in the only hill station of Madhya Pradesh.
Statement II: The festival completely excludes the participation of local tribal artisans to focus on classical arts.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

22. Consider the following statements regarding regional Diwali variations in Madhya Pradesh:
I. The Chitrakoot region hosts a massive Deepadaan fair on the Mandakini river on Diwali.
II. The tribal communities of Jhabua completely abstain from celebrating any festival during the Diwali month.
III. In the Malwa region, traditional Mandana art is specifically drawn on floors and walls during Diwali.
Which of the combinations given above is correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

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23. Which of the following statements about Navratri celebrations in Madhya Pradesh is incorrect?
(A) The Maihar temple of Goddess Sharda sees massive footfall during Navratri.
(B) Garba dances have become culturally prominent in the Malwa-Nimar region due to its proximity to Gujarat.
(C) Jawara sowing and immersion is an integral part of Navratri in the Bundelkhand region.
(D) Navratri in Madhya Pradesh is solely celebrated in the month of Ashwin (Sharad Navratri), with Chaitra Navratri being completely unobserved.

24. The prestigious Tansen Music Festival (Tansen Samaroh) is held annually in which location of Madhya Pradesh?
(A) Maihar
(B) Orchha
(C) Mandu
(D) Behat (Gwalior)

25. The Simhastha Kumbh Mela at Ujjain is anchored by the presence of which major sacred river?
(A) Narmada
(B) Kshipra
(C) Betwa
(D) Chambal

26. In the regional traditions of Madhya Pradesh, the celebration of Diwali in the Bundelkhand region is distinctly marked by which of the following folk dances performed by the Ahir community?
(A) Matki dance
(B) Rai dance
(C) Grida dance
(D) Baretdi (Diwari)

27. The Khajuraho Dance Festival promotes classical arts. Which of the following dance forms is an EXCEPTION and would NOT typically be a headline performance at this festival?
(A) Matki
(B) Odissi
(C) Kathak
(D) Bharatanatyam

28. The Navratri celebration in Ujjain is distinctively characterized by special worship rituals dedicated to which primary deity alongside Goddess Durga?
(A) Lord Mahakaleshwar and Goddess Harsiddhi
(B) Lord Brahma (The Creator)
(C) Lord Ram (The Ideal King)
(D) Lord Parshuram (The Warrior Sage)

29. Read the following statements regarding the Lokrang festival and select the correct option:
Statement I: The festival traditionally begins on Republic Day (26th January) every year.
Statement II: It is organized by the Adivasi Lok Kala Academy of Madhya Pradesh.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

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30. Read the following assertion and reason and select the correct option:
Assertion (A): The Mahakaleshwar Jyotirlinga in Ujjain is historically known as 'Dakshinamukhi'.
Reason (R): The idol of Lord Shiva in the Mahakaleshwar temple faces the south direction, a unique feature among the twelve Jyotirlingas.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

31. What is the primary cause for the performance of Karma folk dances and songs during the autumn season?
(A) To celebrate the onset of the intense summer heat.
(B) To commemorate a historical battle won by tribal kings.
(C) To invoke blessings for a successful annual harvest.
(D) To signal the beginning of the annual tribal migration.

32. Consider the following statements about the Bhagoria festival:
I. It is primarily celebrated by the Bhil and Bhilala communities.
II. It features unique courtship traditions where young tribal men and women choose their life partners.
III. Applying 'Gulal' (colored powder) on the face of a prospective partner is a key ritual signifying acceptance.
IV. The festival is held during the month of Diwali.
Which of the combinations given above is correct?
(A) I, II, and IV only
(B) I, II, and III only
(C) II, III, and IV only
(D) I and III only

33. The Orchha Festival heavily utilizes its historical background to promote heritage tourism. The architecture of Orchha primarily belongs to which dynasty?
(A) Holkar
(B) Bundela
(C) Scindia
(D) Parmar

34. The Jawara festival, prominent in the Malwa and Bundelkhand regions, centers on the ritualistic sowing of which crop's seedlings?
(A) Rice
(B) Soybean
(C) Maize
(D) Wheat

35. While the Goncha festival is famously associated with Bastar (Chhattisgarh), its cultural influence and celebrations in Madhya Pradesh are most prominently seen in which border regions inhabited by the Gond community?
(A) Mandla, Balaghat, and Dindori
(B) Morena, Bhind, and Gwalior districts
(C) Jhabua, Alirajpur, and Dhar regions
(D) Neemuch, Mandsaur, and Ratlam areas

36. Consider the following statements regarding the significance of the Bhagoria festival for the Bhil tribal identity in Jhabua:
I. It serves as a strong marker of cultural pride and ethnic distinctiveness for the Bhils.
II. Traditional attire, silver jewelry, and arrow-bows are proudly displayed.
III. The festival completely discourages the participation of migrant tribal workers.
IV. It reinforces social cohesion through community dancing like the 'Bhagoria dance'.
V. Modern political campaigning is strictly banned at all Bhagoria Haats.
Which combination of the above statements is incorrect?
(A) I and II
(B) III and V
(C) IV and V
(D) II and III

37. Match the items in List I with those in List II and select the correct answer using the codes given below:
List I: (Cultural Festivals of MP)
P. Orchha Festival
Q. Mandu Festival
R. Nimar Utsav
S. Kalidas Samaroh
List II: (Key features/Locations)
1. Maheshwar
2. Ujjain
3. Bundela Architecture Backdrop
4. Jahaz Mahal Backdrop
(A) P-3, Q-4, R-1, S-2
(B) P-4, Q-3, R-2, S-1
(C) P-3, Q-4, R-2, S-1
(D) P-1, Q-2, R-3, S-4

38. Match the items in List I with those in List II and select the correct answer using the codes given below:
List I: (Festival)
P. Nagpanchami
Q. Govardhan Puja
R. Akshaya Tritiya
S. Navratri
List II: (Primary Deity/Worship Focus in MP)
1. Cattle and nature
2. Goddess Durga
3. Serpents
4. Lord Vishnu/Parshuram and new beginnings
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-3, R-2, S-4
(C) P-3, Q-2, R-1, S-4

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(D) P-4, Q-1, R-3, S-2

39. Arrange the traditional three phases of the Bhagoria Haat (festival market days) in their correct sequence:
I. Ujadiya (the market wraps up and disperses)
II. Gulaliya (the first day marked by buying and applying colors)
III. Gol Gadhedo (the main festive day featuring specific games and partner selection)
Which of the following represents the correct sequence?
(A) II, III, I
(B) I, II, III
(C) III, II, I
(D) II, I, III

40. Read the following statements regarding the Karma folk songs and dances and select the correct option:
Statement I: Karma dance is characterized by interlocking arms and rhythmic stepping in circles or semicircles.
Statement II: The primary instrument used in the Karma dance is the Mandar.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

41. Which of the following is NOT typically a part of the vibrant cultural expression of the Bhil identity during the Jhabua Bhagoria?
(A) Consuming the traditional Tadi (palm wine)
(B) Performing the Rai dance of Bundelkhand
(C) Riding makeshift swings and various Ferris wheels
(D) Beating of the large traditional Mandal drum

42. Identify the odd one out concerning the rituals and elements associated with the Karma festival.
(A) Planting a specific branch of the Karam tree.
(B) Fasting by young tribal girls and boys.
(C) Sowing of Jawara seedlings for nine days.
(D) Singing and dancing around the branch.

43. Identify the correct statement regarding Nagpanchami in Madhya Pradesh.
(A) It is a festival observed strictly by tribal communities without any participation from non-tribal Hindus.
(B) Nagpanchami is celebrated on the fifth day of the bright half of the lunar month of Shravan.
(C) On this day, ploughing the fields is considered highly auspicious and is mandatorily practiced by all farmers.
(D) The famous Nagchandreshwar temple in Ujjain remains closed on this specific day to maintain sanctity.

44. The Hareli festival in Madhya Pradesh, celebrating greenery and agriculture, best demonstrates which of the following conceptual practices?
(A) Animism through the active worship of various river spirits.
(B) Expiation of sins through strict fasting without any water.
(C) Promotion of commercial cash crops over traditional grains.
(D) Worship and cleaning of various agricultural implements.

45. Identify the correct pair regarding the Jawara festival.
(A) Primary Goddess worshipped - The benevolent Goddess Saraswati.
(B) Associated season - The deep winter period of December or January.
(C) Final ritual on the 9th day - Jawara Visarjan (immersion) in a water body
(D) Regional epicenter - The distant and exclusive Bastar region.

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46. Which of the following statements about the Orchha Festival is incorrect?
(A) It highlights the rich cultural and architectural heritage of the Bundelkhand region.
(B) The festival centers around the promotion of Gond and Bhil tribal courtship traditions.
(C) The festival heavily promotes tourism around the cenotaphs (Chhatris) on the banks of the Betwa river.
(D) Light and sound shows depicting the history of the Bundela kings are a major attraction.

64. Read the following statements regarding the Grida and Reena folk music traditions and select the correct option:
Statement I: The Grida dance is performed when the Rabi crops are swaying in the fields, indicating a good harvest.
Statement II: Reena is a traditional dance and music form performed primarily by the women of Baiga and Gond tribes during Diwali.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

65. Which of the following best defines the performance context of the Karma folk music tradition?
(A) Seasonal music and dance celebrating the harvest and the Karam tree.
(B) It is exclusively a mourning song sung during community funerals.
(C) It is a martial art chant used before traditional tribal warfare.
(D) It is a lullaby sung only by tribal mothers in their households.

66. How did the poet 'Isuri' conceptually transform the Phag folk music tradition in the Bundelkhand region?
(A) He composed Chaukadiyan in the local dialect for the common people.
(B) He restricted Phag singing only to the royal courts of Bundelkhand.
(C) He mandated the use of the sitar in all festive Phag performances.
(D) He entirely removed the theme of Radha and Krishna from Phag songs.

67. Read the following statements regarding the festivals of communities settled in Madhya Pradesh and select the correct option:
Statement I: Cities like Bhopal and Indore witness grand Onam celebrations, complete with Pookkalam (floral carpets), organized by the Malayali diaspora.
Statement II: The state government actively suppresses the cultural festivals of non-native communities to protect local traditions.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

68. The 'Badhai' folk music and dance tradition of Bundelkhand is typically performed on which occasions?
(A) Only during cremations and mourning periods.
(B) During auspicious occasions like birth of a child and marriages.
(C) Exclusively during the harvesting of the Rabi crop.
(D) During the exact moment of a solar eclipse.

69. Match the items in List I with those in List II and select the correct answer using the codes given below:
List I: (Pandwani Element)
P. Vedamati style
Q. Kapalik style
R. Tambura
S. Bhima
List II: (Description)
1. The narrator remains seated while performing.
2. The narrator stands up, acts, and dances while performing.
3. Often the central hero celebrated in the songs.
4. The primary string instrument used by the lead singer.
(A) P-1, Q-2, R-4, S-3
(B) P-2, Q-1, R-3, S-4
(C) P-1, Q-2, R-3, S-4
(D) P-2, Q-1, R-4, S-3

70. 'Bhartrhari' and 'Sanjha' are well-known folk music traditions primarily belonging to which cultural region of Madhya Pradesh?
(A) Bundelkhand
(B) Baghelkhand
(C) Malwa
(D) Mahakoshal

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56. Read the following assertion and reason and select the correct option:
Assertion (A): The Karma festival is deeply revered by the Gond and Baiga communities of Madhya Pradesh.
Reason (R): Karma festival marks the worship of the Karam tree, which is believed to symbolize fertility, protection, and the manifestation of the deity Karam Devta.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

57. Which of the following statements best describes the agricultural and ritual significance of the Jawara festival?
(A) Using the color of sprouted Jawara to forecast the harvest.
(B) It marks the day when all agricultural activities are suspended.
(C) It is a harvest festival where final harvested grains are sold.
(D) It is primarily a fertility ritual for the local cattle herds.

58. Consider the following statements regarding the Goncha festival of the Gond community:
I. It is primarily celebrated with a rath yatra (chariot procession) dedicated to Lord Jagannath.
II. A unique feature of this festival is the use of 'Tupki', a traditional mock gun made of bamboo.
III. The festival is completely devoid of any agricultural or nature-worshipping elements.
Which of the combinations given above is incorrect?
(A) I and II only
(B) III only
(C) I and III only
(D) II and III only

59. Identify the odd one out regarding the districts in Madhya Pradesh where the Bhagoria festival is most prominently celebrated.
(A) Jhabua
(B) Alirajpur
(C) Rewa
(D) Dhar

60. Which of the following statements about the Hareli festival is incorrect?
(A) It is celebrated during the monsoon month of Shravan.
(B) It is exclusively a festival of the urban merchant communities of Madhya Pradesh.
(C) Farmers worship their agricultural equipment like ploughs and tractors on this day.
(D) Gedi (stilt walking) is a popular traditional sport associated with the Hareli season.

61. Match the items in List I with those in List II and select the correct answer using the codes given below:
List I: (Folk Music Tradition)
P. Alha
Q. Nirguni Bhajan
R. Pandwani
S. Relo songs
List II: (Region in MP)
1. Malwa and Nimar
2. Bundelkhand
3. Bhil and Gond areas (Tribal)
4. Eastern MP / Chhattisgarh border
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-4, R-1, S-3
(D) P-4, Q-1, R-2, S-3

62. The 'Saila' folk music and dance tradition of tribal Madhya Pradesh is characterized by the prominent use of which prop by the dancers?
(A) Wooden sticks (Dandas)
(B) Swords and metal shields
(C) Painted earthen pots
(D) Traditional peacock feathers

63. Identify the odd one out among the following festivals, as it is primarily a localized traditional tribal festival of MP, unlike the others which are brought in by settled diaspora communities.
(A) Madai
(B) Gudi Padwa
(C) Bihu
(D) Onam

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80. Read the following statements regarding the Rai tradition and select the correct option:
Statement I: Rai is the state dance of Madhya Pradesh.
Statement II: The dance is characterized by swift spinning movements and pauses when the drum beat stops.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

81. Identify the correct pair regarding the Phag folk music of Madhya Pradesh.
(A) Season of performance - Monsoon (Shravan)
(B) Central theme - Valor and warfare
(C) Associated festival - Holi
(D) Primary region - Exclusively the Mahakoshal region

82. The concept of 'Nawa Khai' or 'Navakhani' celebrated by various tribes in eastern Madhya Pradesh represents what kind of new year celebration?
(A) Consumption of the first newly harvested crop.
(B) Celebration of the solar new year.
(C) New year based on the birth of a deity.
(D) Administrative new year for tax collection.

83. Which of the following is a NEGATIVE characteristic of the Karma folk music tradition? (i.e., What does it NOT involve?)
(A) Call and response singing style between men and women.
(B) Lyrical themes revolving around nature, love, and daily labor.
(C) Accompaniment of rhythmic footwork in a circular formation.
(D) Singing of strictly classical Sanskrit shlokas.

84. By definition, what is the 'Pandwani' musical storytelling tradition?
(A) The musical recitation of the Ramayana in the Awadhi language.
(B) A collection of romantic folk songs sung by women of Malwa.
(C) Musical narration of Mahabharata tales focusing on the Pandavas.
(D) A tribal tradition of reciting genealogies of the Gond kings.

85. Which of the following is the most appropriate description of the instruments and atmosphere of the Badhai folk music tradition?
(A) It relies on soft string instruments to create a solemn atmosphere.
(B) It is entirely a cappella to focus purely on philosophical lyrics.
(C) It utilizes loud percussion like the Dhol to express jubilance.
(D) It is performed using electric synthesizers for modern audiences.

86. Which of the following statements regarding Tribal New Year celebrations across different communities in MP is incorrect?
(A) Different tribal communities often have different dates for their traditional new year based on local agricultural cycles.
(B) All tribal communities in MP uniformly celebrate January 1st as their only religious and cultural new year.
(C) For many tribes, the sprouting of new leaves on the Mahua and Sal trees signifies the new year.
(D) The new year festivals often involve communal hunting or seed consecration rituals.

87. Which of the following statements regarding the Reena folk dance is incorrect?
(A) It is known as the 'women's dance' among certain tribal communities.
(B) It is exclusively performed by martial groups of men using heavy swords.
(C) It is performed with great enthusiasm during the festival of Diwali.
(D) It is characterized by slow, rhythmic movements accompanied by melodious singing.

88. The traditional Karma folk music of the Gond and Baiga tribes is heavily reliant on rhythmic beats. Which is the predominant percussion instrument used during Karma performances?
(A) Sitar
(B) Mandar

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71. Which traditional percussion instrument is most iconically associated with the singing of Phag during the Holi season in Malwa and Bundelkhand?
(A) Dafli (Chang/Daf)
(B) Tabla pair
(C) Pakhawaj drum
(D) Ghatam pot

72. Select the correct chronological order of the following general New Year related observances as they appear in the Hindu lunar calendar, which also influence settled communities in MP:
(A) Gudi Padwa (Chaitra Shukla Pratipada), Akshaya Tritiya, Makar Sankranti, Diwali (Kartik Amavasya)
(B) Makar Sankranti, Gudi Padwa (Chaitra Shukla Pratipada), Akshaya Tritiya, Diwali (Kartik Amavasya)
(C) Gudi Padwa (Chaitra Shukla Pratipada), Makar Sankranti, Akshaya Tritiya, Diwali (Kartik Amavasya)
(D) Diwali (Kartik Amavasya), Makar Sankranti, Gudi Padwa (Chaitra Shukla Pratipada), Akshaya Tritiya

73. Identify the odd one out among these Bundelkhand regional music and dance forms.
(A) Rai
(B) Badhai
(C) Dimarjayi
(D) Matki

74. The 'Rai' folk dance and music tradition of Bundelkhand was historically sustained and performed by women of which specific community?
(A) Sahariya community
(B) Korku community
(C) Bedia (Bedni)
(D) Baiga community

75. The Grida folk music and dance tradition involves different phases that increase in tempo. What are the participants typically doing during this performance?
(A) They sit completely still while a single tribal priest sings.
(B) They walk in a straight line from one village to another.
(C) They perform complex acrobatics on very tall bamboo poles.
(D) Dancers form a circle where the tempo accelerates until the end.

76. The festivals of settled communities add to MP's cultural diversity. The 'Chhath Puja', deeply observed in industrial towns of MP like Singrauli and Pithampur, is primarily the festival of diaspora from which region?
(A) The Punjab region
(B) The Maharashtra region
(C) The Tamil Nadu region
(D) Bihar and Eastern UP

77. Which of the following characteristics is an EXCEPTION and is NOT a feature of the Pandwani tradition?
(A) The lead singer is usually accompanied by a chorus that repeats the last lines.
(B) The singer often uses an instrument (Tambura) as a prop, treating it like a mace (gada) or flute.
(C) It heavily features the character of Bhima as the ultimate hero.
(D) It is performed strictly without any emotional modulation or dramatic expressions.

78. The rich regional variety in the folk music of Madhya Pradesh is primarily an effect of which of the following causes?
(A) The imposition of a uniform musical curriculum by the state government.
(B) The exclusive use of Western instruments since the 19th century.
(C) The total lack of any established classical music traditions in the state.
(D) The state's vast geography and diverse cultural zones like Malwa.

79. Identify the correct statement regarding the Saila folk music tradition.
(A) It is a solo dance performed exclusively by older women.
(B) It is primarily performed by the Gond and Baiga tribes.
(C) It is strictly performed indoors without any audience.
(D) The lyrics of Saila songs are always in standard Hindi.

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47. What is a significant social effect of the modern Bhagoria Haat on the Bhil community today?
(A) It strictly enforces traditional caste isolation in rural areas.
(B) It acts as a reunion for migrant tribal laborers and families.
(C) It has led to the complete abandonment of traditional clothing.
(D) It restricts young people from interacting with other villages.

48. The Karma festival and its associated songs and dances are traditionally observed during the bright fortnight (Shukla Paksha) of which Hindu lunar month?
(A) Chaitra (Spring)
(B) Bhadrapada (Bhado)
(C) Magha (Winter)
(D) Vaishakha (Summer)

49. In the traditional courtship customs of the Bhagoria festival, what specific action historically signified that a marriage proposal was accepted?
(A) Reciprocating the application of Gulal on the face.
(B) Exchanging specially crafted silver marriage rings.
(C) Offering a sacred branch of a flowering Mahua tree.
(D) Cooking a traditional meal together in the Haat.

50. The Hareli festival is typically celebrated on the Amavasya (new moon day) of which Hindu month?
(A) Kartik
(B) Phalguna
(C) Shravan
(D) Pausha

51. How does the economic phenomenon of labor migration conceptually intersect with the Jhabua Bhagoria festival today?
(A) The festival occurs exactly when maximum outward migration happens.
(B) Migrant laborers are forbidden by tradition from attending once they leave.
(C) The festival serves as a recruitment ground for various factory owners.
(D) Laborers save money year-round to return and spend it at the Haat.

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52. Which sacred item is central to the rituals performed during the Karma festival of the Gond and Baiga communities?
(A) A branch of the Sal tree
(B) A silver idol of Goddess Parvati
(C) A pot filled with holy water from the Narmada
(D) A branch of the Karam tree

53. In the context of the Goncha festival, what exactly is a 'Tupki'?
(A) A traditional musical instrument similar to a flute.
(B) A sacred sweet dish offered to the Lord Jagannath.
(C) A mock bamboo gun used to shoot seeds during play.
(D) A traditional headgear worn by the tribal chieftains.

54. Read the following statements regarding Bhagoria Haat and select the correct option:
Statement I: Beyond courtship, Bhagoria Haat serves as a critical pre-harvest market where tribals purchase supplies for the upcoming season.
Statement II: The traditional musical instruments played during the Haat include the Dhol, Mandal, and Thali.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

55. Which of the following traditions is an EXCEPTION and is NOT typically associated with Nagpanchami celebrations in Madhya Pradesh?
(A) Sowing of wheat and barley seeds to grow Jawara.
(B) Offering milk to snake idols or snake pits.
(C) Wrestling matches (Dangal) organized in local Akharas.
(D) Worship of Lord Shiva as the lord of serpents.

(C) Sarangi
(D) Harmonium

89. What is the primary cause that prompts the singing and dancing of Saila among tribal communities?
(A) The sorrow of drought and famine.
(B) The joy and relief experienced after the successful cutting and gathering of the harvest.
(C) The necessity to train young boys in archery.
(D) The onset of the extremely hot summer months.

90. Identify the correct pair regarding the Rai folk music and dance tradition.
(A) Accompanying central instrument - Dholak and Nagada (Mridang)
(B) Lyrical theme - Exclusively philosophical Nirguna poetry
(C) Performance tempo - Extremely slow and melancholic throughout
(D) State status - State dance of Maharashtra

91. Which of the following instruments is an EXCEPTION and is NOT a traditional folk musical instrument native to Madhya Pradesh?
(A) Mandar
(B) Santoor
(C) Timki
(D) Bansuri

92. Prahlad Singh Tipanya, a nationally recognized folk singer from Madhya Pradesh, is renowned for singing the poetry of which saint?
(A) Tulsidas
(B) Surdas
(C) Kabir
(D) Mirabai

93. What defines the traditional timing for the performance of the Alha epic in Bundelkhand?
(A) It is sung during the intense heat of the summer to invoke rain.
(B) It is performed only during the late night of the Diwali festival.
(C) It is sung during the monsoon season to inspire a sense of valor.
(D) It is sung strictly during the sowing of the Rabi crop in winter.

94. How have Doordarshan and All India Radio (AIR) applied the concept of 'media archiving' to the oral traditions of MP?
(A) By destroying all physical tapes to save various storage spaces.
(B) By only recording artists who can read professional sheet music.
(C) By maintaining audio-visual libraries of rural folk musicians.
(D) By broadcasting these songs exclusively in the English language.

95. Which of the following explains why specific tribal musical instruments are unique to certain communities in MP?
(A) They were officially assigned by the British colonial administration.
(B) They are tied to the specific myths and environment of each tribe.
(C) They are imported from neighboring states and recently rebranded.
(D) Only specific tribes can afford to buy modern factory-made instruments.

96. Which of the following is the most appropriate description of contemporary fusion in Madhya Pradesh's folk music?
(A) The complete replacement of tribal languages with standard Hindi.
(B) Blending folk melodies with modern electronic musical instruments.
(C) The banning of all ancient acoustic instruments in public spaces.
(D) The conversion of fast folk dances into slow classical recitals.

97. The Alha folk music tradition of Bundelkhand is characterized by its epic nature. Which of the following rasas (aesthetic flavors) is most dominant in Alha singing?
(A) Shringar Rasa (Romance)
(B) Karun Rasa (Compassion/Sadness)
(C) Hasya Rasa (Comedy)
(D) Veer Rasa (Heroism/Valor)

98. Government and cultural bodies often organize folk music competitions and festivals. Which of the following state awards in Madhya Pradesh is specifically given to honor excellence in tribal and folk arts?
(A) Tulsi Samman / Shikhar Samman (Lok

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and cultural awareness throughout the various seasons.

10. (C) Integration of martial arts with seasonal festive music.
Traditional celebrations in this region often blend artistic expression with physical prowess. The use of defensive shields and wooden staffs during the singing of seasonal songs reflects a history of warrior culture. This unique combination preserves ancestral memories of bravery while celebrating the arrival of spring. It demonstrates how folk traditions evolve by incorporating diverse social elements into festive rituals.

11. (D) By uniting local folk artists, classical performers, and regional craftspeople.
The event demonstrates cultural blending by providing a common platform for diverse artistic expressions. It brings together indigenous tribal performers and trained classical musicians, alongside skilled artisans displaying their handiwork. This inclusive approach fosters a sense of unity and mutual respect among different artistic communities. It highlights the state's multi-layered cultural fabric by celebrating both folk heritage and sophisticated classical arts.

12. (C) Statement I is correct but Statement II is incorrect.
Many indigenous groups observe the ritual worship of cattle and nature following the main festival of lights. This practice emphasizes the importance of livestock in their agrarian and forest-based economies. While tribal groups use traditional materials for their rituals, the use of silver for earthen lamps is not a standard practice. They typically utilize locally available resources like clay.

13. (A) The entry of Jupiter into Leo and the Sun into Aries.
The scheduling of the grand religious assembly is based on precise astronomical calculations. Specifically, the event is held when the planet Jupiter enters the zodiac sign of Leo while the Sun is positioned in Aries. This rare celestial configuration occurs once every twelve years, marking the most auspicious time for pilgrims to take a holy dip in the river.

14. (C) Bhasma Aarti
The early morning ritual involving the application of fresh holy ash on the deity is a unique and world-famous tradition at this shrine. It symbolises the cycle of creation and destruction and holds profound spiritual importance for devotees. This practice distinguishes the temple from other major pilgrimage sites, drawing seekers from across the globe to witness the powerful and ancient ceremony.

15. (D) To link classical dance back to historical temple architecture and worship.
Performing classical dances against the backdrop of ancient temples restores the historical connection between these two art forms. Historically, dance was an integral part of temple rituals and spiritual expression. By utilizing open-air spaces near these magnificent structures, the festival creates a visually stunning environment that honors the heritage of the site while celebrating the continuity of performing traditions.

16. (A) Bhai Dooj
While most of the mentioned events are deeply rooted in the specific indigenous tribal cultures and traditions of the region, one follows a more widespread pan-Indian practice. Festivals like Bhagoria, Karma, and Madai are central to the identity of communities like the Bhils and Gonds. In contrast, the celebration of the sibling bond is observed across various social groups.

17. (A) Accompanying Award - Rashtriya Tansen Samman is conferred during this event
The annual musical gathering serves as a prestigious platform for honoring masters of Indian classical music. During this event, the state government presents a highly esteemed national award to distinguished musicians for their lifelong contribution to the field. Held near the tomb of the legendary musician, the festival focuses on classical performances, reinforcing the region's historical musical and artistic legacy.

18. (A) To promote social unity across classes as established by the Holkar dynasty.
The tradition of a massive communal procession during the festival of colors was encouraged by the former rulers to bridge social divides. By bringing people from all walks of life together in

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recognized folk artists under various cultural schemes.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

108. Based on the classification of musical instruments, the Mandar and Timki belong to which category?
(A) Membranophones (Percussion)
(B) Aerophones (Wind instruments)
(C) Chordophones (String instruments)
(D) Idiophones (Solid instruments)

109. Which of the following renowned personalities is an EXCEPTION and is NOT primarily known for their contribution to the folk or tribal performing arts (music/dance) of Madhya Pradesh and its immediate borders?
(A) Teejan Bai
(B) Prahlad Singh Tipanya
(C) Pandit Kumar Gandharva
(D) Bhuri Bai

110. Read the following statements regarding the Dhuliya and Bajna groups and select the correct option:
Statement I: Their presence is often considered auspicious and mandatory during specific lifecycle rituals in their respective regions.
Statement II: Rapid modernization and the advent of recorded DJ music have severely threatened their traditional livelihoods.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

111. What is a prominent cause for the recent trend of creating contemporary fusion versions of MP's folk songs on platforms like YouTube?
(A) A government mandate outlawing traditional recordings in the state.
(B) A complete lack of skilled traditional instrumentalists in the area.
(C) The belief that folk songs sound inherently bad on old instruments.
(D) The desire to engage urban youth with cultural roots using fusion.

112. Read the following statements regarding Birha singers and select the correct option:
Statement I: Birha is often sung in an open-throated, high-pitched voice so that the sound travels across fields.
Statement II: Birha songs were traditionally used by cowherds and farmers working in isolation to express their emotions.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct but Statement II is incorrect.
(D) Statement I is incorrect but Statement II is correct.

113. Which of the following statements regarding the tribal musical instruments of MP is incorrect?
(A) The 'Bana' is a string instrument sacred to the Pardhan community.
(B) Instruments are often made from locally available natural materials like clay, wood, animal hide, and bamboo.
(C) The tribal communities rely entirely on electronic synthesizers for their traditional rituals.
(D) The 'Gogha' or 'Singi' is a wind instrument crafted from animal horns.

114. Which of the following statements about government initiatives for MP folk music is incorrect?
(A) The government publishes a bimonthly journal named 'Choumasa' dedicated to tribal arts and literature.
(B) Madhya Pradesh completely dismantled its Ministry of Culture in 2010 to save funds.
(C) Vanya Prakashan acts as a nodal agency to publish literature regarding tribal culture.
(D) The state organizes the 'Rashtriya Ramayana Mela' which features various regional folk renditions of the epic.

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Malwa region, which does not fall under the category of classical dance.

28. (A) Lord Mahakaleshwar and Goddess Harsiddhi
During the nine sacred nights, the city observes special rituals that honor both the primary presiding deity and a prominent local goddess. The historic shrine of the goddess is a major center for worship, where ritual lamps are lit in a grand display. This dual worship highlights the interconnected spiritual landscape of the city, blending the traditions of Shaivism and Shaktism.

29. (A) Both Statement I and Statement II are correct.
This major cultural event traditionally commences on Republic Day and continues for five days in the state capital. It is meticulously curated and organized by a specialized state academy dedicated to tribal and folk arts. The festival plays a vital role in showcasing the indigenous heritage and performing traditions of various communities, providing them with national visibility and widespread cultural recognition.

30. (A) Both A and R are true and R is the correct explanation of A.
The presiding deity of the famous Ujjain temple is unique among the twelve primary shrines of its kind because the idol faces the south. In Hindu tradition, the south is associated with the god of death, and the deity is worshipped here as the master of time and mortality. This specific orientation gives the temple a distinct spiritual and tantric significance.

31. (C) To invoke blessings for a successful annual harvest.
This traditional performance is deeply rooted in the agricultural life of indigenous communities. By dancing and singing around a sacred branch, the community seeks the favor of divine forces to ensure a bountiful crop and protection from natural calamities. The ritual serves as a collective prayer for prosperity, highlighting the essential link between tribal spirituality, the environment, and food security.

32. (B) I, II, and III only
The event is a vital cultural marker for specific indigenous groups in the western regions of the state. It is famous for its unique courtship rituals, where young individuals signal mutual interest through traditional gestures. However, the festival does not take place during the month of lights but occurs in the week leading up to the festival of colors.

33. (B) Bundela
The historic town is renowned for its majestic palaces, temples, and cenotaphs constructed by the rulers of the Bundela dynasty. This unique architectural style combines elements of Rajput and Mughal design, creating a distinct visual identity for the region. The cultural festival utilizes these heritage structures as a backdrop to showcase the history, art, and traditions associated with the royalty.

34. (D) Wheat
During this ritual, seeds of the primary cereal crop are sown in earthen pots and nurtured for nine days. The healthy growth of these green sprouts is seen as an omen for a prosperous future harvest. This practice is central to the seasonal celebrations in various regions, reflecting the community's deep spiritual connection to agriculture and their reliance on soil.

35. (A) Mandla, Balaghat, and Dindori
While the chariot-based festival is most famous in the neighboring state, its cultural impact extends into the tribal heartlands of eastern Madhya Pradesh. Communities living in these border districts share similar cultural and religious practices with their counterparts across the state line. The celebration involves local variations of the chariot procession, reflecting the cross-border cultural continuity of the indigenous groups.

36. (B) III and V
The festival is a crucial time for community gathering, especially attracting those who work in distant areas. Far from discouraging them, the event serves as a homecoming for migrant laborers. Additionally, the large gatherings at these markets have historically been used by various groups for public outreach and communication, rather than being strictly closed off from any contemporary social engagement.

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ANSWERS

1. (A) P-2, Q-4, R-3, S-1
Bhagoria Haat is a significant cultural event of the Bhil community, primarily occurring before Holi. Phag singing of Isuri is a traditional folk music style rooted in the Bundelkhand region. The Meghnad Fair, involving Khamb Swang, is celebrated by the Korku community. The Ger procession is a vibrant and historic Holi tradition famous in Indore and Ujjain.

2. (C) Bhopal
The Lokrang festival is a five-day cultural extravaganza organized annually on Republic Day in Bhopal. This event is conducted by the Adivasi Lok Kala Academy to showcase various folk and tribal dances, music, and crafts. It attracts artists from across India, highlighting the diverse heritage and performing arts of the state in a grand and festive setting.

3. (C) Tribal festival dates are strictly determined by the Gregorian calendar without exception.
Indigenous communities in the region follow lunar cycles and seasonal changes rather than the solar-based Gregorian calendar. Their celebrations are deeply intertwined with the blooming of specific trees and the completion of agricultural harvests. Festivals like Madai and Sarhul are scheduled based on local traditional wisdom, emphasizing the close relationship between nature, spirits, and the tribal way of life.

4. (A) I, II, III, and V
This international event occurs annually in February, providing a platform for renowned artists to perform classical Indian dances. The UNESCO World Heritage Site provides a majestic background, enhancing the aesthetic appeal of the performances. While it promotes heritage tourism and preserves ancient art forms, the festival features performers from across the country and the world, not just local residents.

5. (A) II, IV, I, III
Navratri begins with the ritual establishment of the sacred pot and the sowing of cereal seeds. As the nine days progress, a sacrificial fire ritual is conducted on the eighth or ninth day to honor the deity. This is followed by the worship of young girls, representing various forms of the goddess. The cycle concludes with the immersion of sprouts.

6. (B) Late December
This cultural celebration is held annually in the scenic hill station during the last week of the year. It features a blend of folk performances, handicraft exhibitions, and cultural programs that highlight the regional diversity of the state. The event serves as a significant tourist attraction, drawing visitors to experience local arts and crafts against a serene winter landscape.

7. (B) Akha Teej (Akshaya Tritiya)
This auspicious day marks the start of the traditional farming season for many rural communities. Farmers perform rituals to consecrate their seeds and agricultural tools before beginning the first ploughing of the soil. It is believed that activities initiated on this day will bring prosperity and abundance, making it a pivotal moment in the local agricultural and cultural calendar.

8. (A) I only
The holy gathering at Ujjain is organized on the banks of the Kshipra River, not the Narmada. It takes place once every twelve years based on specific planetary alignments, particularly when Jupiter enters the zodiac sign of Leo. This sacred event attracts millions of pilgrims and ascetics who participate in ritual bathing and spiritual activities throughout the designated month.

9. (B) Lokrang Festival, Khajuraho Dance Festival, Tansen Samaroh
The annual cultural cycle begins with the celebration of folk arts in Bhopal during late January. This is followed by the prestigious classical dance event at the heritage site in February. The musical tribute to the legendary singer usually concludes the year's major festivities in December. These events are strategically scheduled to promote tourism

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115. What is a primary positive effect of organizing regional and state-level folk music competitions in Madhya Pradesh?
(A) They encourage the complete commercialization and dilution of folk lyrics.
(B) They cause fierce violence between rival villages during the competition.
(C) They force tribal artists to abandon their native languages for English.
(D) They provide incentives and a platform to preserve dying traditions.

116. What is the emotional cause or central theme that drives the 'Birha' folk music tradition?
(A) The joy associated with a bountiful agricultural harvest.
(B) The political satire aimed at the local village landlords.
(C) The celebration of a successful community tiger hunt.
(D) The pangs of separation from a distant lover or spouse.

117. Identify the correct pair regarding the role of broadcasting in preserving folk music.
(A) Vividh Bharati - Exclusively broadcasts various Western Classical music.
(B) Doordarshan Madhya Pradesh - Bans the use of traditional tribal attire.
(C) FM Radio Private channels - Primary archivers of 19th-century tribal lore.
(D) AIR Bhopal/Indore - Regular broadcasting of regional folk music.

118. The 'Chatkora' is a unique traditional percussion instrument (idiophone) predominantly associated with which tribal community of Madhya Pradesh?
(A) Bhil
(B) Sahariya
(C) Panika
(D) Korku

119. Identify the correct statement regarding noted folk musicians from the region who achieved national recognition.
(A) Teejan Bai was awarded the Padma Vibhushan for Pandwani.
(B) Prahlad Singh Tipanya uses the Sarod as his primary instrument.
(C) Folk musicians from MP are strictly prohibited from performing abroad.
(D) The Baiga dancers have never been featured in the Republic Day parade.

120. Identify the correct pair regarding the socio-cultural groups of MP.
(A) Dhuliya community - Traditional drummers in the Gondwana region.
(B) Bajna community - Specializes in the intricate weaving of silk sarees.
(C) Pardhan community - A community that historically prohibited all music.
(D) Agariya community - Known primarily for the classical Kathak dance form.

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the streets, it fostered a sense of community and collective joy. This historic practice has evolved into a major public event, maintaining its legacy of inclusivity and cultural vibrancy.

19. (D) To showcase tribal and folk arts, classical dances, and the heritage of MP.
This major cultural event aims to preserve and promote the diverse performing arts of the state. It provides a platform for indigenous tribes and folk artists to present their music, dance, and crafts to a wider audience. By including classical performances, the festival highlights the synthesis of different cultural layers, ensuring the survival and appreciation of the region's rich traditional legacy.

20. (A) Madhavrao Scindia Smriti Utsav
The temple complex is the center of several major religious observances, such as the grand night of the deity and the sacred processions during the monsoon month. The meeting of two major deities is also a significant event celebrated with fervor. However, the memorial event for a political leader is not a primary religious festival intrinsically linked to the temple's rituals.

21. (C) Statement I is correct but Statement II is incorrect.
The festival is primarily designed to highlight the beauty and cultural richness of the region's only hill station, thereby attracting more visitors. Contrary to excluding local talent, the event actively features tribal artisans and folk performers alongside classical artists. This integration ensures that the indigenous heritage of the area is represented and preserved while providing entertainment and education to tourists.

22. (C) I and III only
In the holy town of Chitrakoot, the ritual offering of lamps at the river is a major attraction during the festival of lights. Similarly, in the Malwa region, intricate traditional floor and wall paintings are a staple of the celebrations. Tribal communities in the western districts do not abstain from festivities but observe them with their own unique cultural rituals.

23. (D) Navratri in Madhya Pradesh is solely celebrated in the month of Ashwin (Sharad Navratri), with Chaitra Navratri being completely unobserved.
Cultural observances dedicated to the goddess occur twice a year in the state. While the autumn celebration is highly prominent and features widespread dancing and sprout rituals, the spring celebration is also deeply revered. Major shrines like Maihar experience significant pilgrimages during both periods. Therefore, claiming that the spring version is entirely unobserved is factually incorrect within the cultural context.

24. (D) Behat (Gwalior)
The prestigious musical tribute is organized annually at the birthplace of the legendary musician Tansen. Located near Gwalior, this site hosts some of the finest classical musicians from across the country. The event serves to honor his immense contribution to Indian classical music and continues the rich musical heritage of the Gwalior Gharana, attracting enthusiasts and scholars of traditional arts.

25. (B) Kshipra
The religious congregation at Ujjain is inextricably linked to the sacred waters of this specific river. Pilgrims believe that taking a ritual bath in its flow during the designated holy period leads to spiritual purification. The riverfront serves as the main venue for various ceremonies and the famous processions of ascetics, making it the geographical and spiritual heart of the festival.

26. (D) Baretdi (Diwari)
Members of the pastoral community perform this energetic dance during the festival of lights to celebrate the health of their cattle and the harvest. It involves rhythmic movements and the use of colorful sticks, accompanied by folk songs. This tradition is a significant cultural marker in the region, reflecting the close relationship between the community, their livestock, and the agricultural cycle.

27. (A) Matki
The festival is specifically dedicated to the promotion and preservation of India's established classical dance traditions. Forms like Kathak, Odissi, and Bharatanatyam are regularly featured as headline acts due to their sophisticated techniques and historical roots. In contrast, the Matki dance is a vibrant folk tradition of the

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on showcasing the local architecture, classical music, and folk arts specific to that area. Courtship traditions of western and central tribal groups are distinct cultural features celebrated in their own specific festivals, rather than at this heritage-focused event.

47. (B) It acts as a reunion for migrant tribal laborers and families.
The annual gathering at the traditional market serves as a vital social bridge for community members who spend most of the year working in other states. It provides a dedicated time for families to reconnect, share experiences, and celebrate their shared heritage. This homecoming strengthens social bonds and ensures the continuity of tribal customs despite the challenges of modern migration.

48. (B) Bhadrapada (Bhado)
This major indigenous celebration takes place during the late monsoon season, specifically in the bright fortnight of the eleventh month of the lunar calendar. It coincides with the time when the crops are growing in the fields, making it an ideal period for rituals seeking a successful harvest. The timing highlights the community's reliance on seasonal rains and spiritual connection.

49. (A) Reciprocating the application of Gulal on the face.
In the traditional social custom of the western tribal groups, applying colored powder is a method of expressing romantic interest. If the person who receives the color applies it back to the sender, it indicates mutual consent and acceptance of the proposal. This simple yet profound gesture is a key highlight of the festive market, facilitating social connections within the community.

50. (C) Shravan
The festival of greenery is celebrated on the new moon day of the monsoon month, when the landscape is most vibrant. It is a time for farmers to honor their agricultural equipment and pray for the health of their crops. This timing reflects the community's gratitude for the rains and their hope for a bountiful harvest in the farming calendar.

51. (D) Laborers save money year-round to return and spend it at the Haat.
The festival creates a significant economic and social cycle for the community. Many individuals who travel to cities for work prioritize saving their earnings specifically to afford the festivities, new clothes, and jewelry for the market. This financial planning demonstrates the enduring importance of the tradition as a focal point for tribal identity and a primary occasion for social spending.

52. (D) A branch of the Karam tree
The ritual centers on the veneration of a limb from this specific tree, which is brought to the village and planted in a central location. It serves as a focal point for community prayers, singing, and dancing. The tree is believed to represent a deity who brings prosperity and protects the people, making it the most essential element of the celebration.

53. (C) A mock bamboo gun used to shoot seeds during play.
This traditional toy is a hallmark of festive celebrations in certain tribal regions. It is crafted from hollow bamboo and uses a plunger mechanism to shoot small seeds or pellets, creating a popping sound. Its use during community gatherings adds a playful and unique element to the festivities, reflecting the creative use of natural materials for entertainment in the indigenous landscape.

54. (A) Both Statement I and Statement II are correct.
The event serves a dual purpose as both a social gathering for courtship and a vital commercial hub. Families visit the market to purchase essential goods and tools required for the upcoming agricultural activities. The atmosphere is energized by traditional percussion instruments and metal plates, which provide the rhythmic backdrop for the vibrant celebrations, highlighting the festive and practical nature.

55. (A) Sowing of wheat and barley seeds to grow Jawara.
The celebration of serpents involves specific acts like offering milk, worshipping the lord of snakes, and participating in traditional wrestling matches. These activities are designed to honor the power of the serpent and demonstrate physical strength. While growing sprouts in pots is a major ritual in

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37. (A) P-3, Q-4, R-1, S-2
The Orchha festival is set against the majestic backdrop of Bundela heritage. The Mandu celebration highlights the historic ship-shaped palace and its surrounding ruins. Nimar Utsav is primarily organized in the holy town of Maheshwar on the banks of the Narmada. Kalidas Samaroh is a prestigious event dedicated to classical literature and performing arts, held annually in the city of Ujjain.

38. (A) P-3, Q-1, R-4, S-2
Nagpanchami is dedicated to the worship of serpents as divine beings. Govardhan Puja centers on the reverence for cattle and the natural environment. Akshaya Tritiya is an auspicious day for new beginnings, often associated with specific incarnations of the protector deity. Navratri is a nine-night celebration devoted to the various forms of the supreme goddess, symbolizing the triumph of good.

39. (A) II, III, I
The traditional event unfolds in three distinct stages over several days. It begins with the period where participants apply colors to one another. This is followed by the most festive phase, featuring games, music, and social interactions where life partners are chosen. The cycle concludes with the final days when the market activities wind down and the large crowds disperse.

40. (A) Both Statement I and Statement II are correct.
The performance is a collective expression where participants hold each other and move in rhythmic patterns. It is characterized by specific footwork and a circular formation that emphasizes community bonding. A traditional double-sided drum provides the essential rhythmic foundation for the songs. Both the physical movements and the instrumental accompaniment are integral to this significant indigenous cultural tradition of the region.

41. (B) Performing the Rai dance of Bundelkhand
The event is a celebration of the specific cultural identity of the western tribal groups, featuring their own music, food, and social customs. Traditional drums and local beverages are common elements of the festivities. However, the Rai dance is a distinct folk tradition belonging to the Bundelkhand region and is not a part of the indigenous heritage of the Bhil.

42. (C) Sowing of Jawara seedlings for nine days.
The festival revolves around the veneration of a specific tree branch, accompanied by community fasting, singing, and dancing. These elements are designed to seek agricultural prosperity and divine protection. While the cultivation of sprouts for nine days is a significant ritual in the state, it is primarily associated with Navratri and other separate agricultural ceremonies, rather than this specific ceremony.

43. (B) Nagpanchami is celebrated on the fifth day of the bright half of the lunar month of Shravan.
This festival is widely observed across various communities to honor serpents as symbols of power and divinity. It falls during the monsoon season when snakes are often seen. Rituals include offering milk and avoiding any activities that might harm the earth, such as ploughing. A famous temple in Ujjain opens specifically on this day for devotees to offer prayers.

44. (D) Worship and cleaning of various agricultural implements.
This festival highlights the deep respect farmers have for the tools that enable their livelihood. During the peak of the monsoon, they take a break from field work to clean and offer prayers to their ploughs and other equipment. This practice reflects the belief that these tools possess a spiritual essence and must be honored to ensure a successful harvest.

45. (C) Final ritual on the 9th day - Jawara Visarjan (immersion) in a water body
The celebration centers on the growth of cereal sprouts, representing life and fertility. After nine days of careful nurturing and worship, the green shoots are carried in a procession and immersed in a river or pond. This final act symbolizes the completion of the ritual cycle. The practice is widespread across central and northern regions of the state during seasons.

46. (B) The festival centers around the promotion of Gond and Bhil tribal courtship traditions.
The event is designed to celebrate the unique heritage and history of the Bundelkhand region and its former royal capital. It focuses

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Kala)
(B) Tansen Samman (Hindustani Classical)
(C) Kalidas Samman (Classical Dance Form)
(D) Lata Mangeshkar Award (Light Music)

99. The Government of Madhya Pradesh established which specific institution in 1980 in Bhopal for the documentation, preservation, and promotion of tribal and folk arts?
(A) Bharat Bhavan
(B) Adivasi Lok Kala Academy
(C) Ustad Alauddin Khan Sangeet Academy
(D) Kalidas Academy

100. The 'Timki' is a prominent folk instrument in Madhya Pradesh. How is it physically described?
(A) A large, double-sided wooden drum hung around the neck of the player.
(B) A long bamboo flute with six holes used for various tribal melodies.
(C) A small hemispherical drum played with two thin wooden sticks.
(D) A stringed instrument played with a bow to produce a rhythmic sound.

101. Which of the following is a NEGATIVE example of how MP folk music traditions adapt contemporarily? (i.e., Which is NOT a recognized fusion or modern adaptation approach?)
(A) Completely erasing the original melody and replacing it with Western pop lyrics while calling it 'traditional'.
(B) Kabir café and similar bands using rock elements with Nirguni bhajans.
(C) Using digital DJ mixing for Badhai beats during modern urban weddings.
(D) Folk artists collaborating with Bollywood music directors for film soundtracks.

102. Identify the correct statement regarding the Birha folk music tradition in Madhya Pradesh.
(A) It is sung by the Ahir and rural communities in Baghelkhand.
(B) It is always accompanied by a massive orchestra of fifty instruments.
(C) The lyrics are completely devoid of any reference to nature or forests.
(D) It is a highly classical form of singing bound by Dhrupad grammar.

103. Identify the odd one out among the initiatives primarily aimed at preserving folk and tribal music in MP.
(A) Establishment of the Adivasi Lok Kala Academy
(B) Hosting the Khajuraho Dance Festival
(C) Organization of the Lokrang Festival
(D) Conferring the Shikhar Samman for Folk Arts

104. In the social structure of rural Madhya Pradesh, the Dhuliya and Bajna groups are traditionally associated with which specific role?
(A) They are the primary agricultural landowners in the local villages.
(B) They are the traditional metalworkers and blacksmiths of the area.
(C) They serve exclusively as the village headmen for various councils.
(D) They act as traditional musicians essential for village ceremonies.

105. Before the advent of the internet, which segment on All India Radio played the most crucial role in giving everyday agricultural workers access to their regional folk songs in Madhya Pradesh?
(A) The daily stock market update for the various urban centers.
(B) The midnight jazz hour dedicated to international musicians.
(C) The rural broadcasts featuring local regional folk music.
(D) The English drama broadcast for the academic community members.

106. Identify the odd one out among the themes typically found in Madhya Pradesh folk music.
(A) The battles of Alha and Udal.
(B) The marine naval exploits of the Chola kings.
(C) The heroic deeds of Chhatrasal.
(D) The mythological conquests of Bhima.

107. Read the following statements regarding state-sponsored cultural promotion and select the correct option:
Statement I: The Tribal Museum in Bhopal features audio-visual archives of indigenous folk music.
Statement II: The Madhya Pradesh government provides stipends and pensions to elderly,

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the state, it is primarily associated with Navratri and other separate agricultural ceremonies.

56. (A) Both A and R are true and R is the correct explanation of A.
The deep reverence for this festival stems from the belief that the central tree represents a powerful deity responsible for the community's well-being. By worshipping the branch, the tribes seek to ensure fertility for their land and protection for their families. This spiritual connection explains why the event is a cornerstone of their cultural life, blending belief with environment.

57. (A) Using the color of sprouted Jawara to forecast the harvest.
The ritual involves more than just growing sprouts; it is a form of traditional divination. Communities observe the height, density, and hue of the young shoots to predict the quality of the upcoming agricultural yield. This practice reflects the farmer's anxiety and hope for the future, using a sacred ritual to gain insight into the natural cycles that govern prosperity.

58. (B) III only
The celebration is far from being detached from the environment. Like many tribal festivals, it is deeply connected to the seasonal cycle and nature. It features a grand chariot procession and the use of traditional bamboo tools, reflecting the community's spiritual beliefs and use of natural resources. The claim that it lacks nature-worshipping elements fails to recognize its true foundation.

59. (C) Rewa
The famous festive market is a traditional event of the western tribal regions, specifically concentrated in areas with high populations of the Bhil and Bhilala communities. Districts like Jhabua, Alirajpur, and Dhar are the primary centers for these celebrations. In contrast, the mentioned eastern district belongs to a different cultural zone where other traditions and folk forms are more prevalent.

60. (B) It is exclusively a festival of the urban merchant communities of Madhya Pradesh.
This festival is fundamentally an agricultural observance celebrated by the farming and rural communities during the rainy season. It focuses on the worship of farm tools and the celebration of nature's greenery. Claiming it is an exclusive event for urban traders contradicts its core nature as a ritual dedicated to the land, the plough, and traditional village sports.

61. (A) P-2, Q-1, R-4, S-3
The heroic epic of Alha is deeply rooted in the Bundelkhand region. Philosophical songs about the formless divine are characteristic of the Malwa and Nimar cultural zones. The musical narration of ancient tales is popular along the eastern borders. Meanwhile, rhythmic songs associated with youth and courtship are typical of the indigenous tribal areas in the central and western regions.

62. (A) Wooden sticks (Dandas)
This energetic performance by tribal men involves the rhythmic clashing of small staffs as they dance in a circle. The sound of the wood striking together provides a unique percussive layer to the accompanying songs. This tradition is typically observed after the harvest season, serving as a celebratory activity that demonstrates coordination, physical skill, and the joy of community life.

63. (A) Madai
One of these festivals is an ancient indigenous celebration of the Gond community, native to the central and southern parts of the state. The others were introduced by communities that migrated from different parts of the country, bringing their own unique regional traditions. This highlights the distinction between the ancestral tribal heritage of the region and the diverse immigrant cultural influences.

64. (A) Both Statement I and Statement II are correct.
The first performance is a celebratory dance conducted when the winter crops reach maturity, reflecting the farmer's anticipation of the harvest. The second is a significant cultural tradition for tribal women, specifically performed during the festival of lights. Both forms highlight how tribal music and dance are intimately linked to seasonal changes and major festive occasions in the community's life.

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by the state government.
(D) It is limited strictly to ancient religious scriptures preserved within urban libraries and research centers.

8. The Panthi dance, characterized by intense spiritual energy and acrobatic formations, is associated with which community in Madhya Pradesh?
(A) Baiga
(B) Satnami
(C) Kamar
(D) Sahariya

9. Swang folk theatre in Madhya Pradesh is renowned for its specific performance style. Which of the following is its primary objective?
(A) To deliver intricate classical ragas through complex and stylized operatic singing styles.
(B) To provide comic relief and social commentary through the use of mimicry and sharp satire.
(C) To strictly narrate religious verses and mythological tales in an informal open-air setting.
(D) To demonstrate ancient martial arts techniques using real weapons and choreographed movements.

10. Identify the correct pair regarding the Phulpati dance tradition.
(A) Phulpati - A martial art dance performed by older men of the tribe.
(B) Phulpati - A post-funeral dance performed to appease ancestral spirits.
(C) Phulpati - Performed by unmarried girls to invoke nature's blessings.
(D) Phulpati - Performed exclusively by royal courts during coronations.

11. Consider the following statements regarding the folk tales of the Gond community:
I. They lack any mythological content and focus solely on contemporary politics.
II. They often feature stories of creation, explaining the origins of the world and nature.
III. Badadev is a frequently recurring divine figure in their narratives.
IV. Animals and birds are given anthropomorphic qualities and play central roles.
V. They serve as a moral compass for the younger generation of the tribe.
Which of the above statement(s) is/are correct?
(A) I, II, III and IV
(B) II, III, IV and V
(C) I, III, IV and V
(D) I, II, IV and V

12. The Saila dance tradition is often characterized by which of the following distinct features?
(A) Performers balance earthen pots on their heads while dancing on broken glass.
(B) It is performed using swords and shields to depict ancient regional battles.
(C) Performers strike small wooden sticks against each other in rhythmic patterns.
(D) The dance requires the use of heavy brass cymbals attached to the performers' bodies.

13. Which is the most prominent folk theatre of the Malwa region in Madhya Pradesh?
(A) Maach
(B) Tamasha
(C) Swang
(D) Nautanki

14. The Badhai dance is a popular folk tradition of the Bundelkhand region. What is its primary cultural context?
(A) It is a war dance commemorating past victories of local chieftains against invading regional armies.
(B) It is a ritualistic dance performed at midnight during eclipses to ward off evil celestial spirits.
(C) It is a celebratory dance performed on auspicious occasions like births and successful marriages.
(D) It is an exclusive court dance performed only for the royal family during their official coronations.

15. Match List I with List II and select the correct answer from the options given below:
List I: (Folk Literature/Art)
P. Alha Epic
Q. Singaji's Bhajans
R. Ras Lila
S. Pandvani
List II: (Region/Theme)

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a specific social group in the northern region. They performed at various social gatherings, festivals, and royal courts, sustaining the art form through generations. Their specialized skills in spinning and rhythmic footwork have made this dance a celebrated cultural symbol of the state, recognized for its complexity.

75. (D) Dancers form a circle where the tempo accelerates until the end.
This folk performance is defined by its increasing intensity and speed. Participants move in a circular formation, starting with slow, rhythmic steps that gradually become faster as the accompanying music builds. This structure mirrors the excitement of growing crops and provides a dynamic physical outlet. The climax of the dance represents the peak of festive energy and collective joy.

76. (D) Bihar and Eastern UP
The ancient ritual of worshipping the sun at riverbanks has become a significant part of the cultural life in industrial and mining centers of the state. This is primarily due to the large population of workers and professionals who migrated from the eastern plains. Their commitment to maintaining their heritage has introduced these unique rituals to the local social landscape.

77. (D) It is performed strictly without any emotional modulation or dramatic expressions.
This storytelling art is highly theatrical and relies heavily on the performer's ability to convey complex emotions and characters. The narrator uses dynamic vocal ranges, facial expressions, and physical gestures to bring the ancient epic to life. Claiming that it lacks emotional modulation or drama ignores the very essence of the tradition, which is to engage the audience through powerful performance.

78. (D) The state's vast geography and diverse cultural zones like Malwa.
The presence of multiple distinct cultural regions, each with its own dialect, history, and social structure, naturally leads to a wide array of musical expressions. Areas like Baghelkhand and Nimar have developed their own unique instruments and song styles based on local environments and ancestral traditions. This geographic and cultural diversity is the primary reason for the rich musical variety.

79. (B) It is primarily performed by the Gond and Baiga tribes.
This stick-based performance is an important cultural activity for several major indigenous groups in the central and eastern regions. It is a collective effort involving groups of men who coordinate their movements and songs to celebrate the completion of the harvest. The tradition serves to reinforce community ties and provides a platform for artistic expression within the tribal social framework.

80. (A) Both Statement I and Statement II are correct.
This performance holds a special status as the official representative dance of the state. It is famous for high energy and the specific technique where dancers spin rapidly and freeze in place when the drum beat suddenly stops. This combination of intense movement and dramatic pauses creates a compelling visual experience that showcases the skill of the performers from Bundelkhand.

81. (C) Associated festival - Holi
These seasonal songs are performed during the arrival of spring and are the most iconic musical element of the festival of colors. The lyrics often celebrate divine romance and the beauty of blooming nature. Groups gather in villages and towns to sing these high-pitched and rhythmic verses, creating a festive atmosphere that is synonymous with this time of year.

82. (A) Consumption of the first newly harvested crop.
This celebration marks a spiritual and practical new beginning centered on food security. Indigenous communities offer the very first grains of the new season to their ancestors and deities before the rest of the community begins to eat the harvest. This ritual expresses gratitude for survival and acknowledges the sacred connection between the soil, the spirit, and the community.

83. (D) Singing of strictly classical Sanskrit shlokas.
The performance is a communal folk tradition that utilizes local dialects and focuses on themes related to daily life and the environment. It features interactive singing between groups

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and lyrical content destroys the identity of the art form. Such a practice cannot be considered a legitimate form of cultural preservation, as it essentially replaces the tradition with something new.

102. (A) It is sung by the Ahir and rural communities in Baghelkhand.
This tradition is deeply connected to the pastoral lifestyle of certain social groups in the eastern part of the state. It is an improvisational form of singing that focuses on themes of daily life, love, and separation. The songs are a vital part of the oral heritage of these communities, reflecting their specific dialects and the emotional landscape of rural life.

103. (B) Hosting the Khajuraho Dance Festival
Most of the listed efforts are specifically targeted at the documentation and support of indigenous tribal and rural folk traditions. However, one major event is dedicated to the prestigious world of Indian classical dance. While it is a significant cultural activity, its focus is on formal, disciplined art forms with established theories, rather than the informal oral traditions of tribes.

104. (D) They act as traditional musicians essential for village ceremonies.
In the traditional social structure of rural and tribal areas, certain groups hold the hereditary responsibility of providing music for lifecycle events. Their expertise with drums and other instruments is considered necessary for the proper conduct of weddings, births, and community rituals. This specialized role ensures that the musical heritage of the village is maintained and every significant occasion is celebrated.

105. (C) The rural broadcasts featuring local regional folk music.
Before digital connectivity became widespread, specific radio programs were a primary source of entertainment and information for farmers and laborers. These segments were dedicated to playing local songs and discussing rural issues in regional dialects. By hearing their own culture reflected on the airwaves, workers felt a sense of pride, which also helped in the preservation of diverse oral traditions.

106. (B) The marine naval exploits of the Chola kings.
The folk music and oral literature of the state are naturally focused on the history and legends of the central Indian landscape. Tales of local heroes, royal battles, and mythological figures relevant to the region dominate the narratives. Stories about naval power from the far southern coast are not a traditional part of the inland cultural themes found in regional songs.

107. (A) Both Statement I and Statement II are correct.
The state actively uses modern facilities to document and present indigenous culture, ensuring it is accessible to the public. Simultaneously, it provides direct support to the practitioners of these arts through financial assistance programs. This two-pronged approach of archiving and artist welfare is essential for maintaining the vitality of the region's diverse folk and tribal performing arts in the modern.

108. (A) Membranophones (Percussion)
These instruments produce sound through the vibration of a stretched skin or membrane that is struck by hand or with sticks. They are the most common type of musical tools used in folk and tribal music to provide the rhythmic foundation for songs and dances. This category is essential for creating the energetic beats that are characteristic of the regional performances.

109. (D) Bhuri Bai
While all these individuals have received national acclaim for their contributions to the state's cultural heritage, their fields of expertise differ. Some are masters of traditional storytelling or philosophical singing, while others have revolutionized classical music. One of them, however, is primarily a renowned visual artist known for her vibrant and historic contributions to the field of traditional tribal painting.

110. (A) Both Statement I and Statement II are correct.
These specialized groups have a long-standing social role as providers of essential ritual music, making their presence a requirement for many family ceremonies. However, the rise of cheap recorded music and modern sound systems has drastically reduced the demand for live traditional performances. This shift poses a serious threat to their continued economic survival and the specialized musical knowledge they possess.

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spiritual and social teachings of the poet-saint relevant today.

93. (C) It is sung during the monsoon season to inspire a sense of valor.
The recitation of this heroic epic traditionally occurs during the rainy months. The powerful, rhythmic delivery of the stories of bravery and battle is believed to boost the spirits of the listeners during the gloomy and wet weather. This timing connects the intensity of the natural elements with the emotional force of the narrative, reinforcing a cultural legacy of courage.

94. (C) By maintaining audio-visual libraries of rural folk musicians.
Public broadcasting institutions have played a critical role in preserving oral traditions that might otherwise be lost. By recording and storing the performances of village artists, they create a permanent record of unique dialects, melodies, and stories. These archives serve as a valuable resource for researchers and future generations, ensuring that the ephemeral art of the rural community remains documented.

95. (B) They are tied to the specific myths and environment of each tribe.
The diversity of musical tools among different indigenous groups is a result of their distinct spiritual beliefs and the natural resources available in their specific habitats. Many instruments are considered sacred and are used only for particular rituals associated with the community's ancestral stories. This deep connection between culture, nature, and divinity ensures that each group maintains its identity.

96. (B) Blending folk melodies with modern electronic musical instruments.
This modern approach involves taking traditional tunes and rhythms and presenting them using electric guitars, synthesizers, and digital beats. It aims to make ancient cultural expressions more appealing to younger, urban audiences while retaining the core essence of the original songs. This creative adaptation helps in bridging the gap between historical heritage and the evolving tastes of a contemporary society.

97. (D) Veer Rasa (Heroism/Valor)
The primary focus of this epic is the detailed description of battles, military strategy, and the incredible courage of legendary warriors. The high-pitched and energetic style of singing is designed to evoke feelings of bravery and pride in the audience. This emphasis on heroic deeds makes it a quintessential example of the aesthetic of valor in regional oral literature.

98. (A) Tulsi Samman / Shikhar Samman (Lok Kala)
The government recognizes excellence in indigenous and traditional performing arts through these specific high-level awards. They are presented to individuals who have made outstanding contributions to the preservation and promotion of folk and tribal culture. This institutional support provides both financial incentive and social prestige to artists, encouraging the continuation of ancient traditions in a rapidly changing modern social landscape.

99. (B) Adivasi Lok Kala Academy
This specialized institution was created to focus specifically on the rich heritage of the indigenous and folk communities of the state. It manages various festivals, publishes research journals, and maintains archives of performing arts. By providing a dedicated administrative and cultural framework, it ensures that the diverse traditions of tribal groups receive the attention and resources necessary for cultural survival.

100. (C) A small hemispherical drum played with two thin wooden sticks.
This percussion instrument is a common feature in many folk and tribal musical ensembles across the region. It consists of a bowl-shaped body covered with animal skin and is struck with sticks to produce sharp, high-pitched rhythmic patterns. Its portability and bright sound make it ideal for accompanying dances and processions, where it provides a distinctive musical texture.

101. (A) Completely erasing the original melody and replacing it with Western pop lyrics while calling it 'traditional'.
True cultural adaptation involves a balance between innovation and preservation. While using modern instruments or collaborating with different genres can keep traditions alive, the complete removal of the original musical

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65. (A) Seasonal music and dance celebrating the harvest and the Karam tree.
This performance is a cornerstone of the indigenous cultural calendar, coinciding with the growth and gathering of crops. It involves communal singing and dancing around a sacred branch to ensure prosperity and divine favor. The lyrics often reflect themes of nature, labor, and social relationships, making it a vibrant expression of the community's identity and deep connection to agriculture.

66. (A) He composed Chaukadiyan in the local dialect for the common people.
The poet revolutionized the regional folk tradition by writing verses in the language spoken by ordinary citizens rather than academic styles. His four-lined stanzas became immensely popular for their accessibility and relatability. This shift allowed the music to become a true voice of the people during spring festivities, blending philosophical themes with the everyday experiences of the rural population.

67. (C) Statement I is correct but Statement II is incorrect.
Major urban centers in the state host vibrant celebrations brought by people from different regions, such as the harvest festival of the south. These events contribute significantly to the cultural diversity of the state. Far from suppressing these traditions, the environment is generally inclusive, allowing various diaspora groups to maintain their heritage and celebrate their festivals alongside local traditions.

68. (B) During auspicious occasions like birth of a child and marriages.
This energetic and joyful performance is specifically meant for celebratory events in the community. Dancers and musicians visit households to offer their art as a way of conveying congratulations and seeking blessings for the family. The upbeat tempo and vibrant movements reflect the happiness associated with life's milestones, making it an essential part of the social and cultural fabric.

69. (A) P-1, Q-2, R-4, S-3
In this storytelling tradition, the style where the narrator remains seated is focused on vocal delivery. The more dramatic style involves the performer standing and acting out scenes. A primary stringed instrument serves both as a musical accompaniment and a symbolic prop. The narratives often center on the exploits of the strongest member of the legendary brothers, celebrated as a hero.

70. (C) Malwa
These folk traditions are deeply embedded in the cultural landscape of the western plateau region. One consists of philosophical and spiritual songs often sung by wandering mendicants, while the other is a ritualistic art form performed by young girls during a specific fortnight in autumn. Both reflect the unique local dialect and the spiritual and social customs that define this cultural zone.

71. (A) Dafli (Chang/Daf)
The spring festivities in various parts of the state are characterized by the loud, rhythmic beats of a large, circular frame drum. This instrument provides the driving energy for high-pitched songs that celebrate the arrival of the new season and stories of divine play. Its portable nature allows groups to move through villages, spreading the festive spirit of the season.

72. (B) Makar Sankranti, Gudi Padwa (Chaitra Shukla Pratipada), Akshaya Tritiya, Diwali (Kartik Amavasya)
The annual cycle of major observances begins with the solar transition in mid-January. This is followed by the lunar new year in early spring. Later in the spring, a day for auspicious beginnings and agricultural planning is celebrated. The cycle of major national and regional festivities concludes with the grand festival of lights held during the autumn moonless night.

73. (D) Matki
Most of the mentioned traditions, such as the celebratory dance for milestones and the iconic state dance, are characteristic of the northern plateau region. They share specific rhythmic patterns and cultural contexts unique to that area. In contrast, one particular dance form is a signature tradition of the western Malwa region, where it is performed by women using clay pots.

74. (C) Bedia (Bedni)
Historically, this vibrant and fast-paced dance was the professional heritage of women from

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111. (D) The desire to engage urban youth with cultural roots using fusion.
The trend of blending traditional songs with contemporary electronic elements is driven by a need to keep heritage relevant for the next generation. By using modern production techniques and popular platforms, artists can introduce ancient melodies and lyrics to people who might otherwise find traditional formats inaccessible. This effort helps to sustain interest in regional culture while allowing evolution.

112. (A) Both Statement I and Statement II are correct.
This vocal tradition developed in a landscape where people worked in vast, open spaces, requiring a style that could be heard over long distances. It served as a powerful emotional outlet for those spending solitary hours tending to cattle or crops. The high-pitched delivery and the themes of longing reflect the physical and social realities of the rural pastoral life.

113. (C) The tribal communities rely entirely on electronic synthesizers for their traditional rituals.
Indigenous groups maintain a deep connection with their environment by crafting their musical tools from natural materials like wood, clay, and bone. These traditional instruments are central to their religious and social rituals, providing a unique soundscape that defines their cultural identity. Claiming they have abandoned these ancestral tools for modern electronics ignores the enduring importance of traditional craftsmanship.

114. (B) Madhya Pradesh completely dismantled its Ministry of Culture in 2010 to save funds.
The state has a long-standing commitment to cultural preservation, maintaining active departments and specialized academies for various art forms. These bodies organize festivals, support artists, and publish research on the diverse traditions of the region. The idea that such a critical administrative framework was abolished is factually wrong, as the government continues to play a major role in promoting heritage.

115. (D) They provide incentives and a platform to preserve dying traditions.
Organizing these events gives rural and tribal artists a reason to continue practicing their specialized skills in a changing world. By providing prizes, recognition, and public visibility, the state encourages the younger generation to learn these ancestral arts. This institutional support acts as a safeguard against the loss of cultural diversity, ensuring that unique songs and dances are not forgotten.

116. (D) The pangs of separation from a distant lover or spouse.
The name of this tradition itself suggests the pain of being apart from a loved one. The lyrics frequently explore the emotions of loneliness and longing, reflecting the experiences of those whose family members may be away for work or other reasons. This emotional focus, combined with its high-pitched vocal style, makes it a deeply expressive form of folk music.

117. (D) AIR Bhopal/Indore - Regular broadcasting of regional folk music.
Public radio stations in major cities have a mandate to support local culture by providing dedicated airtime for traditional music. These programs allow folk artists to reach a wider audience and help maintain the relevance of regional dialects and melodies. This consistent support is a key factor in the survival of oral traditions, making the radio an essential tool.

118. (D) Korku
This unique rhythmic tool is a primary musical element for a specific indigenous group in the central part of the state. It consists of small pieces of wood held in the hand and clapped together to provide a sharp, driving beat for traditional dances. Its use is a distinct marker of the community's cultural heritage, reflecting their creative use of materials.

119. (A) Teejan Bai was awarded the Padma Vibhushan for Pandwani.
The highest levels of national recognition have been bestowed upon artists who have dedicated their lives to preserving the state's traditional storytelling forms. This high honor reflects the cultural importance of the art and the incredible skill of the performer. Such recognition helps to

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bring regional folk traditions to the global stage and ensures they are valued assets.

120. (A) Dhuliya community - Traditional drummers in the Gondwana region.
In many indigenous areas, specific social groups have held the hereditary role of providing the essential rhythmic backdrop for community life. Their expertise with traditional drums is required for every major ceremony, from weddings to funerals. This specialization ensures that the complex rhythms and musical cues of the culture are passed down accurately through generations, maintaining the integrity of tribal arts.

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CHAPTER 15
Folk Arts and Folk Literature

1. Match List I with List II and select the correct answer from the options given below:
List I: (Folk Dance)
P. Tertali
Q. Grida
R. Matki
S. Bhagoria
List II: (Community/Region)
1. Kamar
2. Baiga
3. Malwa
4. Bhil
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-1, Q-3, R-2, S-4
(D) P-3, Q-2, R-1, S-4

2. Identify the incorrect statement concerning the Maach folk theatre of Malwa.
(A) The traditional term 'Maach' translates to a stage or an elevated wooden platform.
(B) The dialogue delivery is highly musical and is locally referred to as the 'Bol' style.
(C) Historically, the themes of Maach were heavily focused on modern science fiction tropes.
(D) Traditional Maach performances usually commence late at night and continue until the dawn.

3. The Rai dance, a prominent folk dance of Madhya Pradesh, is primarily associated with which of the following regions?
(A) Baghelkhand
(B) Nimar
(C) Bundelkhand
(D) Malwa

4. Which of the following regional variations accurately pairs a folk theatre form with its predominant region in Madhya Pradesh?
(A) Maach - Bundelkhand
(B) Swang - Malwa
(C) Nautanki - Baghelkhand
(D) Pandvani - Malwa

5. Which of the following best describes the cause behind the performance of the Lehangi folk dance?
(A) It is performed specifically to mourn the loss of prominent tribal chiefs during regional conflicts.
(B) It is performed by the Sahariya tribe to celebrate the onset of the monsoon and Raksha Bandhan.
(C) It is performed by the Bhil community to welcome distinguished guests and visiting state officials.
(D) It is an agricultural ritual conducted to prevent drought conditions and ensure a successful harvest.

6. The Alha epic, a prominent folk poetry of Bundelkhand, fundamentally revolves around which overarching theme?
(A) The romantic tragedies and supernatural feats of ancient local forest deities.
(B) The valor, military exploits, and brotherhood of warriors Alha and Udal.
(C) The agrarian struggles and economic challenges of farmers during the medieval era.
(D) The deep philosophical and theological discourses between historical Vedic scholars.

7. Which of the following best defines the oral tradition of folk literature in Madhya Pradesh?
(A) It focuses exclusively on the historical records and royal court chronicles transcribed in classical Sanskrit.
(B) It comprises traditional knowledge and artistic expressions passed down verbally through successive generations.
(C) It involves modern theatrical scripts and literary works written post-independence

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and rhythmic footwork. Unlike formal religious recitals, it does not rely on ancient liturgical languages or strict classical grammars, as its primary purpose is social bonding and the celebration of harvest.

84. (C) Musical narration of Mahabharata tales focusing on the Pandavas.
This traditional art form involves the dramatic retelling of ancient heroic stories through song and spoken word. The performers use a stringed instrument as a symbolic prop to represent various weapons or characters. By focusing on the adventures of the legendary brothers, the tradition preserves moral and cultural lessons while providing entertainment to rural and tribal audiences across the region.

85. (C) It utilizes loud percussion like the Dhol to express jubilance.
The atmosphere of this celebratory performance is intentionally loud and energetic to match the happiness of occasions like weddings or births. The use of heavy drums provides a powerful rhythmic foundation that encourages dancing and communal participation. This vibrant soundscape is a key characteristic of the tradition, serving to announce the joy of the household to the entire village.

86. (B) All tribal communities in MP uniformly celebrate January 1st as their only religious and cultural new year.
Indigenous groups have their own traditional calendars that are closely tied to the cycles of nature and agriculture. For many, the start of a new year is marked by the first blossoms of sacred trees or the beginning of a harvest, rather than a fixed date on a global solar calendar. Therefore, the idea of a single date for all tribes is incorrect.

87. (B) It is exclusively performed by martial groups of men using heavy swords.
This performance is primarily known as a graceful and rhythmic dance carried out by women during the festival of lights. It involves melodic singing and coordinated movements that celebrate the community's culture and the arrival of winter. Identifying it as a martial dance for men contradicts its fundamental nature as a significant feminine artistic expression within the indigenous tribal communities.

88. (B) Mandar
This double-sided drum is the most important musical tool for providing the rhythmic heart of the performance. It is played with the hands to create deep, resonating beats that guide the footwork of the dancers. Its sound is synonymous with the festive atmosphere of harvest rituals, serving as a primary identifier of the musical heritage of the indigenous groups in the region.

89. (B) The joy and relief experienced after the successful cutting and gathering of the harvest.
The completion of the primary agricultural work of the year is the main driver for this energetic community performance. After months of hard labor in the fields, the successful collection of the crop brings a sense of security and happiness. The dance and songs provide a collective outlet for this relief, allowing the community to celebrate success and bond through movement.

90. (A) Accompanying central instrument - Dholak and Nagada (Mridang)
The high-energy performance requires powerful percussion to drive its rapid tempo and maintain its rhythmic complexity. Traditional drums are used to provide the essential beats that dancers follow with their intricate spins and sudden pauses. This instrumental foundation is crucial for creating the vibrant and exciting atmosphere that has made this tradition a celebrated symbol of the state's performing arts.

91. (B) Santoor
Many traditional instruments used in the state are made from natural materials like bamboo, clay, and wood, reflecting a long history of local craftsmanship. Drums and flutes are central to the music of various communities. In contrast, the multi-stringed hammer dulcimer is a sophisticated instrument belonging to the classical traditions of the northern mountain regions and is not native.

92. (C) Kabir
This acclaimed artist is famous for his powerful renditions of verses that emphasize social equality and the formless divine. His performances bring the philosophical messages of the fifteenth-century saint to a wide audience using local folk melodies and traditional instruments. This work has played a significant role in keeping the

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1. Nimar Region
2. Krishna's Divine Leelas
3. Heroic Ballad of Bundelkhand
4. Mahabharata Narratives

(A) P-3, Q-1, R-2, S-4
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-2, Q-3, R-4, S-1

16. Which of the following statements correctly describes the regional diversity of folk dance traditions in Madhya Pradesh?
(A) Distinct cultural zones like Malwa, Nimar, and Bundelkhand have developed unique localized dance forms.
(B) Folk dances are performed only by the Gond community and do not vary across the different geographical zones.
(C) All regions of the state share identical dance forms with absolutely no variations in rhythm, style, or costume.
(D) The regional diversity of folk dances is a contemporary phenomenon recently introduced by modern research institutes.

17. Read the following statements regarding regional theatre traditions and select the correct option:
Statement I: The Ram Lila tradition in Madhya Pradesh only depicts the life of Lord Krishna.
Statement II: Ras Lila is predominantly celebrated to depict the divine love and dances of Lord Krishna and the Gopis.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct and Statement II is incorrect.
(D) Statement I is incorrect and Statement II is correct.

18. The Grida dance, holding both social and ritual significance, is performed primarily when:
(A) The Rabi crops are ready to be harvested in winter.
(B) The Rabi crops are sown in the fields.
(C) The community prepares for a hunting expedition.
(D) A marriage ceremony is solemnized in the village.

19. Consider the following statements regarding the Nautanki folk theatre tradition in Madhya Pradesh:
I. It heavily features romantic and heroic themes, often drawing from regional folklore.
II. Music plays a secondary role, and performances are strictly prose-based.
III. The Nagara (kettledrum) is an indispensable musical instrument in its performance.
IV. It incorporates elements of humor and social commentary to engage the audience.
Which of the above statement(s) is/are correct?
(A) I, II and III
(B) I, III and IV
(C) II, III and IV
(D) I, II and IV

20. The Gondi folk dance traditions serve multiple social functions. Which of the following dances is predominantly performed by the Gond community?
(A) Karma
(B) Maach
(C) Swang
(D) Nautanki

21. Which of the following best describes the 'Alahiyas' in the context of Madhya Pradesh's folk culture?
(A) The traditional sculptors who make idols for various rural and urban festivals.
(B) A specific sub-tribe within the Gonds known for their expert ornamental metalwork.
(C) The wandering bards and traditional singers who perform the rhythmic Alha epic.
(D) The community elders who adjudicate local legal disputes within the village councils.

22. The Tertali dance of the Kamar tribe involves a unique performance style. Which of the following correctly identifies its core element?
(A) It is an energetic martial dance performed by young men to celebrate the end of the harvest season.
(B) Two or more women perform it while seated, striking manjiras tied to various parts of their bodies.
(C) The performers use a large central drum known as 'Mandal' while standing in a tight, synchronized circle.

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(B) Bundelkhand
(C) Gwalior
(D) Nimar

41. The Panthi dance of the Satnami community is driven by profound spiritual significance. Which saint's teachings are venerated through this dance form?
(A) Sant Singaji
(B) Guru Ghasidas
(C) Kabir Das
(D) Ravidas

42. 'Sohar' is a traditional folk song deeply embedded in the culture of Madhya Pradesh. On which occasion is it primarily sung?
(A) During the cremation of an elder.
(B) During the sowing of the Kharif crop.
(C) To celebrate the birth of a child.
(D) At the inauguration of a new village well.

43. Read the following statements and select the correct option:
Statement I: The Karma dance involves dancers forming concentric circles and moving to the rhythm of the mandal.
Statement II: Karma is performed only by the urban population of Madhya Pradesh during Diwali.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct and Statement II is incorrect.
(D) Statement I is incorrect and Statement II is correct.

44. If a researcher wishes to study the authentic, unwritten oral traditions involving creation myths told in the Korku dialect, which geographical tract of Madhya Pradesh should they primarily visit?
(A) The northern plains and ravines located around the Morena district.
(B) The extreme eastern borders and hilly terrains near Singrauli district.
(C) The modern urban centers and metropolitan zones of Indore and Bhopal.
(D) The Satpura region and the Hoshangabad (Narmadapuram) district.

45. Select the option that represents the correct traditional staging sequence of the Maach folk theatre:
1. Bhishti (Water sprinkler)
2. Farrash (Carpet spreader)
3. Rangat (Main Play)
4. Tek (Climax)
(A) 3, 1, 2, 4
(B) 1, 2, 3, 4
(C) 2, 4, 1, 3
(D) 4, 3, 1, 2

46. What is the fundamental purpose of traditional proverbs (Kahawats) used in various dialects across Madhya Pradesh?
(A) To strictly replace formal judicial laws in urban courts and modern legal systems.
(B) To summarize collective community wisdom and provide a sharp social commentary.
(C) To serve as secret codes and cryptic messages for historical tribal rebellions.
(D) To dictate the exact mathematical calculations used for regional tax collection.

47. Consider the following statements regarding the Jawara dance:
I. It represents the agricultural prosperity of the region.
II. Performers balance a pot of sprouted grain to symbolize fertility.
III. The dance movements are extremely fast and strictly aggressive.
Which of the above statement(s) is/are incorrect?
(A) I and II only
(B) III only
(C) II and III only
(D) I only

48. The devotional folk literature of Madhya Pradesh is profoundly shaped by the Bhakti movement. Which of the following saints is most renowned for his 'Dohas' that permeate the region's oral traditions?
(A) Tulsidas
(B) Kabir
(C) Surdas
(D) Valmiki

49. Which of the following statements is the most appropriate description of the Tertali dance performance?

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(D) 4, 2, 1, 3

32. The stick dance format of the Saila dance draws thematic parallels with which other famous Indian folk dance?
(A) Kathakali
(B) Dandiya Raas
(C) Bhangra
(D) Bihu

33. The folk riddles (Paheliyan) of Madhya Pradesh provide entertainment. What is their secondary, yet critical, cultural effect?
(A) They are used to determine the supreme political leader of the village council.
(B) They foster cognitive development and test the intellectual sharpness of the youth.
(C) They serve as binding and formal legal contracts in various community settlements.
(D) They exclusively dictate the secret recipes used for preparing traditional cuisines.

34. What is the socio-cultural effect of the Lehangi folk dance among the Sahariya tribe?
(A) It acts as an initiation rite, marking the transition of young boys into adult tribal life.
(B) It dictates the strict separation of different clans and families within the village structure.
(C) It determines the final economic distribution of harvested crops among the tribal households.
(D) It fosters community bonding and shared joy during the monsoon month of Shravan in the region.

35. Which of the following institutions is involved in the documentation and preservation of tribal folk literature in Madhya Pradesh?
(A) Vanya Prakashan and the Tribal Research and Development Institute.
(B) The official Madhya Pradesh State Tourism and Development Board.
(C) The State Directorate of Urban Planning and Infrastructure Design.
(D) The Madhya Pradesh Finance Commission and State Economic Department.

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36. Identify the incorrect statement regarding the tribal folk dances of the Bhil community in western Madhya Pradesh.
(A) The Bhil dances are strictly performed indoors to ensure complete privacy.
(B) The dances often involve large circular formations with continuous rhythmic stepping.
(C) The performers typically wear highly localized, colorful traditional attire.
(D) Bhagoria is a vibrant dance performed during the Holi festival.

37. Folk tales of the Bhil community are distinctive due to their deep connection with:
(A) Forest ecology, local deities, and the heroism of their ancestors.
(B) Techniques of desert survival and the practice of camel rearing.
(C) Historical maritime adventures and the science of ocean navigation.
(D) Modern urban trading practices and the structure of merchant guilds.

38. Identify the correct pair representing a folk dance and its distinctive feature.
(A) Saila - A ritualistic dance performed by women who sing various mourning songs.
(B) Badhai - A formal martial art dance that is strictly restricted to the Bhil tribe.
(C) Matki - A rhythmic dance form that involves the exclusive use of heavy steel swords.
(D) Rai - A traditional dance featuring a female performer who is known as the 'Bediya'.

39. Which of the following statements correctly identifies the performance occasion of the Phulpati dance?
(A) It is performed during the harvest festival of Baisakhi.
(B) It is primarily performed during the festival of Holi to celebrate the colors of spring.
(C) It is an exclusive dance for mourning rituals.
(D) It is performed by unmarried girls during the festival of Navratri/Dussehra.

40. Sant Singaji is a highly revered figure in the regional folk literature of Madhya Pradesh. His literary contributions and bhajans are primarily concentrated in which region?
(A) Baghelkhand

57. If a family in the Bundelkhand region is celebrating the birth of a child, which traditional folk dance is most likely to be organized to share the joy with the village?
(A) Badhai
(B) Maach
(C) Grida
(D) Saila

58. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R):
Assertion (A): The Alha epic holds significant cultural value and is recited passionately during the monsoon season in Bundelkhand.
Reason (R): The rhythmic and energetic narration of Alha is believed to infuse courage and vitality among listeners during the challenging rainy months.
Select the correct option:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

59. The Grida dance of the Baiga tribe is an expression of joy specifically linked to which natural phenomenon?
(A) The annual blooming of the sacred Palash trees during the early spring.
(B) The seasonal flooding and rising levels of the sacred Narmada river.
(C) The swaying of a successful and bountiful harvest in the village fields.
(D) The sudden and rare occurrence of a solar eclipse during the winter months.

60. Identify the incorrect statement concerning efforts to preserve folk arts in Madhya Pradesh.
(A) The state government organizes the 'Lokrang' festival to showcase folk arts.
(B) Tribal oral traditions have been banned from recording to maintain secrecy.
(C) Financial assistance is provided to veteran folk artists by the department.
(D) Digital archiving of folk songs is being undertaken by various state academies.

61. Match List I with List II and select the correct answer from the options given below:
List I: (Tribe)
P. Gond
Q. Bhil
R. Korku
S. Baiga
List II: (Dominant Dialect/Language)
1. Bhili
2. Baigani
3. Gondi
4. Austro-Asiatic (Munda branch)
(A) P-3, Q-1, R-4, S-2
(B) P-1, Q-2, R-3, S-4
(C) P-3, Q-4, R-1, S-2
(D) P-4, Q-3, R-2, S-1

62. Find the odd one out concerning the traditional values of folk riddles in rural Madhya Pradesh.
(A) They act as a tool for linguistic training for children.
(B) They provide a means for social bonding during village gatherings.
(C) They are utilized as formal mechanisms to elect political leaders.
(D) They test the wit and environmental knowledge of the participants.

63. The stage setup of the Maach folk theatre is culturally distinct. Which of the following correctly describes its traditional structure?
(A) A high, open-air wooden platform that allows the audience to view from multiple sides.
(B) A multi-tiered concrete stage designed to resemble an ancient palace or a royal court.
(C) A moving chariot that travels through the village streets during the entire performance.
(D) A deep trench dug into the ground where actors perform while the audience watches from above.

64. Which statement accurately describes the literary contributions of Sant Singaji?
(A) He wrote extensive and academic commentaries on ancient foreign literature and art.
(B) He is the sole author responsible for writing the Alha epic in the Bundeli dialect.
(C) He composed Nimari verses emphasizing moral purity and devotion to a formless God.
(D) He created the first official and

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(A) It is a performance where women strike manjiras tied to their bodies in synchronization.
(B) It is an acrobatic dance where performers form a human pyramid to demonstrate their strength.
(C) It is a solo male performance utilizing elaborate facial masks to depict various local demons.
(D) It is a slow, meditative dance performed in complete silence to honor the village's ancestors.

50. Which of the following best encapsulates the primary difference between folk art and classical art in the context of Madhya Pradesh?
(A) Folk art requires formal institutional training, whereas classical art is learned through informal community observation.
(B) Folk art uses written texts for all performances, whereas classical art relies solely on the spontaneous improvisation.
(C) Folk art is tied to daily life and oral transmission, unlike the rigidly codified and rule-based classical art forms.
(D) Folk art is exclusively patronized by the royalty, while classical art belongs to the rural masses and tribal groups.

51. Read the following statements and select the correct option:
Statement I: Gondi folk dances are strictly performed for entertainment without any ritualistic or religious undertones.
Statement II: Dances like Madai and Karma serve social functions by uniting the community during festivals and agricultural milestones.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct and Statement II is incorrect.
(D) Statement I is incorrect and Statement II is correct.

52. Sawan songs, such as Kajari, are a vital part of seasonal folk literature in Madhya Pradesh. What environmental shift do they celebrate?
(A) The scorching heat and dry winds characteristic of the peak summer months.
(B) The extreme cold waves and frost occurring during the annual winter solstice.
(C) The falling of leaves and the onset of the dry season during the autumn months.
(D) The arrival of monsoon rains and the complete rejuvenation of the local nature.

53. Beyond the Alha tradition, the folk epics of Madhya Pradesh include ballads that narrate romantic and historical tales. Which of the following is a well-known folk ballad of the Malwa region?
(A) Pandvani
(B) Heer Ranjha
(C) Dhola Maru
(D) Burrakatha

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54. Find the odd one out among the musical instruments typically used in Malwa's Matki dance.
(A) Dhol
(B) Dholak
(C) Sitar
(D) Matki (Earthen pot)

55. Match List I with List II and select the correct answer from the options given below:
List I: (Folk Tradition)
P. Maach
Q. Singaji's Mela
R. Alha Gayan
S. Bideshiya Gayan
List II: (Region)
1. Baghelkhand
2. Bundelkhand
3. Nimar
4. Malwa
(A) P-4, Q-3, R-2, S-1
(B) P-3, Q-4, R-1, S-2
(C) P-4, Q-2, R-3, S-1
(D) P-1, Q-3, R-2, S-4

56. Find the odd one out among the following traditional women's folk songs of Madhya Pradesh.
(A) Alha Khand
(B) Banna-Banni
(C) Vivah Geet
(D) Sohar

(B) It is performed predominantly by the Kamar tribe of eastern Madhya Pradesh.
(C) It incorporates sharp satire and social commentary.
(D) It is highly popular in the western districts of Madhya Pradesh bordering Gujarat.

73. Which of the following is a negative consequence of failing to document the proverbs and sayings of indigenous dialects?
(A) A significant and unexplained increase in the total agricultural yield of the region.
(B) The sudden and rapid urbanization of ancestral forest lands and indigenous territories.
(C) The permanent loss of generationally accumulated wisdom and linguistic diversity.
(D) The immediate stabilization and official standardization of all endangered regional dialects.

74. If a cultural organization in Sagar wants to host a traditional performance that instills a sense of martial pride and recalls historical bravery during the monsoon, which group of artists should they invite?
(A) The Bhavai dancers
(B) The Maach actors
(C) The Alahiyas
(D) The Tertali performers

75. Match List I with List II and select the correct answer from the options given below:
List I: (Folk Dance)
P. Rai
Q. Tertali
R. Matki
S. Saila
List II: (Dominant Musical Instrument/Prop used)
1. Manjira
2. Dhol/Earthen Pot
3. Danda (Wooden Sticks)
4. Mridang/Dholak
(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-4, Q-2, R-1, S-3
(D) P-3, Q-1, R-2, S-4

76. Identify the incorrect pair regarding folk theatre traditions and their primary themes.
(A) Ram Lila - Dramatization of the life and moral ideals of Lord Rama.
(B) Ras Lila - Performance of devotional themes related to Lord Krishna.
(C) Nautanki - Portrayal of romantic and heroic regional folk tale narratives.
(D) Swang - Presentation of serious philosophical treatises through silent acting.

77. Identify the incorrect pair regarding regional poets and their associated legacy.
(A) Sant Singaji - Nirguna Bhakti in Nimar
(B) Kabir - Dohe and social reform through oral literature
(C) Isuri - Faag folk poetry of Bundelkhand
(D) Tansen - Tribal riddles of the Baiga community

78. The integration of the Tamasha folk theatre tradition into regions of Madhya Pradesh is a direct cultural effect of:
(A) The historical establishment of various regional trading routes.
(B) The mass migration of spice traders into the Malwa plateau.
(C) The widespread spread of ancient and medieval religious movements.
(D) The cultural exchange with the Maratha heartland of Maharashtra.

79. Consider the following statements regarding Sant Singaji:
I. He was a 15th-century mystic and poet.
II. His verses heavily influenced the Malwa region exclusively.
III. His poetry was deeply infused with Nirguna Bhakti philosophy.
IV. The Singaji fair is organized annually in the Khandwa district.
Which of the above statement(s) is/are correct?
(A) I, II and III
(B) I, III and IV
(C) II, III and IV
(D) I, II, III and IV

80. Which statement accurately captures the mythological content of Gond folk tales?
(A) They exclusively narrate the tales of Greek gods adapted into local dialects.

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comprehensive dictionary of the Gondi tribal language.

65. Who among the following compiled the Alha Khand into written format for the first time in the 19th century?
(A) William Waterfield
(B) George Grierson
(C) Alexander Cunningham
(D) Charles Elliot

66. Which is the most appropriate reason for the emphasis on documenting tribal folk literature in Madhya Pradesh?
(A) To preserve indigenous knowledge and cultural identity in the face of modernization.
(B) To commercialize tribal stories for the entertainment and global film industry.
(C) To prove that tribal literature is fundamentally inferior to classical literature.
(D) To establish a new political party based on various folk traditions and customs.

67. The rich folk theatre traditions of Madhya Pradesh act as a mirror to its society. What is a common characteristic shared by most of these traditions?
(A) They require highly sophisticated, closed auditoriums equipped with modern acoustic systems.
(B) They are entirely devoid of any musical accompaniment or traditional rhythmic instruments.
(C) They seamlessly integrate localized dialects, folk songs, and community-centric themes.
(D) They employ classical Sanskrit as the sole and mandatory medium of theatrical instruction.

68. Which of the following is the most appropriate description of the distinctive themes found in Bhil folk tales?
(A) They focus on the political maneuverings of urban empires and royal dynasties.
(B) They feature stories of forests, hunting prowess, and interactions with wildlife.
(C) They focus entirely on maritime trade routes and the history of regional shipwrecks.
(D) They act as mathematical textbooks encrypted in stories for the younger generation.

69. Harvest songs in Madhya Pradesh are typically sung to:
(A) Express gratitude to nature and deities for a bountiful crop.
(B) Induce a deep state of mourning within the rural community.
(C) Prepare the village for an impending and severe drought.
(D) Demand higher wages from the local regional authorities.

70. Read the following statements and select the correct option:
Statement I: Regional variations of Ram Lila in Madhya Pradesh often incorporate local dialects and folk songs alongside the traditional Hindi verses.
Statement II: Ras Lila performances are entirely devoid of dance and focus only on silent meditation.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct and Statement II is incorrect.
(D) Statement I is incorrect and Statement II is correct.

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71. Consider the following statements regarding the Badhai dance tradition:
I. It is natively performed in the Bundelkhand region.
II. It is an expression of gratitude to Goddess Sheetala after a wish is fulfilled.
III. Both men and women actively participate in this dance.
IV. It utilizes instruments like the Dholak and Timki.
V. It is strictly performed during funeral processions.
Which of the above statement(s) is/are correct?
(A) I, II, III and V
(B) I, II, III and IV
(C) II, III, IV and V
(D) I, III, IV and V

72. Identify the negative or exception regarding the Bhavai folk theatre tradition.
(A) It involves performers displaying excellent balancing skills.

89. Read the following statements and select the correct option:
Statement I: Women's folk songs in Madhya Pradesh often narrate the emotional struggles of a married woman leaving her maternal home.
Statement II: 'Bidaai' and 'Vivah Geet' are devoid of any emotional sentiment and are sung strictly for economic transactions.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct and Statement II is incorrect.
(D) Statement I is incorrect and Statement II is correct.

90. Identify the incorrect statement regarding the folk tales of Madhya Pradesh.
(A) They are formally taught as mandatory subjects in all engineering colleges.
(B) They provide deep insights into the ecological wisdom of local communities.
(C) They cover diverse themes ranging from creation myths to clever animal fables.
(D) They often utilize supernatural elements to impart moral lessons.

91. Identify the correct pair associating a Malwa folk element with its description.
(A) Jawara - A ritualistic winter hunting dance.
(B) Maach - A traditional open-air theatre form.
(C) Phulpati - A choreographed sword fight sequence.
(D) Nirgun Geet - Songs celebrating the autumn harvest.

92. What is the primary effect of incorporating humor and social commentary in Bhavai theatre performances?
(A) It creates a hostile environment leading to serious village conflicts.
(B) It transforms the performance into a purely academic and dry lecture.
(C) It engages the audience while subtly criticizing various social evils.
(D) It makes the performance highly elitist and inaccessible to the masses.

93. The Karma dance derives its name from the Karma tree. What is the ritualistic act performed with the tree branch before the dance begins?
(A) The branch is ceremonially burned to ashes at the start of the tribal festival.
(B) The branch is used to carve wooden masks for the performers of the Karma dance.
(C) The branch is planted in the center of the arena as a symbol of divine presence.
(D) The branch is thrown into a flowing river to ensure the arrival of monsoon rains.

94. Read the following statements and select the correct option:
Statement I: Sant Singaji's literature was written exclusively in standard modern literary Hindi.
Statement II: His works remain alive primarily through vibrant oral tradition and devotional singing in the Nimar region.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct and Statement II is incorrect.
(D) Statement I is incorrect and Statement II is correct.

95. Identify the exception among the listed occasions where Badhai dance is traditionally performed.
(A) The celebration of the birth of a male child in the family.
(B) The performance of final rites for a community elder's funeral.
(C) The successful solemnization of a traditional marriage ceremony.
(D) The fulfillment of a long-standing and important religious vow.

96. Identify the correct pair representing a contemporary effort and its purpose regarding the state's folk arts.
(A) Lokrang Festival - To replace folk arts with modern pop culture.
(B) Vanya Radio - To broadcast tribal folk songs and tales in local dialects.
(C) State Museums - To permanently destroy old folk instruments.
(D) Tribal Academies - To enforce foreign languages as the only medium for folk performances.

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(B) They are strict translations of classical epics with no indigenous tribal deities.
(C) They completely reject the existence of any forest spirits or nature-based gods.
(D) They center around Lingo Pen, who is revered as the originator of the tribe's life.

81. If a linguist wishes to study the Austro-Asiatic language family influences within the oral traditions of Madhya Pradesh, the folk literature of which of the following tribes would be the most relevant subject?
(A) Bhil
(B) Sahariya
(C) Korku
(D) Gond

82. Which of the following elements is out of place in a traditional Swang performance?
(A) Realistic tragedy focusing on modern industrial disputes.
(B) Satirical commentary on contemporary social issues.
(C) Artistic mimicry of prominent village personalities.
(D) Traditional disguise and role-playing (Behrupiya).

83. The oral tradition of Alha epic involves intense and rhythmic recitation. Which musical instrument is predominantly paired with this performance?
(A) Sitar
(B) Flute
(C) Tabla
(D) Dholak

84. What is the fundamental cause for the widespread popularity of Kabir's teachings in the folk oral tradition of Madhya Pradesh?
(A) His strict adherence to complex linguistic terminology and classical Sanskrit grammar.
(B) His official endorsement by various historical colonial administrations and governments.
(C) His use of simple dialects and analogies from rural life to explain profound truths.
(D) His emphasis on the performance of elaborate and expensive religious rituals and rites.

85. Select the option that represents the correct sequence of the folk cultural zones of Madhya Pradesh from West to East:
1. Malwa
2. Bundelkhand
3. Baghelkhand
(A) 1, 2, 3
(B) 3, 2, 1
(C) 2, 1, 3
(D) 1, 3, 2

86. Which of the following features is most appropriate in describing the style of Nautanki folk theatre in Madhya Pradesh?
(A) It relies on elaborate hand gestures and completely excludes vocal dialogues from the actors.
(B) It blends high-pitched singing, intense drumming, and dramatic dialogue to narrate folklore.
(C) It is a puppet-based theatre where no human actors are permitted to appear on the stage.
(D) It consists of slow-paced classical instrumental music without any form of acting involved.

87. Folk epics and ballads beyond the Alha tradition form a critical part of the state's culture. Which of the following is an epic narrative traditionally sung by the Pradhan community?
(A) Kamayani
(B) Gondi Ramayani
(C) Ramcharitmanas
(D) Meghadutam

88. Consider the following statements regarding the documentation of folk literature:
I. It systematically records oral traditions and dialects.
II. It aims to completely replace oral tales with written English literature.
III. It involves the publication of monographs and journals on tribal customs and folklore.
IV. It only studies the urban populations of major cities.
Which of the above statements are incorrect?
(A) I and III only
(B) II and IV only
(C) I, II and III
(D) III and IV only

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(D) It is a water-centric dance traditionally performed on riverbanks during the peak of the monsoon season.

23. The Jawara dance is culturally connected to the harvest festival of the Malwa region. Which of the following acts as the central prop in this performance?
(A) A ceremonial sword used during ritualistic martial arts displays.
(B) A set of burning oil lamps placed on decorative metal stands.
(C) A wooden mask representing a local deity or a guardian spirit.
(D) A basket containing sprouted sorghum or wheat representing fertility.

24. The Tamasha folk theatre tradition, while originally flourishing in Maharashtra, has significantly influenced which bordering region of Madhya Pradesh?
(A) Baghelkhand
(B) Bundelkhand
(C) Gwalior
(D) Nimar

25. Which of the following provides the correct sequence of seasonal folk festivals where dances are typically performed in rural Madhya Pradesh, starting from the onset of the monsoon?
(A) Hareli → Bhagoria → Madai
(B) Hareli → Madai → Bhagoria
(C) Bhagoria → Hareli → Madai
(D) Madai → Bhagoria → Hareli

26. Identify the incorrect statement regarding the Karma dance of Madhya Pradesh.
(A) It is predominantly performed by the indigenous Gond and Baiga communities during major festivals.
(B) The dance marks the end of the monsoon season and the successful onset of the autumn harvest.
(C) It involves invoking the sacred Karma tree, which is considered highly auspicious by the tribe.
(D) It is exclusively a male solo performance that is conducted without any rhythmic musical instruments.

27. The folk literature of Madhya Pradesh is characterized by which of the following dominant modes of transmission?
(A) Oral traditions passed down through generations.
(B) Engravings on historical copper plates.
(C) Systematic and exclusive digital archiving.
(D) Standardized modern academic textbooks.

28. Consider the following statements regarding the Matki dance of Madhya Pradesh:
I. It is natively performed in the Malwa region.
II. A single performer begins the dance, which is locally referred to as 'Jhala'.
III. It is traditionally performed by the men of the community during hunting.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) I and III only
(C) II and III only
(D) I, II and III

29. Which folk theatre tradition, characterized by extraordinary balancing acts with earthen pots and rapid pirouettes, has a notable presence in the border regions of Madhya Pradesh and Gujarat?
(A) Swang
(B) Ram Lila
(C) Bhavai
(D) Ras Lila

30. Which among the following is not a folk dance traditionally associated with the Bhil community of western Madhya Pradesh?
(A) Bhagoria
(B) Gauri
(C) Doha
(D) Panthi

31. Read the following list of traditional folk songs and select the option that represents the chronological order of the human life cycle events they celebrate:
1. Vivah Geet (Marriage)
2. Sohar (Birth)
3. Nirgun (Death/Philosophical)
4. Mundan Geet (First hair cutting)
(A) 2, 4, 1, 3
(B) 2, 1, 4, 3
(C) 1, 2, 4, 3

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97. Identify the negative impact of rapid industrialization on the folk literature of Madhya Pradesh.
(A) Increased inter-generational transmission of traditional oral tales and folklore.
(B) Widespread and successful preservation of local dialects and indigenous languages.
(C) Exponential growth in the number of traditional folk theatre troupes across the state.
(D) Marginalization of traditional storytellers and the decline of indigenous dialects.

98. In the Maach theatre tradition, what term is used to refer to the principal singer or the director of the play?
(A) Ustad
(B) Sutradhar
(C) Vidushak
(D) Nayak

99. Which of the following statements correctly portrays the traditional Ras Lila performance in Madhya Pradesh?
(A) It relies entirely on martial arts and complex acrobatic formations.
(B) It is a silent mime performance highlighting historical political events.
(C) It is performed only by the Gond community using traditional wooden masks.
(D) It narrates episodes from the Bhagavata Purana on Lord Krishna's sports.

100. What is the primary cause for the ritualistic immersion of sprouted grains (Jawara) into a river or pond at the conclusion of the Jawara dance festival?
(A) To help in regional fishing activities during the monsoon.
(B) To signal the start of a tribal conflict between villages.
(C) To seek blessings and return agricultural bounty to nature.
(D) To measure the depth of the water body for irrigation use.

101. What is the fundamental effect of the widespread singing of seasonal folk songs (like Sawan and Phag) on rural communities?
(A) It synchronizes the community's social life with the natural agricultural cycle.
(B) It causes severe and permanent disruptions in the annual regional farming activities.
(C) It dictates the rigid enforcement of modern urban laws within isolated rural areas.
(D) It completely eradicates all other existing forms of traditional folk art and music.

102. Identify the incorrect statement concerning the performance style of the Tertali dance.
(A) The performers stand tall and execute high leaps during the performance.
(B) It involves intricate hand movements and precise timing.
(C) It is usually performed in devotion to local deities like Baba Ramdev.
(D) Performers occasionally hold a sword between their teeth or balance a pot on their head while seated.

103. The Nautanki tradition of Madhya Pradesh frequently adapts legendary tales. Which of the following is a classic theme commonly performed?
(A) The historical discovery of the fundamental laws of gravity.
(B) The romance of Laila-Majnu or the bravery of Amar Singh Rathore.
(C) The technological advancements in regional agricultural practices.
(D) The drafting of the national constitution after independence.

104. Which is the most appropriate definition of the 'Bhagoria' festival's cultural significance among the Bhils?
(A) It is a solemn day of fasting and mourning for ancestors and past leaders.
(B) It is an exclusive gathering of village elders to pass local legal judgments.
(C) It is an agricultural ritual for sowing the first seeds of the monsoon season.
(D) It is a spring festival for the youth to choose their life partners in markets.

105. Identify the incorrect statement regarding folk literature in tribal languages like Gondi and Bhili.
(A) They possess a rich vocabulary specifically adapted to describe local flora, fauna, and topography.
(B) They historically lacked their own

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53. (C) Dhola Maru
Beyond the famous Alha tradition, Madhya Pradesh possesses various regional folk ballads. In the Malwa region, Dhola Maru is a well-known romantic folk tale that has been preserved through oral traditions and singing. It narrates the legendary love story of Prince Dhola and Princess Maru, featuring themes of longing and heroism that are common in the folklore of Central and Western India.

54. (C) Sitar
The Matki dance of Malwa traditionally uses rhythmic percussion instruments to guide the solo performer. Common instruments include the Dhol, Dholak, and the Matki itself, which is an earthen pot used both as a prop and a drum. The Sitar, being a classical string instrument requiring formal training, is not traditionally part of this rural and spontaneous folk dance performance.

55. (A) P-4, Q-3, R-2, S-1
Madhya Pradesh's cultural map is defined by distinct regional traditions. Maach is the iconic folk theatre of Malwa, while the Singaji fair is a major spiritual event in Nimar. Alha Gayan is a heroic ballad tradition from Bundelkhand, and Bideshiya Gayan, focusing on themes of separation and longing, is a characteristic folk singing style predominantly found in the Baghelkhand region.

56. (A) Alha Khand
While Banna-Banni, Vivah Geet, and Sohar are traditional folk songs primarily sung by women during life-cycle events like weddings and births, Alha Khand is different. Alha Khand is a heroic epic or ballad traditionally recited by male bards known as Alhaiyas. It focuses on martial exploits and historical battles in Bundelkhand, making it distinct from the domestic and celebratory songs of women.

57. (A) Badhai
In the Bundelkhand region, the Badhai dance is the traditional choice for celebrating the birth of a child. This folk dance is performed to share the family's joy with the entire village and to offer thanks to deities for the new arrival. It is characterized by upbeat music and energetic movements, specifically designed for auspicious social occasions like births and successful marriages.

58. (A) Both A and R are true and R is the correct explanation of A.
The Alha epic is indeed recited with great passion during the monsoon in Bundelkhand. The reason for this timing is rooted in the belief that the rhythmic and energetic narration of the warriors' heroic deeds infuses listeners with courage and vitality. During the challenging rainy months, when agriculture is intensive, these tales of bravery provide spiritual and mental strength to the community.

59. (C) The swaying of a successful and bountiful harvest in the village fields.
The Grida dance of the Baiga tribe is an expression of communal joy linked directly to agricultural success. It is performed when the crops are swaying in the fields, signaling a bountiful harvest. This celebratory dance reflects the tribe's gratitude toward nature for providing food security and prosperity, making it a vital seasonal ritual that reinforces the community's bond with the land.

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60. (B) Tribal oral traditions have been banned from recording to maintain secrecy.
The statement that tribal oral traditions have been banned from recording is incorrect. On the contrary, the Madhya Pradesh government and various academies actively work to record, archive, and document these traditions to prevent their loss. Efforts include organizing the Lokrang festival, providing financial aid to veteran artists, and utilizing digital tools to preserve folk songs and stories for future generations.

61. (A) P-3, Q-1, R-4, S-2
The tribal landscape of Madhya Pradesh is marked by diverse linguistic groups. The Gond tribe primarily speaks Gondi, while the Bhils use the Bhili dialect. The Korku tribe is notable for its connection to the Austro-Asiatic language family, specifically the Munda branch. The Baiga tribe has its own distinct dialect known as Baigani, which is part of their unique cultural identity.

114. If a researcher is analyzing a traditional Madhya Pradesh folk song that describes the playful banter between a bride's family and the groom's family, which category of song are they studying?
(A) Sohar (Birth)
(B) Gali (Marriage)
(C) Nirgun (Death)
(D) Alha (Ballad)

115. Identify the incorrect statement regarding Swang folk theatre.
(A) Theme - Social satire and mythology
(B) Style - Mimicry and exaggerated dialogue
(C) Region - Popular in Bundelkhand
(D) Music - Heavy use of modern rock instruments

116. Read the following statements and select the correct option:
Statement I: The Saila dance strictly prohibits the use of any wooden sticks or props during its performance.
Statement II: The dance incorporates complex geometric patterns and swift rhythmic changes.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct and Statement II is incorrect.
(D) Statement I is incorrect and Statement II is correct.

117. The Madhya Pradesh Tribal Research Institute, crucial for documenting folk culture, is headquartered in which city?
(A) Gwalior
(B) Jabalpur
(C) Indore
(D) Bhopal

118. Identify the incorrect statement regarding the Alha epic's historical setting.
(A) It provides a detailed account of modern political policies.
(B) It involves conflicts with the Chauhan dynasty of Delhi.
(C) It takes place during the reign of the Chandelas of Mahoba.
(D) It recounts the fifty-two battles fought by the protagonists.

119. The warriors Alha and Udal, celebrated in Bundelkhand's folk literature, were contemporaries of which famous Delhi ruler?
(A) Prithviraj Chauhan
(B) Akbar
(C) Harshavardhana
(D) Alauddin Khilji

120. Find the odd one out among the listed Gondi folk traditions.
(A) Swang
(B) Saila
(C) Bhadauni
(D) Karma

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like the Gond, Bhil, and Korku is protected from the effects of modernization.

36. (A) The Bhil dances are strictly performed indoors to ensure complete privacy.
Tribal folk dances of the Bhil community, such as Bhagoria, are public celebrations rather than private, indoor events. They are usually performed in open spaces, markets, or village squares during major festivals like Holi. These dances involve large circular formations and rhythmic stepping, with performers wearing vibrant traditional attire, making them highly visible and social expressions of community identity and joy.

37. (A) Forest ecology, local deities, and the heroism of their ancestors.
Folk tales of the Bhil community in western Madhya Pradesh are distinctively connected to their natural environment and history. They emphasize forest ecology, the significance of local deities, and the heroic deeds of their ancestors. These stories reflect the tribe's deep relationship with nature and their survival skills, serving to pass down environmental knowledge and cultural values to successive generations of Bhils.

38. (D) Rai - A traditional dance featuring a female performer who is known as the 'Bediya'.
The Rai dance is the iconic folk dance of the Bundelkhand region, featuring a lead female performer known as the Bediya. This dance is characterized by fast footwork and rhythmic accompaniment. Other pairings like Saila involve stick dancing by men, and Badhai is celebratory rather than strictly martial. Matki is a solo dance with earthen pots, not a performance involving heavy steel swords.

39. (D) It is performed by unmarried girls during the festival of Navratri/Dussehra.
The Phulpati dance is a traditional folk performance native to the Malwa region of Madhya Pradesh. It is specifically reserved for unmarried girls and is performed during the auspicious festival of Navratri leading up to Dussehra. The dance serves as a ritual to celebrate youth, nature, and the festive spirit, involving rhythmic stepping and the wearing of colorful traditional village attire.

40. (D) Nimar
Sant Singaji was a highly revered 16th-century mystic poet whose life and literary contributions are centered in the Nimar region of Madhya Pradesh. His bhajans and verses, written in the Nimari dialect, emphasize Nirguna Bhakti and devotion to a formless God. Every year, a major fair is held in his honor in the Khandwa district, celebrating his spiritual legacy.

41. (B) Guru Ghasidas
The Panthi dance is the traditional folk dance of the Satnami community, primarily performed to venerate the teachings of Guru Ghasidas. This dance form is an expression of spiritual devotion and social equality, core tenets of the Satnam Panth. Through energetic movements and human pyramids, the performers honor the saint's legacy and the divine truth he preached in the central Indian plains.

42. (C) To celebrate the birth of a child.
Sohar is a traditional folk song genre widely popular across Madhya Pradesh, particularly in the rural heartlands. It is sung exclusively to celebrate the birth of a child, expressing the joy of the family and the community. The lyrics typically highlight the auspiciousness of the arrival and offer blessings for the newborn's future, reinforcing social bonds during this significant life event.

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43. (C) Statement I is correct and Statement II is incorrect.
The Karma dance is a traditional tribal ritual practiced by the Gond and Baiga communities of rural Madhya Pradesh, not the urban population. It involves dancers forming concentric circles and moving in rhythm to the beats of the mandal, a traditional drum. Performed to honor the sacred Karma tree, the dance symbolizes the deep spiritual connection between the tribal people and nature.

44. (D) The Satpura region and the Hoshangabad (Narmadapuram) district.
The Korku tribe is predominantly found in the Satpura mountain ranges and the Narmada river valley, specifically in districts like Hoshangabad (Narmadapuram), Betul, and Chhindwara. A researcher seeking authentic Korku oral traditions and creation myths would visit these

9. (B) To provide comic relief and social commentary through the use of mimicry and sharp satire.
Swang is a traditional folk theatre form in Madhya Pradesh, particularly popular in the Bundelkhand and Malwa regions. Its primary objective is to provide entertainment through comic relief, utilizing sharp satire and mimicry. Performers often use masks and disguises to portray various social characters, subtly critiquing societal norms or local issues while engaging the rural audience with humorous narratives.

10. (C) Phulpati - Performed by unmarried girls to invoke nature's blessings.
The Phulpati dance is a traditional folk performance native to the Malwa region of Madhya Pradesh. It is specifically performed by unmarried girls during the festival of Navratri or Dussehra. Through this dance, the young women seek nature's blessings and celebrate the arrival of spring or the harvest season, often using rhythmic steps and colorful costumes to express their joy.

11. (B) II, III, IV and V
Folk tales of the Gond community are rich in mythological and ecological content. They frequently feature the divine figure Badadev and explain the origins of the world through creation myths. These narratives often give animals anthropomorphic traits, using them as central characters. Beyond entertainment, these stories function as a moral compass, teaching the younger generation about tribal customs and ethical values.

12. (C) Performers strike small wooden sticks against each other in rhythmic patterns.
The Saila dance is a popular stick dance performed by the Gond and Baiga tribes during the post-harvest season. Dancers hold small wooden sticks and strike them against those of their neighbors in rhythmic patterns as they move in a circle. This energetic performance symbolizes the joy of a successful harvest and often includes complex footwork and varying speeds of movement.

13. (A) Maach
Maach stands as the most prominent and traditional folk theatre form of the Malwa region in Madhya Pradesh. Performed on an elevated wooden stage, it combines music, dance, and dramatic dialogue. Historically, it was developed by local artists like Gopalji Guru. The themes usually involve legendary heroes and religious tales, making it a central part of the region's cultural heritage.

14. (C) It is a celebratory dance performed on auspicious occasions like births and successful marriages.
Badhai is a celebratory folk dance deeply rooted in the culture of the Bundelkhand region. It is performed specifically to mark auspicious life events such as the birth of a child or a successful wedding. Dancers move joyfully to the rhythm of dholaks and timkis, expressing gratitude to local deities and sharing the happiness of the family with the community.

15. (A) P-3, Q-1, R-2, S-4
Folk literature in Madhya Pradesh reflects the state's diverse spiritual and heroic history. The Alha epic is a heroic ballad from Bundelkhand, while Sant Singaji's bhajans are central to the Nimar region. Ras Lila depicts the divine acts of Lord Krishna, and Pandvani involves the narrative singing of stories from the Mahabharata, often highlighting the exploits of the Pandava brothers.

16. (A) Distinct cultural zones like Malwa, Nimar, and Bundelkhand have developed unique localized dance forms.
Madhya Pradesh exhibits significant regional diversity in its folk dance traditions due to its vast geography. Cultural zones like Malwa, Nimar, Bundelkhand, and Baghelkhand have each developed unique dance forms that reflect their specific dialects, rituals, and agricultural cycles. This variety is seen in the different rhythms, costumes, and performance styles used by the various tribal and rural communities throughout.

17. (D) Statement I is incorrect and Statement II is correct.
Ram Lila and Ras Lila are two distinct traditional theatre forms in Madhya Pradesh. Ram Lila focuses on dramatizing the life and moral journey of Lord Rama as depicted in the Ramayana. Conversely, Ras Lila is a celebratory performance centered on the divine love and dances of Lord Krishna with the Gopis, primarily based on the narratives of the Bhagavata Purana.

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native scripts and relied entirely on oral transmission.
(C) They are identical to classical Sanskrit in grammatical structure.
(D) They contain ancient creation myths specific to their respective tribes.

106. Find the odd one out regarding the performance style of the Rai dance.
(A) Fast-paced footwork
(B) Acrobatic balancing of multiple earthen pots on the head
(C) Rhythmic synchronization with the Dholak
(D) Accompaniment by a male performer known as 'Vidushak' or 'Bhaand'

107. Find the odd one out among the elements generally influenced by Kabir in folk literature.
(A) Promotion of idol worship
(B) Criticism of empty religious rituals
(C) Emphasis on inner purity and formless devotion
(D) Use of simple, colloquial language

108. During a village festival in Ujjain, a woman initiates a solo dance to the beat of a local drum and is later joined by others forming a circle. Based on the cultural context of the region, which dance is being performed?
(A) Matki
(B) Karma
(C) Tertali
(D) Badhai

109. Given below are two statements, one labelled as Assertion (A) and the other as Reason (R):
Assertion (A): The Karma dance is recognized as an integral part of the ecological and spiritual life of the Gond and Baiga tribes.
Reason (R): The dance is deeply tied to nature worship, specifically centering around the sacred Kadamba or Karma tree, symbolizing fertility and prosperity.
Select the correct option:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

110. Read the following statements and select the correct option:
Statement I: The Panthi dance relies heavily on the use of modern electronic synthesizers.
Statement II: Panthi dance involves the formation of dramatic human pyramids showcasing agility and spiritual ecstasy.
(A) Both Statement I and Statement II are correct.
(B) Both Statement I and Statement II are incorrect.
(C) Statement I is correct and Statement II is incorrect.
(D) Statement I is incorrect and Statement II is correct.

111. Traditional proverbs and riddles in the rural landscape primarily served as tools for:
(A) Recording formal banking and financial transactions.
(B) Measuring agricultural land for government tax records.
(C) Navigating modern digital and internet-based platforms.
(D) Inter-generational transfer of community-based education.

112. The Grida dance requires varying tempos throughout its performance. What are the distinct phases typically observed in this dance?
(A) It starts extremely fast and suddenly stops without any transition between phases.
(B) It begins with a slow tempo, transitions to medium, and concludes with a fast tempo.
(C) It maintains a monotonous, slow rhythm throughout the entire night-long performance.
(D) It is performed completely out of rhythm to successfully confuse any evil spirits.

113. Which of the following statements correctly identifies the Lehangi dance's relation to festivals?
(A) It is exclusively performed on the auspicious night of Diwali.
(B) It is performed to mark the annual occurrence of the winter solstice.
(C) It is associated with Raksha Bandhan and the month of Bhadrapada.
(D) It is a specialized dance performed during the Makar Sankranti festival.

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27. (A) Oral traditions passed down through generations.
Folk literature in Madhya Pradesh is predominantly characterized by oral transmission. Tales, songs, proverbs, and riddles are passed down verbally from one generation to the next without the need for formal written scripts. This method has preserved the state's linguistic diversity and indigenous knowledge, allowing cultural traditions to remain fluid yet consistent within the tribal and rural communities across many centuries.

28. (A) I and II only
The Matki dance is a popular solo folk performance native to the Malwa region. It is traditionally performed by women on social occasions like weddings. The dance begins with a single performer, a phase known as Jhala, who is gradually joined by other women. Dancers balance earthen pots on their heads while moving to the beats of a dhol or matki drum.

29. (C) Bhavai
Bhavai is a traditional folk theatre form that originated in Gujarat but has a significant presence in the western districts of Madhya Pradesh near the border. It is famous for its extraordinary balancing acts, where performers often balance several earthen pots on their heads while dancing. Bhavai also incorporates sharp social commentary and satire, making it both an acrobatic and theatrical performance.

30. (D) Panthi
While Bhagoria, Gauri, and Doha are all traditional folk dances associated with the Bhil community in western Madhya Pradesh, Panthi is not. Panthi is specifically the folk dance of the Satnami community. It is a spiritually motivated performance characterized by energetic acrobatic movements and human pyramids, practiced to honor the teachings of Guru Ghasidas, primarily in the eastern parts of the state.

31. (A) 2, 4, 1, 3
Traditional folk songs in Madhya Pradesh are categorized by the human life cycle events they celebrate. Sohar is sung to mark the birth of a child, while Mundan Geet accompanies the first ceremonial hair cutting. Vivah Geet is performed during marriage rituals, and Nirgun songs are philosophical compositions often associated with the end of life or the realization of formless divinity.

32. (B) Dandiya Raas
The Saila dance, performed by the Gond and Baiga tribes, involves dancers striking wooden sticks in rhythmic patterns. This format draws close thematic and structural parallels with the famous Dandiya Raas of Gujarat. Both dances utilize sticks as the primary prop and emphasize synchronized movements in a circular formation, celebrating the joy of the harvest and the vibrancy of the community.

33. (B) They foster cognitive development and test the intellectual sharpness of the youth.
In the rural culture of Madhya Pradesh, folk riddles, known as Paheliyan, serve as more than just a source of entertainment. Their critical secondary effect is the promotion of cognitive development among children and the testing of intellectual sharpness within the community. They encourage creative thinking, environmental observation, and linguistic skills, making them a vital informal educational tool for the younger generation.

34. (D) It fosters community bonding and shared joy during the monsoon month of Shravan in the region.
The Lehangi dance performed by the Sahariya tribe is deeply linked to the monsoon month of Shravan. Its primary socio-cultural effect is to foster community bonding and collective joy during a season of natural rejuvenation. By participating in this synchronized performance, tribal members strengthen their social ties and celebrate their shared identity and heritage, reinforcing the group's unity through traditional art.

35. (A) Vanya Prakashan and the Tribal Research and Development Institute.
The preservation and documentation of tribal folk literature in Madhya Pradesh are primarily managed by specialized institutions like Vanya Prakashan and the Tribal Research and Development Institute. These organizations work to record oral traditions, publish journals, and archive indigenous knowledge. Their efforts ensure that the rich cultural heritage of tribes

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ANSWERS

1. (A) P-1, Q-2, R-3, S-4
Madhya Pradesh boasts diverse folk dances rooted in tribal and regional identities. The Kamar tribe performs the unique Tertali dance, while the Baiga community traditionally celebrates the winter harvest with the Grida dance. Matki is a prominent solo dance from the Malwa region, and the Bhil tribe famously participates in the vibrant Bhagoria festival during the spring season.

2. (C) Historically, the themes of Maach were heavily focused on modern science fiction tropes.
Maach is the traditional folk theatre of the Malwa region in Madhya Pradesh. The name originates from the word for an elevated wooden stage. Performances are musical, utilizing a dialogue style known as Bol, and usually run from late night until dawn. Historically, themes revolved around mythology, local legends, and heroic tales rather than modern science fiction tropes.

3. (C) Bundelkhand
The Rai dance serves as the most significant folk dance of the Bundelkhand region. It is typically performed on auspicious occasions like weddings or births to celebrate joy and prosperity. The dance is characterized by fast-paced movements and the presence of a lead female dancer called the Bediya, who performs to the rhythmic beats of the dholak and mridang.

4. (C) Nautanki - Baghelkhand
Regional theatre forms in Madhya Pradesh vary significantly across geographic zones. Nautanki is a popular folk theatre style predominantly found in the Baghelkhand and northern regions, known for its heroic and romantic narratives. In contrast, Maach belongs to Malwa, while Swang is more common in Bundelkhand, reflecting the state's rich cultural tapestry through localized performance styles and dialects.

5. (B) It is performed by the Sahariya tribe to celebrate the onset of the monsoon and Raksha Bandhan.
The Lehangi dance is a traditional folk performance specific to the Sahariya tribe of Madhya Pradesh. It is performed during the monsoon season, particularly around the festival of Raksha Bandhan in the month of Shravan. This energetic dance, often involving sticks, serves as a celebration of nature's rejuvenation and fosters a sense of communal harmony and joy among the tribespeople.

6. (B) The valor, military exploits, and brotherhood of warriors Alha and Udal.
The Alha epic is a monumental piece of folk poetry from the Bundelkhand region, traditionally recited during the monsoon months. It narratively focuses on the extraordinary bravery, military prowess, and heroic exploits of the legendary warriors Alha and Udal. These brothers served the Chandela kings of Mahoba and fought fifty-two battles to protect their kingdom and maintain their honor.

7. (B) It comprises traditional knowledge and artistic expressions passed down verbally through successive generations.
Oral tradition in folk literature represents the collective wisdom, history, and artistic expressions of a community transmitted through spoken word across generations. In Madhya Pradesh, this includes folk tales, songs, and proverbs that lack formal written records but remain vibrant within tribal and rural societies. It serves as a vital medium for preserving cultural identity, moral values, and indigenous knowledge.

8. (B) Satnami
The Panthi dance is the most important folk dance of the Satnami community in Madhya Pradesh. It is deeply spiritual, performed to honor the teachings of Guru Ghasidas and other saints. The dance is characterized by intense energy, rhythmic movements, and the formation of impressive human pyramids, symbolizing the community's devotion and spiritual strength during their festivities.

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areas to study the unique Austro-Asiatic linguistic influences and cultural narratives preserved within the tribe's ancestral hilly terrains and forest settlements.

45. (B) 1, 2, 3, 4
The traditional staging of Maach folk theatre follows a specific ritualistic sequence. It begins with the Bhishti, who symbolically sprinkles water to purify the arena, followed by the Farrash, who spreads the carpet. Once the stage is set, the Rangat, or the main play, begins with dramatic dialogues and singing. Finally, the performance concludes with the Tek, which represents the climax.

46. (B) To summarize collective community wisdom and provide a sharp social commentary.
Traditional proverbs or Kahawats in the various dialects of Madhya Pradesh serve as a distillation of collective community wisdom. They are used in everyday conversation to provide sharp social commentary, moral guidance, and practical advice. By summarizing complex life experiences into short, memorable phrases, they facilitate the transmission of cultural values and ancestral knowledge without the need for formal written texts.

47. (B) III only
The Jawara dance is a celebratory and ritualistic performance representing agricultural prosperity and fertility. While the dance is rhythmic and energetic, its movements are generally graceful and symbolic rather than aggressive. Performers balance pots of sprouted grain on their heads, requiring focus and poise. Statements regarding its representation of prosperity and the use of sprouted grain as a symbol are correct.

48. (B) Kabir
Sant Kabir is one of the most influential figures in the devotional folk literature of Madhya Pradesh. His 'Dohas' or couplets are widely recited in oral traditions across the state. Using simple dialects and metaphors from daily life, Kabir's poetry emphasizes social reform, inner purity, and the rejection of empty rituals, making his teachings accessible and resonant with the rural masses.

49. (A) It is a performance where women strike manjiras tied to their bodies in synchronization.
The Tertali dance is a unique folk performance by the women of the Kamar tribe in Madhya Pradesh. It is characterized by the dancers being in a seated position with several manjiras (small cymbals) tied to their bodies. The performers strike these manjiras in a highly synchronized and rhythmic manner, often while balancing a pot on their head or a sword between teeth.

50. (C) Folk art is tied to daily life and oral transmission, unlike the rigidly codified and rule-based classical art forms.
In Madhya Pradesh, folk art is distinguished from classical art by its deep integration into daily life and reliance on oral transmission. While classical art forms are strictly codified, rule-based, and often require formal institutional training, folk arts are learned through informal observation within the community. Folk traditions remain fluid and spontaneous, reflecting the immediate cultural environment and rituals of rural and tribal groups.

51. (D) Statement I is incorrect and Statement II is correct.
Gondi folk dances are never performed strictly for entertainment; they are deeply rooted in ritualistic and religious traditions. Dances such as Madai and Karma serve vital social functions by uniting the community during religious festivals and significant agricultural milestones. These performances are acts of worship and communal bonding that reflect the tribe's spiritual connection to nature, the harvest, and their ancestral deities.

52. (D) The arrival of monsoon rains and the complete rejuvenation of the local nature.
Sawan songs, such as Kajari, are a quintessential part of the seasonal folk literature in Madhya Pradesh. They are sung to celebrate the arrival of the monsoon rains and the subsequent rejuvenation of the natural landscape. These songs reflect the relief from the summer heat and the joy of the farming community as the fields turn green, highlighting the deep bond between nature.

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18. (A) The Rabi crops are ready to be harvested in winter.
The Grida dance is a seasonal folk dance performed by the Baiga and Gond tribes during the winter months. It marks the time when the Rabi crops, such as wheat and gram, are ready to be harvested. This celebration signifies agricultural prosperity and communal gratitude, featuring three distinct phases of increasing tempo that reflect the rising joy of the farming community.

19. (B) I, III and IV
Nautanki is a dynamic folk theatre tradition in northern Madhya Pradesh that emphasizes romantic and heroic folklore. Music is integral to the performance, with the Nagara or kettledrum serving as an indispensable instrument to set the rhythm. These plays often incorporate satire and humor to engage the audience, making them an effective medium for both entertainment and the delivery of social commentary.

20. (A) Karma
Karma is the most significant and widely performed folk dance among the Gond and Baiga communities of Madhya Pradesh. It is a ritualistic dance performed during the autumn season to celebrate the harvest and nature. Participants dance in circles around the sacred Karma tree, or a branch of it, following the rhythmic beats of the mandal, symbolizing life, growth, and prosperity.

21. (C) The wandering bards and traditional singers who perform the rhythmic Alha epic.
In the cultural context of Madhya Pradesh, Alhaiyas are the traditional wandering bards and singers dedicated to performing the Alha epic. They travel across villages, particularly in Bundelkhand, reciting the fifty-two heroic battles of Alha and Udal. Their rhythmic and energetic singing style, accompanied by the dholak, help preserve the region's martial history and oral literature for modern audiences to enjoy.

22. (B) Two or more women perform it while seated, striking manjiras tied to various parts of their bodies.
The Tertali dance of the Kamar tribe is a unique performance where two or three women dance while in a seated position. A defining feature is the use of manjiras (small brass cymbals) tied to various parts of the performers' bodies. The dancers strike these cymbals in rhythmic synchronization with their hands, demonstrating remarkable coordination and devotion to their local deities.

23. (D) A basket containing sprouted sorghum or wheat representing fertility.
The Jawara dance is a ritualistic harvest dance performed in the Bundelkhand and Malwa regions. The central prop is a basket or pot containing 'Jawara', which refers to sprouted sorghum or wheat. Performers, usually women, balance these pots on their heads while dancing, symbolizing agricultural fertility and prosperity. The festival concludes with the ceremonial immersion of the sprouts in a water body.

24. (D) Nimar
Tamasha is a traditional folk theatre form that originated in Maharashtra but has exerted a strong influence on the bordering Nimar region of Madhya Pradesh. This influence is a result of historical cultural exchanges and geographical proximity to the Maratha heartland. The Nimar region has adapted elements of Tamasha's musicality and dramatic style into its own localized folk performances and cultural events.

25. (B) Hareli → Madai → Bhagoria
Rural Madhya Pradesh follows a sequence of festivals tied to the agricultural calendar. Hareli is celebrated at the onset of the monsoon to worship farming tools. Madai is a post-monsoon tribal festival held during the winter harvest season, often involving markets and dances. Finally, Bhagoria is a vibrant spring festival celebrated by the Bhil tribe just before the onset of the Holi.

26. (D) It is exclusively a male solo performance that is conducted without any rhythmic musical instruments.
The Karma dance is a collective tribal performance of the Gond and Baiga communities, not a solo male act. It involves both men and women dancing in concentric circles or rows to the rhythmic accompaniment of the mandal, a traditional drum. This ritualistic dance is performed to honor the Karma tree and celebrate the successful transition from the monsoon to the harvest.

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62. (C) They are utilized as formal mechanisms to elect political leaders.
Folk riddles in rural Madhya Pradesh serve various cultural purposes, such as linguistic training for children, fostering social bonds during village gatherings, and testing the participants' wit and knowledge of the environment. However, they are not used as formal mechanisms for electing political leaders. Leadership in these communities is typically determined by traditional councils, elder consensus, or modern democratic processes rather than riddles.

63. (A) A high, open-air wooden platform that allows the audience to view from multiple sides.
The Maach folk theatre of the Malwa region is characterized by its unique stage setup, consisting of a high, open-air wooden platform. This traditional structure allows the audience to view the performance from multiple sides, making it a community-centric event. The height of the stage ensures visibility for large gatherings in village squares, where these plays are typically performed during festive occasions.

64. (C) He composed Nimari verses emphasizing moral purity and devotion to a formless God.
Sant Singaji's literary legacy is defined by his Nimari verses, which are a cornerstone of the Nimar region's folk literature. His poetry emphasizes moral purity, self-realization, and devotion to a formless, Nirguna God. Unlike academic commentaries, his work remains a living oral tradition, sung by local communities in the form of bhajans that continue to provide spiritual guidance and cultural identity.

65. (D) Charles Elliot
Although the Alha epic existed for centuries as an oral tradition in Bundelkhand, it was first compiled into a written format during the 19th century. Charles Elliot, a British official, is credited with collecting the various oral versions of the Alha Khand and having them transcribed. This effort was crucial in preserving the heroic ballad for academic study and wider literary recognition.

66. (A) To preserve indigenous knowledge and cultural identity in the face of modernization.
The primary reason for emphasizing the documentation of tribal folk literature in Madhya Pradesh is to preserve indigenous knowledge and cultural identity. As modernization and urbanization accelerate, traditional oral tales and dialects face the risk of extinction. Systematic recording ensures that the unique worldviews, ecological wisdom, and linguistic heritage of the state's diverse tribes are saved for future generations to study.

67. (C) They seamlessly integrate localized dialects, folk songs, and community-centric themes.
Despite their regional differences, most folk theatre traditions in Madhya Pradesh share a common characteristic: the seamless integration of localized dialects, traditional folk songs, and community-centric themes. These performances are typically held in open-air settings and involve direct interaction with the audience, serving as a cultural mirror that reflects the social values, historical legends, and daily lives of the local people.

68. (B) They feature stories of forests, hunting prowess, and interactions with wildlife.
The themes found in Bhil folk tales are deeply rooted in the tribe's traditional lifestyle and surroundings. These narratives frequently feature stories of the dense forests, the prowess of ancestral hunters, and the various interactions between humans and wildlife. Such themes highlight the tribe's ecological knowledge and their spiritual bond with nature, serving as an important medium for transmitting survival skills and values.

69. (A) Express gratitude to nature and deities for a bountiful crop.
Harvest songs in Madhya Pradesh are a vital expression of the rural community's relationship with the land. They are typically sung to express deep gratitude to nature and local deities for providing a bountiful crop. These songs celebrate the successful completion of the agricultural cycle and bring the community together in a shared spirit of joy, prosperity, and spiritual thankfulness.

70. (C) Statement I is correct and Statement II is incorrect.
In Madhya Pradesh, regional variations of Ram Lila often incorporate local dialects and folk songs, making the traditional narrative more

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populations rather than just urban centers. Systematic documentation through monographs and journals is essential to record the rich diversity of indigenous customs and folklore, ensuring that this cultural wealth is not lost to time.

89. (C) Statement I is correct and Statement II is incorrect.
Women's folk songs in Madhya Pradesh, such as Bidaai and Vivah Geet, are deeply emotional and narrate the struggles of life transitions, like leaving one's maternal home after marriage. They are certainly not devoid of sentiment or performed for economic reasons. Instead, these songs serve as a vital outlet for expressing communal feelings, personal joys, and the bittersweet nature of life.

90. (A) They are formally taught as mandatory subjects in all engineering colleges.
While folk tales are essential for understanding ecological wisdom and moral values, they are not formally taught as mandatory subjects in engineering colleges. These stories are part of the state's oral heritage and are usually passed down within families or communities. They often feature supernatural elements and animal fables to impart lessons, reflecting the cultural and spiritual depth of the local population.

91. (B) Maach - A traditional open-air theatre form.
In the context of Malwa's folk culture, Maach is correctly identified as a traditional open-air theatre form performed on a raised wooden stage. Other elements like Jawara are ritualistic harvest celebrations rather than hunting dances, and Phulpati is a dance performed by girls, not a sword fight. Nirgun songs are philosophical in nature and are not specifically tied to the autumn harvest.

92. (C) It engages the audience while subtly criticizing various social evils.
The inclusion of humor and social commentary in Bhavai theatre is a deliberate artistic technique used to engage the audience. By presenting serious social issues through a satirical lens, performers can subtly critique social evils and traditional norms without being overly confrontational. This approach makes the performance both entertaining and socially relevant, allowing the rural community to reflect on their own society.

93. (C) The branch is planted in the center of the arena as a symbol of divine presence.
Before the Karma dance begins, a branch of the sacred Karma or Kadamba tree is ceremonially brought to the village. This branch is then planted in the center of the dancing arena as a symbol of divine presence and agricultural fertility. The tribe dances around this branch throughout the festival, invoking blessings for prosperity and celebrating their spiritual connection with the natural world.

94. (D) Statement I is incorrect and Statement II is correct.
Sant Singaji's literary contributions were not written in standard modern Hindi but in the local Nimari dialect, which makes them accessible to the people of the Nimar region. His works have primarily survived through a vibrant oral tradition and the performance of devotional bhajans during social and religious gatherings, ensuring that his message of Nirguna Bhakti remains central to regional culture.

95. (B) The performance of final rites for a community elder's funeral.
The Badhai dance is strictly a celebratory folk dance performed during happy and auspicious events in the Bundelkhand region. This includes occasions like the birth of a child, a wedding, or the fulfillment of a significant religious vow. It is never performed during funeral processions or mourning rituals, as its upbeat tempo and joyful nature are fundamentally incompatible with the solemnity of death.

96. (B) Vanya Radio - To broadcast tribal folk songs and tales in local dialects.
Vanya Radio is a contemporary initiative in Madhya Pradesh designed specifically to broadcast tribal folk songs and tales in local dialects. This effort helps in preserving and promoting indigenous cultures across the state. In contrast, the Lokrang festival aims to celebrate folk arts, not replace them, and state museums and academies work to protect and document traditions rather than destroy or suppress them.

97. (D) Marginalization of traditional storytellers and the decline of indigenous dialects.
Rapid industrialization and the resulting urbanization have had a negative impact on

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where his bhajans are sung, highlighting his enduring spiritual significance in the regional folk culture.

80. (D) They center around Lingo Pen, who is revered as the originator of the tribe's life.
Gond folk tales are deeply mythological and center around Lingo Pen, who is revered as the divine originator and protector of the tribe. These narratives explain the creation of the Gond people and their social structures. Unlike Greek or standard classical epics, Gondi folklore is uniquely indigenous, featuring forest spirits and nature-based gods that reflect the tribe's specific cultural and spiritual worldview.

81. (C) Korku
Among the tribes of Madhya Pradesh, the Korku tribe is the most relevant for studying Austro-Asiatic language family influences. Their dialect belongs to the Munda branch of this language family, making their oral traditions, folk songs, and creation myths distinct from the Dravidian-influenced Gondi or the Indo-Aryan-influenced Bhili. Their literature provides a unique linguistic window into the state's ancient tribal history.

82. (A) Realistic tragedy focusing on modern industrial disputes.
A traditional Swang performance is defined by its use of satire, mimicry, and social commentary, often focusing on mythology or village life. Elements like realistic tragedy concerning modern industrial disputes are out of place in this folk tradition. Swang's primary purpose is to provide comic relief and critique social norms through exaggerated roles and disguises, rather than through heavy, modern industrial drama.

83. (D) Dholak
The Alha epic is a rhythmic and energetic recitation that requires a strong percussive accompaniment to maintain its heroic tempo. The dholak is the primary musical instrument paired with this performance, as its beats complement the bard's vocal delivery and help convey the intensity of the fifty-two battles described in the ballad. This combination is essential for the traditional Alha Gayan style.

84. (C) His use of simple dialects and analogies from rural life to explain profound truths.
The widespread popularity of Kabir's teachings in Madhya Pradesh's folk tradition stems from his use of simple, local dialects and relatable analogies from everyday rural life. By explaining profound spiritual truths through metaphors involving farming, weaving, and household tasks, he made his message of inner purity and social equality accessible to the masses, bypassing the need for complex rituals or scripts.

85. (A) 1, 2, 3
The geographical distribution of folk cultural zones in Madhya Pradesh follows a clear West-to-East path. Malwa is located in the western part of the state, known for traditions like Maach. Bundelkhand occupies the central and northern areas, famous for the Alha epic and Rai dance. Finally, Baghelkhand is situated in the eastern region, characterized by its own unique folk songs and dances.

86. (B) It blends high-pitched singing, intense drumming, and dramatic dialogue to narrate folklore.
Nautanki is a vibrant and popular folk theatre form in Madhya Pradesh that is characterized by a high-energy performance style. It blends high-pitched operatic singing with intense drumming, usually the nagara, and dramatic dialogues. This combination is used to narrate legendary folklore and heroic tales, creating an engaging experience that is much more dynamic than silent mime or purely instrumental music.

87. (B) Gondi Ramayani
The Pradhan community, who are traditionally the bards of the Gond tribe, are responsible for preserving and singing various folk epics. One such narrative is the Gondi Ramayani, which adapts the story of the Ramayana into the Gondi cultural and linguistic context. This oral tradition is distinct from the classical Sanskrit versions and serves to maintain the tribe's unique spiritual heritage.

88. (B) II and IV only
Documentation of folk literature aims to preserve oral traditions and dialects, not to replace them with English literature. Furthermore, these studies focus heavily on rural and tribal

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CHAPTER 16
Major Hindi Literary Creators

1. Makhanlal Chaturvedi actively mobilized the masses during the freedom movement through his bold journalism. Which of the following renowned newspapers did he edit?
(A) Pahal
(B) Vasudha
(C) Hans
(D) Karmveer

2. Harishankar Parsai is universally acknowledged in Hindi literature for revolutionizing which literary genre?
(A) Epic Poetry
(B) Historical Fiction
(C) Satire (Vyangya)
(D) Literary Criticism

3. Makhanlal Chaturvedi is highly revered in the Hindi literary world and is commonly known by which of the following titles?
(A) Kavikul Guru
(B) Rashtra Kavi
(C) Ek Bharatiya Atma
(D) Sahitya Samrat

4. Gajanan Madhav Muktibodh was born in 1917 in which town of the Gwalior State?
(A) Mhow
(B) Shivpuri
(C) Sheopur
(D) Morena

5. Apart from her legendary patriotic poetry, Subhadra Kumari Chauhan also wrote extensively in prose. Which of the following is her famous short story collection?
(A) Mrignayani
(B) Unmadini
(C) Chandrakanta
(D) Jalsaghar

6. Apart from his groundbreaking poetry, Muktibodh was an insightful prose writer. Which of the following is his well-known diary format work?
(A) Nithalle Ki Diary
(B) Ek Sahityik Ki Diary
(C) Pravasi Ki Diary
(D) Kavi Ki Diary

7. The state of Madhya Pradesh has made significant contributions to the historical continuity of Hindi literature. Which of the following literary eras is most prominently represented by court poets like Keshavdas and Padmakar from this region?
(A) Adikaal
(B) Ritikaal
(C) Bhaktikaal
(D) Chhayavad

8. The famous poetic lines 'Ji haan huzoor, main geet bechta hoon' belong to which distinguished poet from Madhya Pradesh?
(A) Gajanan Madhav Muktibodh
(B) Bhawani Prasad Mishra
(C) Harishankar Parsai
(D) Shrikant Verma

9. Harishankar Parsai was awarded the Sahitya Akademi Award in 1982 for which of his famous satirical works?
(A) Nithalle Ki Diary
(B) Viklang Shraddha Ka Daur
(C) Thithurta Hua Gantantra
(D) Vaishnav Ki Fislan

10. Although Subhadra Kumari Chauhan became a literary icon of Madhya Pradesh, she was originally born in which city?
(A) Varanasi
(B) Lucknow
(C) Allahabad
(D) Kanpur

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the folk literature of Madhya Pradesh. These processes often lead to the marginalization of traditional storytellers and a decline in the use of indigenous dialects as younger generations move toward standardized languages and modern lifestyles. This shift threatens the survival of oral traditions that have been preserved for many centuries.

98. (A) Ustad
In the Maach theatre tradition of Malwa, the term 'Ustad' is used to refer to the principal singer or the person who directs the play. The Ustad is a figure of authority and respect, responsible for leading the musical narration and managing the overall performance. This role is crucial because Maach is highly musical, requiring expert coordination between the vocalists and the actors.

99. (D) It narrates episodes from the Bhagavata Purana on Lord Krishna's sports.
Traditional Ras Lila performances in Madhya Pradesh are devotional acts that narrate episodes from the Bhagavata Purana, focusing on the divine childhood and sports of Lord Krishna. Unlike martial arts or silent mime, Ras Lila uses music and dance to depict themes of divine love and spiritual devotion. It is a celebratory performance that is widely popular in both rural and semi-urban areas.

100. (C) To seek blessings and return agricultural bounty to nature.
The ritualistic immersion of sprouted grains, or Jawara, into a water body marks the conclusion of the Jawara dance festival. This act is a symbolic gesture aimed at seeking divine blessings and returning the agricultural bounty to nature. It reflects the community's gratitude for a successful harvest and their hope for continued fertility and prosperity in the coming farming seasons across the region.

101. (A) It synchronizes the community's social life with the natural agricultural cycle.
The singing of seasonal folk songs like Sawan and Phag has a profound effect on rural communities in Madhya Pradesh. These songs help synchronize the community's social and cultural life with the natural agricultural cycle. By celebrating transitions such as the arrival of the monsoon or the spring harvest, these traditions reinforce the group's collective identity and their vital connection to nature.

102. (A) The performers stand tall and execute high leaps during the performance.
The statement that Tertali performers stand tall and execute high leaps is incorrect. Tertali is uniquely performed in a seated position. The dancers use manjiras tied to their bodies and perform intricate hand movements with precise timing. Occasional acts include balancing a pot on the head or holding a sword between the teeth, all while remaining seated in devotion to their deities.

103. (B) The romance of Laila-Majnu or the bravery of Amar Singh Rathore.
Nautanki folk theatre in Madhya Pradesh frequently adapts classic legendary tales that resonate with the audience's emotions. Common themes include the romantic tragedy of Laila-Majnu or the heroic exploits of Amar Singh Rathore. These narratives are chosen for their ability to blend drama, music, and social values, providing both entertainment and a connection to the broader cultural lore of the region.

104. (D) It is a spring festival for the youth to choose their life partners in markets.
The Bhagoria festival is a significant cultural event for the Bhil tribe in western Madhya Pradesh, celebrated during the spring season just before Holi. It serves as a vibrant social gathering where the youth have the opportunity to choose their life partners in a festive market setting. The event is characterized by music, dance, and colorful attire, symbolizing joy and community vitality.

105. (C) They are identical to classical Sanskrit in grammatical structure.
The statement that tribal languages like Gondi and Bhili are identical to classical Sanskrit in grammatical structure is incorrect. While these languages have a rich vocabulary for describing their local environment and possess unique creation myths, they belong to different linguistic families, such as Dravidian and Indo-Aryan. Historically, they relied on oral transmission and lacked the rigid formal structure found in Sanskrit.

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106. (B) Acrobatic balancing of multiple earthen pots on the head
The Rai dance is characterized by fast-paced footwork, rhythmic synchronization with the dholak, and the presence of a male performer known as a Vidushak who provides comic relief. However, the acrobatic balancing of multiple earthen pots on the head is not a traditional feature of the Rai dance. This specific balancing act is more characteristic of other forms like the Bhavai dance.

107. (A) Promotion of idol worship
Kabir's influence on folk literature is marked by his criticism of empty religious rituals, his emphasis on inner purity, and his use of simple, colloquial language. However, he was fundamentally opposed to the promotion of idol worship. His teachings, which permeate the oral traditions of Madhya Pradesh, focus on devotion to a formless God and the unity of all human beings.

108. (A) Matki
Given the cultural context of the Ujjain region in Malwa, a solo dance initiated by a woman to the beat of a drum that later expands into a circular group performance is the Matki dance. This form is a staple of Malwa's social festivities, where the lead dancer, performing the 'Jhala', is gradually joined by other women in a rhythmic celebration.

109. (A) Both A and R are true and R is the correct explanation of A.
The Karma dance is an integral part of the spiritual life of the Gond and Baiga tribes because it is deeply tied to nature worship. The dance centers around the sacred Karma tree, which symbolizes fertility and prosperity for the community. By dancing around this tree or its branch, the tribespeople celebrate their connection to the forest and seek divine blessings.

110. (D) Statement I is incorrect and Statement II is correct.
The Panthi dance of the Satnami community does not rely on modern electronic synthesizers but on traditional rhythmic instruments. It is a highly energetic performance that involves the formation of dramatic human pyramids, showcasing the agility and spiritual ecstasy of the dancers. This form serves as a powerful expression of devotion to the teachings of Guru Ghasidas and the pursuit of truth.

111. (D) Inter-generational transfer of community-based education.
In the rural and tribal landscapes of Madhya Pradesh, traditional proverbs and riddles primarily served as essential tools for the inter-generational transfer of community-based education. They provided a way to teach moral values, linguistic skills, and environmental knowledge to the youth in an engaging manner. This informal educational system ensured that the wisdom of the elders was preserved within the community.

112. (B) It begins with a slow tempo, transitions to medium, and concludes with a fast tempo.
The Grida dance is performed in three distinct phases, each characterized by a different speed. It begins with a slow tempo, allowing the performers to settle into the rhythm. As the dance progresses, it transitions to a medium speed before concluding with an extremely fast tempo. This gradual increase reflects the rising excitement and joy of the harvest celebration in the village.

113. (C) It is associated with Raksha Bandhan and the month of Bhadrapada.
The Lehangi dance is a traditional folk performance of the Sahariya tribe, specifically associated with the monsoon season. It is primarily performed during the month of Shravan to celebrate the festival of Raksha Bandhan. This energetic dance, often involving sticks, serves as a social gathering that marks the arrival of the rains and reinforces communal harmony and joy within the tribal community.

114. (B) Gali (Marriage)
A folk song that describes playful banter between the bride's and groom's families during a wedding ceremony belongs to the 'Gali' category. These songs are a traditional part of Vivah Geet in Madhya Pradesh, where humorous and satirical verses are exchanged to lighten the atmosphere and build social rapport between the two families, making the marriage celebration more interactive and joyful.

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115. (D) Music - Heavy use of modern rock instruments
Swang is a traditional folk theatre form that relies on traditional instruments like the dholak and flute rather than modern rock instruments. It is highly popular in regions like Bundelkhand and Malwa, using mimicry and exaggerated dialogues to deliver social satire and mythological stories. The use of electronic or rock music is not a traditional element of this localized and rural performance.

116. (D) Statement I is incorrect and Statement II is correct.
The Saila dance is a traditional stick dance performed by tribes like the Gond and Baiga, meaning that the use of wooden sticks is central, not prohibited. The performance is known for its complexity, as dancers create intricate geometric patterns and execute swift rhythmic changes in synchronization. This energetic dance celebrates the harvest and demonstrates the physical skill and coordination of the participants.

117. (D) Bhopal
The Madhya Pradesh Tribal Research and Development Institute, which plays a crucial role in documenting and preserving the state's tribal folk culture, is headquartered in Bhopal. This institution conducts research on various aspects of tribal life, including languages, oral literature, and artistic traditions, providing a central hub for the academic study and cultural archiving of the state's indigenous communities.

118. (A) It provides a detailed account of modern political policies.
The Alha epic is a historical ballad and does not provide an account of modern political policies. Instead, it recounts fifty-two battles fought by the warriors Alha and Udal during the reign of the Chandela kings of Mahoba. The narrative focuses on their conflicts with the Chauhan dynasty of Delhi, reflecting the martial pride and regional history of Bundelkhand during the medieval period.

119. (A) Prithviraj Chauhan
The warriors Alha and Udal, who are the central figures of the Alha epic in Bundelkhand, were historical contemporaries of the famous Delhi ruler Prithviraj Chauhan. Their legendary battles against the Chauhan forces are a major theme of the ballad. These events took place during the late 12th century, a period marked by intense regional rivalries between the Chandelas and the Chauhans.

120. (A) Swang
While Saila, Bhadauni, and Karma are all traditional folk performances associated with the Gond community, Swang is not specifically a Gondi tradition. Swang is a more general folk theatre form that is popular among various rural communities in the Bundelkhand and Malwa regions. It focuses on social satire and mimicry, which is different from the ritualistic and tribe-specific nature of Gondi dances.

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accessible to the rural population. In contrast, Ras Lila is a vibrant performance that includes dance and music to depict the divine life of Lord Krishna. It is never a silent or meditative act but rather a joyous, rhythmic celebration of devotion.

71. (B) I, II, III and IV
Badhai is a celebratory folk dance of the Bundelkhand region, performed by both men and women on happy occasions like births or marriages. It is often an expression of gratitude to Goddess Sheetala. The performance utilizes traditional instruments like the dholak and timki. Crucially, it is never performed during funeral processions, as its primary purpose is to celebrate life and joy.

72. (B) It is performed predominantly by the Kamar tribe of eastern Madhya Pradesh.
Bhavai is a folk theatre tradition popular in the western districts of Madhya Pradesh near Gujarat, not among the Kamar tribe of the east. The dance is known for its incredible balancing acts and the inclusion of sharp satire and social commentary. The Kamar tribe is actually associated with the Tertali dance, which has a completely different performance style and regional origin.

73. (C) The permanent loss of generationally accumulated wisdom and linguistic diversity.
The failure to document the proverbs, sayings, and oral literature of indigenous dialects leads to the permanent loss of generationally accumulated wisdom. As traditional speakers pass away and younger generations move toward standardized languages, the unique ecological knowledge and linguistic nuances contained within these folk traditions disappear. This cultural erosion weakens the community's heritage and diminishes the state's overall diversity.

74. (C) The Alahiyas
To host a performance in Sagar that instills martial pride and recalls historical bravery, the Alahiyas would be the most appropriate choice. As traditional bards of the Bundelkhand region, they specialize in the rhythmic and energetic recitation of the Alha epic. Their songs about the fifty-two battles of Alha and Udal are specifically designed to evoke courage and honor among listeners.

75. (A) P-4, Q-1, R-2, S-3
Each folk dance in Madhya Pradesh is associated with specific musical instruments or props. The Rai dance is accompanied by the rhythmic beats of the mridang and dholak. Tertali relies on the manjira, while the Matki dance features the dhol and the namesake earthen pot. The Saila dance is a stick dance that utilizes wooden dandas to create synchronized rhythmic sounds.

76. (D) Swang - Presentation of serious philosophical treatises through silent acting.
Swang is a folk theatre form known for its comic relief, mimicry, and satirical social commentary, rather than serious philosophical treatises or silent acting. In contrast, Ram Lila dramatizes the life of Lord Rama, Ras Lila focuses on Lord Krishna's divine deeds, and Nautanki portrays romantic or heroic folklore. Swang is an loud, energetic, and highly vocal performance meant for rural entertainment.

77. (D) Tansen - Tribal riddles of the Baiga community
Tansen was a legendary classical musician in the Mughal court of Akbar, famous for his expertise in dhrupad and ragas, not for tribal riddles. On the other hand, Sant Singaji is correctly linked to Nirguna Bhakti in Nimar, Kabir is known for his reformist Dohas, and Isuri is the celebrated poet of the Faag folk poetry tradition in the Bundelkhand region.

78. (D) The cultural exchange with the Maratha heartland of Maharashtra.
The presence of the Tamasha folk theatre tradition in certain regions of Madhya Pradesh, specifically Nimar, is a direct result of cultural exchange with the neighboring Maratha heartland. Historically, the movement of people and the administrative influence of the Marathas facilitated the spread of their artistic forms. This cross-border interaction enriched the local culture, leading to the adaptation of Tamasha's musical styles.

79. (B) I, III and IV
Sant Singaji was a 16th-century mystic poet whose teachings were rooted in Nirguna Bhakti philosophy. While his influence is felt across parts of Malwa, his primary legacy is centered in the Nimar region. Every year, a major fair is organized in his honor in the Khandwa district,

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11. Balakrishna Sharma, an illustrious poet and freedom fighter from Madhya Pradesh, wrote under which popular pen name?
(A) Dinkar
(B) Nirala
(C) Agyeya
(D) Navin

12. The poetry collection Himtarangini by Makhanlal Chaturvedi predominantly reflects which central theme?
(A) Satirical commentary on post-independence politics
(B) Romantic descriptions of rural Madhya Pradesh
(C) Intense patriotic zeal and national awakening
(D) Abstract philosophical musings on life and death

13. In 1972, Bhawani Prasad Mishra was awarded the Sahitya Akademi Award for which of his acclaimed poetry collections?
(A) Buni Hui Rassi
(B) Khushbu Ke Shilalekh
(C) Trikal Sandhya
(D) Anam Tum Aate Ho

14. Which of the following short story collections was authored by Subhadra Kumari Chauhan?
(A) Awara Masiha
(B) Kumkum
(C) Bikhre Moti
(D) Aranya

15. Which of the following is a monumental poetry collection by Gajanan Madhav Muktibodh that was published shortly after his death?
(A) The historical collection Magadh
(B) The nationalist volume Kumkum
(C) The lyrical anthology Jalsaghar
(D) Chand Ka Munh Teda Hai

16. Makhanlal Chaturvedi, a notable figure of Hindi literature, was born in which village of Madhya Pradesh?
(A) Babai
(B) Bhanpura
(C) Jamani
(D) Tigaria

17. The following question consists of an Assertion (A) and a Reason (R). Choose the correct option:
Assertion (A): Gajanan Madhav Muktibodh is widely recognized as a pioneer of progressive and experimental poetry in modern Hindi literature.
Reason (R): His magnum opus Andhere Mein heavily utilizes intense fantasy and complex psychological imagery to depict the socio-political struggles of the common man.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

18. Match the following literary figures of Madhya Pradesh with their notable works:
List I: (Literary Figures)
P. Makhanlal Chaturvedi
Q. Subhadra Kumari Chauhan
R. Bhawani Prasad Mishra
S. Harishankar Parsai
List II: (Notable Works)
1. Bikhre Moti
2. Himtarangini
3. Nithalle Ki Diary
4. Geet Farosh
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-4, R-1, S-3
(D) P-4, Q-1, R-2, S-3

19. Harishankar Parsai established and edited a highly influential literary magazine from Jabalpur. What was the name of this magazine?
(A) Pahal
(B) Chaumasa
(C) Sakshatkar
(D) Vasudha

20. Consider the following statements regarding Bhawani Prasad Mishra:
I. His poetic style is characterized by a highly conversational and simple tone.
II. He was strongly influenced by Gandhian philosophy.
III. He won the Sahitya Akademi Award for his poetry collection Geet Farosh.
Which of the above statement(s) is/are incorrect?

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(A) I only
(B) II only
(C) III only
(D) I and II

21. Muktibodh made a significant contribution to Hindi literary criticism through his re-evaluation of a major epic poem. What is the title of this critical work?
(A) Ramcharitmanas: Ek Adhyayan
(B) Saket: Naya Mulyankan
(C) Kamayani: Ek Punarvichar
(D) Urvashi: Ek Vishleshan

22. Makhanlal Chaturvedi composed his highly celebrated patriotic poem Pushp Ki Abhilasha while he was imprisoned during the freedom struggle in which jail?
(A) Jabalpur Central Jail
(B) Bilaspur Central Jail
(C) Gwalior Fort Prison
(D) Khandwa District Jail

23. Subhadra Kumari Chauhan actively participated in the Indian freedom struggle and was a leading figure in which historic movement in Jabalpur in 1923?
(A) Salt Satyagraha
(B) Quit India Movement
(C) Non-Cooperation Movement
(D) Jhanda Satyagraha

24. The writings of Harishankar Parsai primarily aim to achieve which of the following?
(A) Glorify historical achievements of the Bundela kings
(B) Present a romantic view of rural Madhya Pradesh
(C) Establish theoretical frameworks for classical poetry
(D) Expose hypocrisies in contemporary Indian society

25. Bhawani Prasad Mishra was deeply engaged with the socio-political movements of his time. He was closely associated with which ideology that heavily influenced his literary themes?
(A) Marxism
(B) Gandhism
(C) Existentialism
(D) Psychoanalysis

26. In which year did Makhanlal Chaturvedi receive the first-ever Sahitya Akademi Award in Hindi for his work Himtarangini?
(A) 1954
(B) 1955
(C) 1956
(D) 1958

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27. Muktibodh's poetry was first prominently featured and brought to national attention in which highly influential poetry anthology edited by Agyeya?
(A) Dusra Saptak
(B) Tar Saptak
(C) Teesra Saptak
(D) Chautha Saptak

28. Subhadra Kumari Chauhan's most famous poem Jhansi Ki Rani is written predominantly invoking which poetic ras (aesthetic emotion)?
(A) Veer Ras
(B) Shringar Ras
(C) Karun Ras
(D) Raudra Ras

29. Which of the following works is not authored by Harishankar Parsai?
(A) Bhoot Ke Paon Peeche
(B) Sadachar Ka Taweez
(C) Andhere Mein
(D) Premchand Ke Phate Joote

30. Bhawani Prasad Mishra, a prominent poet of the Nayi Kavita (New Poetry) movement, was born in which district of Madhya Pradesh?
(A) Ujjain
(B) Sagar
(C) Chhindwara
(D) Hoshangabad

31. Vishnu Prabhakar, a prominent figure in Hindi literature, is most famous for Awara Masiha. This work is a biography of which literary figure?
(A) Rabindranath Tagore
(B) Bankim Chandra Chattopadhyay
(C) Sharatchandra Chattopadhyay
(D) Munshi Premchand

32. Keshavdas enjoyed the royal patronage of which Bundela ruler?

(A) Raja Bir Singh Deo
(B) Raja Indrajit Singh
(C) Raja Chhatrasal
(D) Raja Mansingh Tomar

33. Which of the following represents the correct chronological order of the historical birth periods of these classical and modern poets associated with Madhya Pradesh?
(A) Keshavdas - Padmakar - Makhanlal Chaturvedi - Gajanan Madhav Muktibodh
(B) Padmakar - Keshavdas - Makhanlal Chaturvedi - Gajanan Madhav Muktibodh
(C) Keshavdas - Makhanlal Chaturvedi - Padmakar - Gajanan Madhav Muktibodh
(D) Padmakar - Makhanlal Chaturvedi - Keshavdas - Gajanan Madhav Muktibodh

34. Padmakar, one of the greatest poets of the later Ritikaal, was born in 1753 in which city of Madhya Pradesh?
(A) Ujjain
(B) Rewa
(C) Panna
(D) Sagar

35. Match the following literary works with their respective authors:
List I: (Literary Works)
P. Mrignayani
Q. Awara Masiha
R. Magadh
S. Urmila
List II: (Authors)
1. Vishnu Prabhakar
2. Vrindavanlal Verma
3. Balakrishna Sharma Navin
4. Shrikant Verma
(A) P-2, Q-1, R-4, S-3
(B) P-1, Q-2, R-3, S-4
(C) P-2, Q-4, R-1, S-3
(D) P-4, Q-1, R-2, S-3

36. Toward the end of his life, suffering from illness, Padmakar moved to the banks of the Ganges and wrote a deeply devotional work. What is its title?
(A) Ganga Lahari
(B) Yamuna Lahari
(C) Prabodh Pachasa
(D) Ram Rasayan

37. Balakrishna Sharma Navin was born in 1897 in which present-day district of Madhya Pradesh?
(A) Shajapur
(B) Ujjain
(C) Ratlam
(D) Mandsaur

38. Rahul Baraily is recognized in the regional literary circles of Madhya Pradesh primarily for his contributions to which genre?
(A) Satirical essays
(B) Classical Sanskrit plays
(C) Epics in Brajbhasha
(D) Fiction and regional narratives

39. Which of the following works by Keshavdas is a manual on poetics and figures of speech, primarily written to instruct his patron's favorite courtesan?
(A) Ramchandrika
(B) Rasikpriya
(C) Vigyangita
(D) Kavipriya

40. Vishnu Prabhakar was awarded the Sahitya Akademi Award for which of his prominent novels?
(A) Punya Parva
(B) Koi To
(C) Nishikant
(D) Ardhanarishwar

41. Arrange the following literary journals/ magazines historically associated with writers from Madhya Pradesh in the correct chronological order of their inception:
I. Prabha
II. Karmveer
III. Vasudha
IV. Chaumasa
(A) I, II, III, IV
(B) II, I, III, IV
(C) III, II, IV, I
(D) IV, III, II, I

42. Shrikant Verma is best known for which of his acclaimed poetry collections that serves as a powerful political allegory?
(A) Jalsaghar
(B) Bhatka Megh
(C) Magadh

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Q. Vasudha
R. Pahal
S. Chaumasa

List II: (Founding Editors/Publishers)
1. Harishankar Parsai
2. Makhanlal Chaturvedi
3. Gyanranjan
4. MP Adivasi Lok Kala Parishad

(A) P-1, Q-2, R-4, S-3
(B) P-2, Q-1, R-3, S-4
(C) P-3, Q-1, R-2, S-4
(D) P-2, Q-4, R-3, S-1

107. Consider the following statements regarding significant literary figures:
I. Shrikant Verma served as a Member of Parliament in the Rajya Sabha.
II. Balakrishna Sharma Navin was born in the Shajapur district.
III. Muktibodh's essay Kamayani: Ek Punarvichar is a highly regarded critical work.
IV. Harishankar Parsai was primarily celebrated as an epic poet of the Chhayavad era.
Which of the above statement(s) is/are correct?
(A) I, II and III
(B) I, III and IV
(C) II, III and IV
(D) I, II, III and IV

108. Which prominent literary figure served as the editor of the nationalist journal 'Prabha' alongside Ganesh Shankar Vidyarthi?
(A) Balakrishna Sharma Navin
(B) Subhadra Kumari Chauhan
(C) Harishankar Parsai
(D) Muktibodh

109. 'Prabodh Pachasa' is a renowned work of spiritual devotion and renunciation composed by which classical poet from Sagar?
(A) Keshavdas
(B) Bihari
(C) Ghananand
(D) Padmakar

110. 'Kachnar', a historical novel that details the societal and political landscape of central India during the medieval period, was written by:
(A) Vishnu Prabhakar
(B) Rahul Baraily
(C) Vrindavanlal Verma
(D) Padmakar

111. 'Yahi Sach Hai', a celebrated short story that was later adapted into the national award-winning film 'Rajnigandha', was written by which author?
(A) Subhadra Kumari Chauhan
(B) Shivani
(C) Mridula Garg
(D) Mannu Bhandari

112. Madhya Pradesh Hindi Granth Academy, which plays a pivotal role in publishing authentic Hindi literature and academic books in the state, was established in which year?
(A) 1956
(B) 1969
(C) 1975
(D) 1982

113. Consider the following statements regarding Hindi writers and the Sahitya Akademi Award:
I. Makhanlal Chaturvedi was the first Hindi writer to win this award.
II. Harishankar Parsai won it for his satirical work Viklang Shraddha Ka Daur.
III. Bhawani Prasad Mishra won it for his poetry collection Geet Farosh.
Which of the above statement(s) is/are incorrect?
(A) I only
(B) II only
(C) III only
(D) I and II

114. 'Gaurav Geet', an inspiring collection of patriotic poems, was written by which modern poet and politician?
(A) Shrikant Verma
(B) Balkavi Bairagi
(C) Makhanlal Chaturvedi
(D) Dushyant Kumar

115. Which famous poet composed the heroic ballad 'Shiva Bavani', though he is primarily known for other major Riti works?
(A) Keshavdas
(B) Padmakar
(C) Bihari
(D) Bhushan

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renowned in Hindi literature for which of its stylistic features?
(A) Consistent use of extremely simple and rural vocabulary
(B) Deep devotional surrender and profound emotional intensity
(C) Rapid metrical changes and sharp dialogue techniques
(D) Incorporation of modern experimental free verse structures

55. Padmakar, an 18th-century Hindi poet associated with the Madhya Pradesh region, is historically noted for his poetic compositions in which classical language dialect?
(A) Brajbhasha
(B) Maithili
(C) Awadhi
(D) Bhojpuri

56. Shrikant Verma, an eminent modern Hindi poet who won the Sahitya Akademi Award, belonged to which city of Madhya Pradesh?
(A) Bilaspur
(B) Raipur
(C) Durg
(D) Jagdalpur

57. Which of the following is considered Padmakar's most celebrated work on the aesthetics of Shringar Ras and Nayika Bhed?
(A) Jagadvinod
(B) Prabodh Pachasa
(C) Himmat Bahadur Virdavali
(D) Padmabharan

58. Vrindavanlal Verma is highly celebrated in Hindi literature primarily for his mastery over which genre?
(A) Historical novels
(B) Satirical essays
(C) Experimental poetry
(D) Progressive literary criticism

59. Consider the following statements regarding female writers associated with Madhya Pradesh:
I. Subhadra Kumari Chauhan was deeply involved in the Jhanda Satyagraha in Jabalpur.
II. Bikhre Moti is a renowned short story collection by Subhadra Kumari Chauhan.
III. Mannu Bhandari, a stalwart of the Nayi Kahani movement, was born in Bhanpura, Madhya Pradesh.
IV. Subhadra Kumari Chauhan primarily composed poetry in the Shanti Ras.
Which of the above statements is/are correct?
(A) I, II and III
(B) I, III and IV
(C) II, III and IV
(D) I, II, III and IV

60. Which of the following is not a historical novel authored by Vrindavanlal Verma?
(A) Garh Kundar
(B) Chitralekha
(C) Kachnar
(D) Jhansi Ki Rani

61. The highest literary honor awarded by the Madhya Pradesh government to writers for outstanding contribution to literature is known as:
(A) Kabir Samman
(B) Tansen Samman
(C) Shikhar Samman
(D) Tulsi Samman

62. Balkavi Bairagi, a noted Hindi poet and lyricist from Madhya Pradesh, originally had what birth name?
(A) Nandram Das
(B) Ramdhari Singh
(C) Kedarnath Pandey
(D) Vaidyanath Mishra

63. Gyanranjan, a stalwart of contemporary Hindi literature, launched and edited a highly influential literary magazine from Jabalpur. What is its name?
(A) Pahal
(B) Hans
(C) Dastavez
(D) Kathadesh

64. The following question consists of an Assertion (A) and a Reason (R). Choose the correct option:
Assertion (A): Keshavdas is historically referred to by Hindi critics as 'Kathin Kavya Ka Pret' (The Ghost of Difficult Poetry).
Reason (R): His epic Ramchandrika focuses heavily on complex figures of speech, rigid

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(D) Dhoop Ke Dhan

43. Keshavdas, one of the foundational pillars of classical Hindi poetry, was the prominent court poet of which erstwhile kingdom in Madhya Pradesh?
(A) Gwalior
(B) Orchha
(C) Rewa
(D) Dhar

44. The highly popular historical novel Mrignayani, written by Vrindavanlal Verma, is based on the life of Raja Mansingh Tomar of which kingdom?
(A) Orchha
(B) Chanderi
(C) Mandu
(D) Gwalior

45. Padmakar's work Himmat Bahadur Virdavali is distinct from his other major works because it primarily embodies which poetic mood?
(A) Shringar Ras
(B) Bhakti Ras
(C) Veer Ras
(D) Shant Ras

46. Which of the following is a renowned epic poem composed by Balakrishna Sharma Navin?
(A) Kamayani
(B) Urmila
(C) Saket
(D) Lokayatan

47. Keshavdas also authored a spiritual and philosophical text translated and adapted from the Sanskrit play Prabodh Chandrodaya. What is the name of this work?
(A) Jahangir Jas Chandrika
(B) Vigyangita
(C) Ratanbavani
(D) Nakhasikh

48. The deep influence of Sharatchandra Chattopadhyay on the literary landscape of Hindi writers in Madhya Pradesh is most evident in the development of which literary aspect?
(A) Rigid adherence to formal structures and classical poetic meters
(B) Psychological realism and empathy for marginalized characters
(C) Development of highly structural and abstract experimental poetry
(D) Extensive promotion and usage of classical Brajbhasha aesthetics

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49. In Hindi literature, Keshavdas is conventionally recognized as the originator or early master of which prominent poetic era?
(A) Adikaal
(B) Bhaktikaal
(C) Ritikaal
(D) Bharatendu Yug

50. The novel Jhansi Ki Rani by Vrindavanlal Verma is considered a masterpiece of Hindi historical fiction. It focuses extensively on the events of which historical period?
(A) The Maratha expansion in the 18th century
(B) The establishment of the Bundela kingdom in the 16th century
(C) The 1857 First War of Independence
(D) The Non-Cooperation Movement of 1920

51. Mannu Bhandari gained immense fame for her novel that portrays the psychological impact of divorce on a child. Name the novel.
(A) Mahabhoj
(B) Yahi Sach Hai
(C) Ek Inch Muskaan
(D) Aapka Bunti

52. In addition to his literary accomplishments, Shrikant Verma had a notable political career. He served as a member of which legislative body?
(A) Madhya Pradesh Legislative Assembly
(B) Lok Sabha
(C) Chhattisgarh Legislative Assembly
(D) Rajya Sabha

53. Vrindavanlal Verma's historical fiction is most deeply rooted in the history, folklore, and culture of which specific region?
(A) Malwa
(B) Nimar
(C) Bundelkhand
(D) Baghelkhand

54. The epic Ramchandrika is arguably the most famous work of Keshavdas. It is particularly

(C) II, III, IV and V
(D) I, III, IV and V

74. Which of the following is a renowned satirical essay collection authored by Sharad Joshi?
(A) Sadachar Ka Taweez
(B) Bhoot Ke Paon Peeche
(C) Raha Kinare Baith
(D) Nithalle Ki Diary

75. To honor the literary legacy of Padmakar, the Madhya Pradesh government organizes the 'Padmakar Samaroh' annually in which city?
(A) Ujjain
(B) Bhopal
(C) Rewa
(D) Sagar

76. Which prominent contemporary Hindi writer authored the novel Alma Kabutari?
(A) Mridula Garg
(B) Chitra Mudgal
(C) Shivani
(D) Maitreyi Pushpa

77. Prabhakar Machwe was one of the original seven poets featured in the groundbreaking poetic anthology 'Tar Saptak'. Who was the editor of this anthology?
(A) Gajanan Madhav Muktibodh
(B) Dharamvir Bharati
(C) Sumitranandan Pant
(D) Agyeya

78. The Madhya Pradesh Sahitya Akademi confers the prestigious 'Subhadra Kumari Chauhan Award' specifically for excellence in which literary genre?
(A) Poetry
(B) Novel
(C) Satire
(D) Short Story (Kahani)

79. Balkavi Bairagi, who contributed heavily to Hindi poetry and film lyrics, was born in which district of Madhya Pradesh?
(A) Ratlam
(B) Mandsaur
(C) Ujjain
(D) Dewas

80. Dushyant Kumar, who fundamentally transformed the Hindi Ghazal, wrote which iconic ghazal collection?
(A) Ek Kanth Vishpayi
(B) Surya Ka Swagat
(C) Awazon Ke Ghere
(D) Saye Mein Dhoop

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81. In memory of the iconic poetess of the national-cultural awakening, the 'Subhadra Kumari Chauhan Samaroh' is organized annually by the state at which location?
(A) Allahabad
(B) Khandwa
(C) Jabalpur
(D) Gwalior

82. Madhya Pradesh Sahitya Parishad was established by the state government to promote Hindi literature in which year?
(A) 1950
(B) 1954
(C) 1969
(D) 1972

83. Sharad Joshi, one of the most distinguished modern Hindi satirists, was born in which city of Madhya Pradesh?
(A) Bhopal
(B) Indore
(C) Jabalpur
(D) Ujjain

84. Prabhakar Machwe, an important literary critic, essayist, and poet from Madhya Pradesh, was born in which historically significant city?
(A) Orchha
(B) Mandu
(C) Gwalior
(D) Chanderi

85. The literary museum 'Dushyant Kumar Pandulipi Sangrahalaya', which preserves the manuscripts of numerous Hindi writers, is located in which city of Madhya Pradesh?
(A) Ujjain
(B) Jabalpur
(C) Bhopal
(D) Gwalior

86. The literary magazine Chaumasa, which extensively covers tribal and folk art, literature, and culture, is published by which institution in Madhya Pradesh?
(A) Madhya Pradesh Sahitya Parishad
(B) Adivasi Lok Kala Academy
(C) Madhya Pradesh Hindi Granth Academy
(D) Bharat Bhavan

87. Nida Fazli, a celebrated Urdu and Hindi poet known for his soulful ghazals and literary essays, spent his formative childhood years in which city of Madhya Pradesh?
(A) Bhopal
(B) Gwalior
(C) Indore
(D) Burhanpur

88. To encourage the genre of satire (Vyangya), the Madhya Pradesh Sahitya Akademi presents an annual award named after which legendary writer?
(A) Sharad Joshi
(B) Harishankar Parsai
(C) Ravindranath Tyagi
(D) Shrilal Shukla

89. In addition to his literary eminence, Balkavi Bairagi also served as a minister in the state government of Madhya Pradesh under whose chief ministership?
(A) Dwarka Prasad Mishra
(B) Arjun Singh
(C) Shyamacharan Shukla
(D) Kailash Joshi

90. The Government of Madhya Pradesh instituted the national-level 'Sharad Joshi Samman' to honor excellence in satire, essay, and diary writing. In which year was this award established?
(A) 1985
(B) 1992
(C) 1995
(D) 2000

91. The poem 'Ek Bharatiya Atma Ki Kavitayein' is a collection honoring which great literary creator?
(A) Balakrishna Sharma Navin
(B) Makhanlal Chaturvedi
(C) Harishankar Parsai
(D) Bhawani Prasad Mishra

92. The famous short story 'Trishanku', which captures the psychological dilemmas of the modern middle-class family, is penned by which author?
(A) Subhadra Kumari Chauhan
(B) Usha Priyamvada
(C) Mannu Bhandari
(D) Maitreyi Pushpa

93. Isuri, a legendary folk poet whose compositions influenced regional Hindi literature, is best known for his 'Phag' poetry in which dialect?
(A) Malvi
(B) Nimadi
(C) Bundeli
(D) Bagheli

94. Which of the following is an acclaimed play written by the satirist Sharad Joshi?
(A) Ashadh Ka Ek Din
(B) Lehron Ke Rajhans
(C) Andhon Ka Haathi
(D) Aadhe Adhure

95. The classic poetic work 'Kumkum' is the first published poetry collection of which freedom fighter poet?
(A) Makhanlal Chaturvedi
(B) Balakrishna Sharma Navin
(C) Shrikant Verma
(D) Gajanan Madhav Muktibodh

96. Arrange the following historical Hindi literary texts associated with the Madhya Pradesh region by the chronological order of their composition period:
I. Kavipriya
II. Jagadvinod
III. Himtarangini
IV. Magadh
(A) I, II, III, IV
(B) I, III, II, IV
(C) II, I, III, IV
(D) II, III, I, IV

97. The 'Bhavabhuti Samaroh', commemorating the classical Sanskrit playwright who influenced

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the literary traditions of the region, is held in which city of Madhya Pradesh?
(A) Ujjain
(B) Vidisha
(C) Dhar
(D) Gwalior

98. The poetic composition 'Rasikpriya' by Keshavdas is fundamentally structured as a treatise on which literary subject?
(A) Classification of Nayak and Nayika and aesthetic moods
(B) Philosophical debates concerning the Advaita Vedanta school
(C) Detailed chronological history of the royal Orchha dynasty
(D) Traditional rules and structures of Sanskrit dramaturgy

99. The progressive Hindi literary magazine 'Aks' was historically published from which city?
(A) Jabalpur
(B) Bhopal
(C) Indore
(D) Gwalior

100. The poem 'Jallianwala Bagh Mein Basant' is a poignant reflection on the tragedy of 1919. It was penned by which famous poetess?
(A) Mahadevi Varma
(B) Mannu Bhandari
(C) Subhadra Kumari Chauhan
(D) Usha Priyamvada

101. Consider the following statements regarding the rich literary heritage of Madhya Pradesh:
I. The Madhya Pradesh Sahitya Parishad was established to promote and preserve Hindi literature.
II. Keshavdas is classified historically as a poet of the Bhakti Kaal.
III. Padmakar was a prominent court poet belonging to the Riti Kaal.
IV. The nationalist magazine 'Prabha' was co-edited by Makhanlal Chaturvedi.
V. Gajanan Madhav Muktibodh died before his magnum opus 'Chand Ka Munh Teda Hai' was published.
Which of the above statement(s) is/are incorrect?
(A) II only
(B) II and V
(C) I, III and IV
(D) III and V

102. In the rural literary traditions of Madhya Pradesh, Ghagh and Bhaddari are historically famous for composing verses primarily related to which subject?
(A) Agricultural practices and weather patterns
(B) Devotional hymns dedicated to Lord Krishna
(C) Heroic ballads of the regional Rajput kings
(D) Ancient systems of traditional Ayurvedic medicine

103. Which sequence correctly represents the chronological order in which the following Hindi writers won the Sahitya Akademi Award?
I. Makhanlal Chaturvedi
II. Bhawani Prasad Mishra
III. Harishankar Parsai
(A) Makhanlal Chaturvedi - Bhawani Prasad Mishra - Harishankar Parsai
(B) Bhawani Prasad Mishra - Makhanlal Chaturvedi - Harishankar Parsai
(C) Harishankar Parsai - Makhanlal Chaturvedi - Bhawani Prasad Mishra
(D) Makhanlal Chaturvedi - Harishankar Parsai - Bhawani Prasad Mishra

104. 'Jalsaghar' is a critically acclaimed poetry collection that highlights the moral decay of power and society. It is the creation of which poet?
(A) Dushyant Kumar
(B) Naresh Mehta
(C) Sharad Joshi
(D) Shrikant Verma

105. 'Mata', a powerful poem invoking nationalist sentiments and sacrifice, is an important literary contribution of which writer?
(A) Subhadra Kumari Chauhan
(B) Balakrishna Sharma Navin
(C) Makhanlal Chaturvedi
(D) Bhawani Prasad Mishra

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106. Match the following literary magazines associated with Madhya Pradesh with their key founding editors or publishers:
List I: (Literary Magazines)
P. Karmveer

classical metrical variations, and difficult vocabulary, often prioritizing intellectual poetic display over simple emotional expression.
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

65. Which of the following famous satirical plays was written by Sharad Joshi?
(A) Ek Tha Gadha
(B) Andher Nagari
(C) Bakri
(D) Hanush

66. The prestigious 'Makhanlal Chaturvedi Samaroh', a prominent literary event celebrating Hindi poetry, is held in which district?
(A) Khandwa
(B) Hoshangabad
(C) Jabalpur
(D) Bhopal

67. The acclaimed political novel Mahabhoj, which starkly exposes the criminalization of politics, was written by which female author born in Madhya Pradesh?
(A) Usha Priyamvada
(B) Krishna Sobti
(C) Mannu Bhandari
(D) Maitreyi Pushpa

68. Dushyant Kumar spent a significant portion of his professional literary life working in which prominent state institution in Bhopal?
(A) Bharat Bhavan
(B) Department of Official Language (Rajbhasha)
(C) Madhya Pradesh Sahitya Parishad
(D) Madhya Pradesh Hindi Granth Academy

69. Naresh Mehta, a prominent writer of the Nayi Kavita movement, won the Sahitya Akademi Award for which poetry collection?
(A) Aranya
(B) Utsava
(C) Sanshay Ki Ek Raat
(D) Mahaprasthan

70. Match the following classic and modern authors from Madhya Pradesh with their representative literary eras or styles:
List I: (Authors)
P. Keshavdas
Q. Padmakar
R. Makhanlal Chaturvedi
S. Gajanan Madhav Muktibodh
List II: (Literary Eras/Styles)
1. Prayogvad / Nayi Kavita
2. Nationalist Chhayavad
3. Early Riti Kaal
4. Later Riti Kaal
(A) P-4, Q-3, R-1, S-2
(B) P-3, Q-4, R-1, S-2
(C) P-3, Q-4, R-2, S-1
(D) P-1, Q-2, R-3, S-4

71. To celebrate the rich heritage of classical Riti poetry, the 'Keshav Jayanti Samaroh' is traditionally hosted in which historical town?
(A) Orchha
(B) Chanderi
(C) Mandu
(D) Khajuraho

72. The prestigious literary magazine Sakshatkar is a regular publication of which cultural body of the Madhya Pradesh government?
(A) Madhya Pradesh Kala Parishad
(B) Madhya Pradesh Sahitya Akademi
(C) Ustad Alauddin Khan Sangeet Academy
(D) Kalidas Akademi

73. Consider the following statements regarding Vrindavanlal Verma and his literary contributions:
I. He is frequently referred to as the 'Walter Scott of Hindi literature'.
II. His novel Mrignayani features the romance of Raja Mansingh Tomar and his queen.
III. Garh Kundar is one of his critically acclaimed historical novels.
IV. He wrote extensively documenting the history and culture of the Bundelkhand region.
V. He was the first Hindi writer from MP to win the Jnanpith Award.
Which of the above statement(s) is/are correct?
(A) I, II, III and IV
(B) I, II, IV and V

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116. Sant Singaji, a revered mystic poet whose verses are an integral part of the folk literature of Madhya Pradesh, primarily composed in which dialect?
(A) Bundeli
(B) Brajbhasha
(C) Malvi
(D) Nimadi

117. Match the following literary festivals of Madhya Pradesh with the cities where they are traditionally organized:
List I: (Literary Festivals)
P. Padmakar Samaroh
Q. Subhadra Kumari Chauhan Samaroh
R. Makhanlal Chaturvedi Samaroh
S. Keshav Jayanti Samaroh
List II: (Cities)
1. Khandwa
2. Sagar
3. Orchha
4. Jabalpur
(A) P-1, Q-2, R-4, S-3
(B) P-4, Q-1, R-3, S-2
(C) P-2, Q-3, R-1, S-4
(D) P-2, Q-4, R-1, S-3

118. The famous poem 'Satpuda Ke Jungle', which vividly describes the natural beauty and tribal life of Madhya Pradesh, was composed by which poet?
(A) Makhanlal Chaturvedi
(B) Bhawani Prasad Mishra
(C) Gajanan Madhav Muktibodh
(D) Subhadra Kumari Chauhan

119. The 'Akhil Bhartiya Kalidas Samaroh', a prominent cultural and literary festival organized by the MP government, is traditionally held in which city?
(A) Ujjain
(B) Bhopal
(C) Gwalior
(D) Indore

120. Which noted Hindi litterateur and journalist was deeply associated with the progressive writers' movement and actively wrote for the magazine 'Kalpana'?
(A) Gajanan Madhav Muktibodh
(B) Harishankar Parsai
(C) Bhawani Prasad Mishra
(D) Balkavi Bairagi

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ANSWERS

1. (D) Karmveer
Makhanlal Chaturvedi was a towering figure in the Indian independence movement and a celebrated Hindi poet. He utilized his editorial roles to ignite patriotic fervor among the masses. His work as the editor of the nationalist newspaper Karmveer remains a cornerstone of Hindi journalism, advocating for freedom and social justice during the struggle against British colonial rule.

2. (C) Satire (Vyangya)
Harishankar Parsai is hailed as the pioneer of modern Hindi satire. He transformed this literary genre from mere humor into a potent weapon for social and political critique. His insightful writings exposed the deep-seated ironies, corruption, and hypocrisies of contemporary Indian society, making him one of the most influential and respected satirists in Hindi literature's history.

3. (C) Ek Bharatiya Atma
Makhanlal Chaturvedi is famously honored with this title due to his profound dedication to the Indian nationalist cause. His poetry often blended deep emotional sensitivity with an intense spirit of sacrifice for the motherland. This designation reflects his identity as a literary soul whose creative output was inseparable from the national consciousness and the freedom movement.

4. (C) Sheopur
Gajanan Madhav Muktibodh, a leading figure in modern Hindi literature, was born in the town of Sheopur in 1917. At that time, Sheopur was part of the Gwalior State. His early life in this region shaped his intellectual development, eventually leading him to become a pioneer of the Prayogvad and Nayi Kavita movements in Hindi poetry.

5. (B) Unmadini
Subhadra Kumari Chauhan is widely celebrated for her patriotic verses, but she also made significant contributions to Hindi prose. This specific collection showcases her talent as a short story writer. Through her prose, she explored various social issues and human emotions, providing a nuanced perspective on contemporary life that complemented the heroic themes found in her famous poetry.

6. (B) Ek Sahityik Ki Diary
Gajanan Madhav Muktibodh was a versatile writer whose prose was as influential as his poetry. This particular work, written in a diary format, offers a deep look into his intellectual struggles and literary philosophy. It serves as a crucial text for understanding the development of modern Hindi literature and the internal world of a progressive, experimental thinker.

7. (B) Ritikaal
The historical continuity of Hindi literature in Madhya Pradesh is marked by the presence of legendary court poets like Keshavdas and Padmakar. Both figures are central to this era, which is characterized by a focus on poetic craftsmanship, elaborate descriptions, and the aesthetics of Shringar Ras. Their works reflect the refined literary culture prevalent in regional royal courts.

8. (B) Bhawani Prasad Mishra
These iconic lines are from the famous poem Geet Farosh, written by the distinguished poet Bhawani Prasad Mishra. The poem is a poignant commentary on the commercialization of art and the struggles of a creative individual in a materialistic world. Mishra's conversational style and simple language made his profound messages accessible and deeply resonant with a wide audience.

9. (B) Viklang Shraddha Ka Daur
Harishankar Parsai received the prestigious Sahitya Akademi Award in 1982 for this remarkable satirical work. In this collection, he uses sharp wit and biting irony to critique the moral decay and systemic corruption in post-independence India. The work solidified his reputation as a master satirist who used literature

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to challenge social injustices and promote ethical awareness.

10. (C) Allahabad
While Subhadra Kumari Chauhan became a literary and political icon in Madhya Pradesh, she was born in Nihalpur village near Allahabad in 1904. Her early education and initial literary efforts began in this culturally rich city. She later moved to Jabalpur after her marriage, where she became an active participant in the freedom movement and wrote her legendary poems.

11. (D) Navin
Balakrishna Sharma was a prominent poet and a dedicated freedom fighter who contributed significantly to Hindi literature. He adopted this popular pen name, which means new, reflecting his progressive outlook and commitment to the national cause. His writings often combined romanticism with intense patriotism, and he played a vital role in the cultural and political life of modern India.

12. (C) Intense patriotic zeal and national awakening
This celebrated poetry collection is one of the most significant works in modern Hindi literature. It captures the spirit of the Indian freedom struggle, emphasizing the themes of sacrifice, love for the motherland, and the call for national revolution. The intensity of the emotions expressed in these poems earned the work widespread acclaim and the first-ever Sahitya Akademi Award.

13. (A) Buni Hui Rassi
Bhawani Prasad Mishra was honored with the Sahitya Akademi Award in 1972 for this acclaimed poetry collection. The work is noted for its simplicity, conversational tone, and deep humanism. It reflects the poet's Gandhian values and his ability to find profound meaning in everyday life and nature, further establishing his unique position in the Nayi Kavita movement.

14. (C) Bikhre Moti
Subhadra Kumari Chauhan is well-known for her evocative short stories that often deal with social themes and domestic life. This particular collection remains one of her most famous prose works. Through these stories, she depicted the struggles and emotions of ordinary people, showcasing her versatility as a writer who could master both heroic poetry and sensitive, realistic prose.

15. (D) Chand Ka Munh Teda Hai
This monumental collection of poetry was published posthumously in 1964 and remains a defining work of modern Hindi literature. It showcases Gajanan Madhav Muktibodh's complex imagery, use of fantasy, and deep socio-political concerns. The anthology includes some of his most famous poems, which continue to influence and challenge readers with their experimental form and intense intellectual depth.

16. (A) Babai
Makhanlal Chaturvedi was born in 1889 in the village of Babai, located in the Hoshangabad district of Madhya Pradesh. His humble beginnings in this rural setting provided the foundation for his later life as a journalist and poet. The village has since been renamed Makhan Nagar in his honor, celebrating his immense contribution to Indian literature and the freedom struggle.

17. (A) Both A and R are true and R is the correct explanation of A.
Gajanan Madhav Muktibodh is recognized as a pioneer of experimental poetry because he broke away from traditional forms. His magnum opus, Andhere Mein, exemplifies this by using intense fantasy and psychological depth to critique social struggles. The complexity and innovative nature of this specific work directly support the assertion that he was a transformative figure in modern Hindi literature.

18. (A) P-2, Q-1, R-4, S-3
The matching of these literary figures with their notable works highlights the diverse literary landscape of Madhya Pradesh. Makhanlal Chaturvedi authored Himtarangini, while Subhadra Kumari Chauhan wrote Bikhre Moti. Bhawani Prasad Mishra is famous for Geet Farosh, and Harishankar Parsai produced the satirical Nithalle Ki Diary. Each work represents a significant contribution to its respective genre and era.

19. (D) Vasudha
Harishankar Parsai established and edited this highly influential literary magazine from

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voice in the Nayi Kavita movement, and his contributions to both literature and politics have left a lasting legacy in the cultural history of the region.

57. (A) Jagadvinod
Jagadvinod is considered Padmakar's most celebrated work on the aesthetics of Shringar Ras and the classification of Nayak and Nayika (heroes and heroines). Written under the patronage of Maharaja Jagat Singh of Jaipur, it is a quintessential text of the Ritikaal, known for its vivid descriptions of romantic moods and its refined poetic language, making it a masterpiece of classical Hindi literature.

58. (A) Historical novels
Vrindavanlal Verma is primarily celebrated for his mastery of the historical novel genre. He was a pioneer in using extensive historical research and local folklore to reconstruct past eras in a realistic and engaging manner. His works helped to create a sense of national and regional pride, and he is often referred to as the Walter Scott of Hindi literature for his contributions.

59. (A) I, II and III
Statements I, II, and III are correct. Subhadra Kumari Chauhan was a key figure in the Jhanda Satyagraha and authored Bikhre Moti. Mannu Bhandari was indeed born in Bhanpura, Madhya Pradesh. However, Statement IV is incorrect because Subhadra Kumari Chauhan is most famous for her poetry in Veer Ras, particularly her heroic verses about the freedom struggle and the Queen of Jhansi.

60. (B) Chitralekha
Chitralekha is a famous philosophical and historical novel, but it was not written by Vrindavanlal Verma; it was authored by Bhagwati Charan Verma. On the other hand, Garh Kundar, Kachnar, and Jhansi Ki Rani are all highly acclaimed historical novels written by Vrindavanlal Verma, focusing on the history and culture of the Bundelkhand and Gwalior regions during various historical periods.

61. (C) Shikhar Samman
The Shikhar Samman is the highest literary honor awarded by the Madhya Pradesh government to writers for their outstanding long-term contributions to literature. It is part of a series of prestigious awards presented by the state's Culture Department to recognize excellence in various fields of art and literature, reflecting Madhya Pradesh's commitment to nurturing and honoring its rich intellectual and creative heritage.

62. (A) Nandram Das
Balkavi Bairagi, the noted Hindi poet and lyricist from Madhya Pradesh, was born with the name Nandram Das. He later adopted the name Balkavi Bairagi, which became synonymous with his poetic identity. He was known for his simple yet powerful verses that resonated with the masses, and he also had a significant career as a politician and a lyricist for the Indian film industry.

63. (A) Pahal
Gyanranjan, a key figure in contemporary Hindi literature, launched and edited the highly influential literary magazine Pahal from Jabalpur. Since its inception in 1973, Pahal has been a significant platform for progressive and experimental writing, playing a crucial role in shaping modern Hindi discourse. The magazine is known for its high literary standards and its commitment to serious intellectual and creative exploration.

64. (A) Both A and R are true and R is the correct explanation of A.
Critics referred to Keshavdas as the ghost of difficult poetry because his works, particularly Ramchandrika, are characterized by immense intellectual and technical complexity. He prioritized the use of varied metrical structures and elaborate figures of speech over simple emotional expression. This stylistic choice made his poetry challenging to understand, thus justifying the title given to him by later scholars of Hindi literature.

65. (A) Ek Tha Gadha
Ek Tha Gadha is a renowned satirical play written by Sharad Joshi. It uses an absurd situation involving the death of a donkey to critique the systemic corruption and the apathy of the administrative and political machinery. The play is considered a classic of modern Hindi drama, showcasing Joshi's ability to use humor

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rhythmic and stirring lines were designed to evoke a sense of pride and courage among readers during the struggle for Indian independence.

29. (C) Andhere Mein
Andhere Mein is one of the most famous and complex poems in modern Hindi literature, but it was not written by Harishankar Parsai. It is the magnum opus of the poet Gajanan Madhav Muktibodh. While Parsai is renowned for satirical prose works like Bhoot Ke Paon Peeche and Sadachar Ka Taweez, Muktibodh is celebrated for his experimental and deeply psychological poetry.

30. (D) Hoshangabad
Bhawani Prasad Mishra, a prominent figure in the Nayi Kavita movement, was born in the village of Tigaria in the Hoshangabad district of Madhya Pradesh in 1913. His rural upbringing deeply influenced his poetic style, which is known for its naturalness and simplicity. He spent his life contributing to literature and the Gandhian movement, leaving a lasting impact on Hindi poetry.

31. (C) Sharatchandra Chattopadhyay
Vishnu Prabhakar's monumental work Awara Masiha is a celebrated biography of the legendary Bengali novelist Sharatchandra Chattopadhyay. Prabhakar spent over a decade researching the life of the writer to produce this comprehensive and empathetic account. The book is considered a masterpiece of Hindi biographical literature, capturing the complex personality and literary genius of one of India's most popular storytellers.

32. (B) Raja Indrajit Singh
Keshavdas served as the court poet of Raja Indrajit Singh, the ruler of Orchha and the brother of Raja Bir Singh Deo. Under the royal patronage of Indrajit Singh, Keshavdas composed some of his most famous works, including Rasikpriya and Kavipriya. This patronage was crucial in allowing him to develop his sophisticated style and establish the foundations of the Ritikaal era.

33. (A) Keshavdas - Padmakar - Makhanlal Chaturvedi - Gajanan Madhav Muktibodh
This sequence correctly reflects the chronological birth periods of these influential poets. Keshavdas belonged to the late 16th century, Padmakar to the mid-18th century, Makhanlal Chaturvedi was born in 1889, and Gajanan Madhav Muktibodh was born in 1917. This timeline traces the evolution of Hindi literature from the classical Riti era to the modern nationalistic and experimental poetic movements.

34. (D) Sagar
Padmakar, one of the most renowned poets of the later Ritikaal, was born in 1753 in the city of Sagar, Madhya Pradesh. He was a prolific writer who received patronage from various royal courts across India. His birth in Sagar is a point of regional pride, and his works continue to be celebrated for their linguistic mastery and vivid depictions of nature and devotion.

35. (A) P-2, Q-1, R-4, S-3
These literary works and authors represent a wide range of genres in Hindi. Vrindavanlal Verma wrote the historical novel Mrignayani, while Vishnu Prabhakar is famous for the biography Awara Masiha. Shrikant Verma authored the political allegory Magadh, and Balakrishna Sharma Navin composed the epic poem Urmila. Matching these works correctly showcases the diverse literary contributions associated with the Madhya Pradesh region.

36. (A) Ganga Lahari
Toward the end of his life, Padmakar moved to the banks of the Ganges in Kanpur. During this period of illness and reflection, he composed Ganga Lahari, a series of fifty-two verses dedicated to the river. This work is deeply devotional and reflects his transition from courtly themes to spiritual surrender, showcasing his mastery over Brajbhasha in a religious and philosophical context.

37. (A) Shajapur
Balakrishna Sharma Navin was born in 1897 in Bhayana village, which is located in the Shajapur district of Madhya Pradesh. His early life in this region laid the foundation for his dual career as a fierce nationalist and a renowned poet. His work remains a significant part of the Hindi literary canon, reflecting the spirit of the Indian freedom movement and romanticism.

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known for his Phag poetry, which are four-line verses called Phags, composed in the Bundeli dialect. His work is celebrated for its simple yet profound observations on love, nature, and rural life, and it has had a lasting influence on the regional literary traditions of Madhya Pradesh.

94. (C) Andhon Ka Haathi
Andhon Ka Haathi is an acclaimed satirical play by Sharad Joshi. Using the ancient parable of the blind men and the elephant, the play critiques the fragmented and often distorted ways in which modern political and social systems function. It is a powerful example of Joshi's ability to use allegory and wit to expose systemic failings and the absurdity of contemporary governance and public discourse.

95. (B) Balakrishna Sharma Navin
Kumkum is the first published poetry collection of the freedom fighter and poet Balakrishna Sharma Navin. Released in 1939, the collection features verses that combine romantic imagery with a strong nationalist spirit. Its publication was a significant event in the literary landscape of the time, establishing Navin as a powerful voice who could seamlessly blend personal emotion with the broader collective aspirations of the nation.

96. (A) I, II, III, IV
This sequence represents the chronological order of these significant Hindi texts. Keshavdas wrote Kavipriya in 1601. Padmakar's Jagadvinod belongs to the early 19th century. Makhanlal Chaturvedi's Himtarangini was published in the mid-20th century, winning the Sahitya Akademi Award in 1955. Shrikant Verma's Magadh is a modern masterpiece published in 1984. This timeline showcases the historical development of literature in the Madhya Pradesh region.

97. (D) Gwalior
The Bhavabhuti Samaroh is held in Gwalior to commemorate the great 8th-century Sanskrit playwright who is said to have had deep connections with the region. Bhavabhuti is renowned for his mastery of the Karun Ras (pathos) in plays like Uttararamacharita. The festival celebrates his enduring influence on the classical literary traditions that have shaped the cultural and intellectual landscape of Madhya Pradesh and beyond.

98. (A) Classification of Nayak and Nayika and aesthetic moods
Rasikpriya is one of the most important works by Keshavdas, written as a comprehensive treatise on the classification of heroes and heroines and the various aesthetic moods, particularly Shringar Ras. It set the standard for the Riti style of poetry, focusing on the formalization of romantic themes and poetic theory. The work is noted for its sophisticated language and its influence on later classical Hindi poets.

99. (B) Bhopal
The progressive Hindi literary magazine Aks was historically published from Bhopal. It served as a significant platform for contemporary writing and intellectual discussion, reflecting the city's status as a major center for Hindi literature and cultural activities. The magazine contributed to the vibrant literary scene in Madhya Pradesh by promoting new voices and engaging with the critical social and political issues of its time.

100. (C) Subhadra Kumari Chauhan
The poignant poem Jallianwala Bagh Mein Basant was written by Subhadra Kumari Chauhan. In this work, she reflects on the tragic massacre of 1919 by contrasting the arrival of spring with the sorrow and sacrifice of the martyrs. The poem is a powerful expression of her nationalist sentiments, using evocative imagery to keep the memory of the struggle for independence alive in the collective consciousness of the people.

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101. (A) II only
Statement II is incorrect because Keshavdas is historically classified as a poet of the Riti Kaal, not the Bhakti Kaal. He is known for his ornate style and focus on poetic theory. The other statements are correct: the Sahitya Parishad promotes Hindi literature, Padmakar was a Riti poet, Makhanlal Chaturvedi edited Prabha, and Muktibodh's major collection was published shortly after his death in 1964.

102. (A) Agricultural practices and weather patterns
In the rural folk traditions of Madhya Pradesh, Ghagh and Bhaddari are legendary figures known for their pithy verses related to agriculture and weather forecasting. Their sayings, often passed down through oral tradition, provided practical wisdom to farmers regarding monsoon

complex Vedantic concepts and the path to spiritual liberation. It showcases his intellectual range beyond traditional courtly poetry and his ability to handle profound philosophical subject matter.

48. (B) Psychological realism and empathy for marginalized characters
The influence of Sharatchandra Chattopadhyay is most evident in the shift toward psychological realism in Hindi literature. Many writers from Madhya Pradesh were inspired by his ability to depict the inner lives and social struggles of marginalized individuals with deep empathy. This influence helped move Hindi prose away from rigid classical structures and toward a more humanistic and realistic portrayal of contemporary society.

49. (C) Ritikaal
In the history of Hindi literature, Keshavdas is conventionally recognized as the originator or an early master of the Ritikaal era. This period is characterized by a high degree of formalization, a focus on poetic theory, and the extensive use of figures of speech. His works like Rasikpriya set the standard for the ornate and technically sophisticated poetry that defined this historical literary phase.

50. (C) The 1857 First War of Independence
Vrindavanlal Verma's historical novel Jhansi Ki Rani is a masterpiece that focuses on the events surrounding the 1857 First War of Independence. It provides a detailed and well-researched account of Rani Lakshmibai's life and her heroic struggle against the British East India Company. The novel played a significant role in popularizing the history of the rebellion and the legacy of the Queen.

51. (D) Aapka Bunti
Mannu Bhandari's novel Aapka Bunti is a landmark in Hindi literature for its poignant portrayal of the psychological impact of a parental divorce on a young child. The story is told largely from the perspective of the child, Bunti, capturing his confusion, loneliness, and emotional trauma. This work is celebrated for its deep sensitivity and its realistic exploration of modern family dynamics.

52. (D) Rajya Sabha
Shrikant Verma had a notable political career alongside his literary accomplishments. He served as a member of the Rajya Sabha, the upper house of India's Parliament, representing the Indian National Congress. His political experiences deeply influenced his later poetry, particularly his masterpiece Magadh, which reflects on the complexities and moral dilemmas of power, governance, and the cyclical nature of historical time.

53. (C) Bundelkhand
The historical fiction of Vrindavanlal Verma is deeply rooted in the history, folklore, and culture of the Bundelkhand region. He spent much of his life in Jhansi and was fascinated by the local legends and historical figures of the area. His novels, such as Garh Kundar and Mrignayani, are celebrated for their authentic portrayal of the unique social and cultural landscape of Bundelkhand.

54. (C) Rapid metrical changes and sharp dialogue techniques
The epic Ramchandrika by Keshavdas is renowned for its technical brilliance, specifically its rapid metrical changes and sharp dialogue. Keshavdas experimented with various poetic meters, sometimes changing them in every few lines, and used dramatic dialogue to bring the Ramayana to life. While some critics find this style intellectually demanding, it remains a testament to his unparalleled mastery over the classical poetic form.

55. (A) Brajbhasha
Padmakar was a master of Brajbhasha, which was the dominant literary dialect of Hindi during the Ritikaal. His poetry is celebrated for its linguistic elegance, rhythmic beauty, and the skillful use of alliteration and metaphors. His ability to use Brajbhasha to express a wide range of emotions, from heroic valor to intense romantic devotion, solidified his status as a major classical poet.

56. (A) Bilaspur
Shrikant Verma, an eminent modern Hindi poet, was born in Bilaspur, which was then part of Madhya Pradesh. His early years in the city and his subsequent move to larger literary centers influenced his work. He became a significant

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38. (D) Fiction and regional narratives
Rahul Baraily is recognized within the regional literary circles of Madhya Pradesh for his contributions to fiction and narratives that reflect local culture. His writings often focus on the social realities and folklore of the region, helping to preserve and promote the cultural heritage of Madhya Pradesh through contemporary storytelling techniques, thereby enriching the state's diverse literary landscape.

39. (D) Kavipriya
Keshavdas wrote Kavipriya in 1601 as a manual on poetics and the various figures of speech. It was primarily intended to instruct Rai Praveen, a famous courtesan and the favorite of his patron, Raja Indrajit Singh. The work is a significant text of the Riti era, demonstrating the era's focus on the technical aspects of poetry and the formalization of literary style.

40. (D) Ardhanarishwar
Vishnu Prabhakar was awarded the Sahitya Akademi Award for his novel Ardhanarishwar. This work explores complex social and gender issues, reflecting Prabhakar's deep humanism and psychological insight. While he is very famous for his biographical work Awara Masiha, this award-winning novel solidified his reputation as a significant contemporary novelist in Hindi literature, capable of handling profound and challenging themes.

41. (A) I, II, III, IV
These journals represent a chronological progression of literary activity. Prabha began in 1913, followed by Karmveer in 1920, both playing key roles in the nationalist movement. Vasudha was established later in 1956 as a platform for progressive satire. Chaumasa is a more recent publication, starting in 1983, with a focus on tribal and folk arts, reflecting the evolving literary interests of the region.

42. (C) Magadh
Shrikant Verma's collection Magadh is considered one of the most important works of modern Hindi poetry. Published in 1984, it uses the historical backdrop of the ancient kingdom of Magadh as a political allegory to critique the nature of power, decay, and tyranny in contemporary society. The work won the Sahitya Akademi Award and remains a powerful reflection on political morality.

43. (B) Orchha
Keshavdas was a foundational figure of classical Hindi poetry and served as the court poet of the Orchha kingdom during the late 16th and early 17th centuries. Under the patronage of rulers like Indrajit Singh, he composed his major works. His presence made Orchha a major center for Sanskrit and Hindi scholarship, influencing the development of the Riti style in Hindi literature.

44. (D) Gwalior
The historical novel Mrignayani is based on the legendary romance between Raja Mansingh Tomar of Gwalior and his queen, Mrignayani, who was a Gujar woman. Vrindavanlal Verma's masterpiece vividly reconstructs the 15th-century court of Gwalior, blending historical facts with local folklore. The novel is celebrated for its rich cultural detail and its portrayal of the musical and architectural heritage of the Tomar dynasty.

45. (C) Veer Ras
Padmakar's Himmat Bahadur Virdavali is a distinctive work because it focuses on Veer Ras, or the heroic sentiment. It was written in praise of Anup Giri, known as Himmat Bahadur, a powerful military leader. Unlike many of Padmakar's other works that focus on Shringar Ras or Bhakti, this poem celebrates military valor and martial spirit, showcasing the poet's stylistic versatility.

46. (B) Urmila
Balakrishna Sharma Navin composed the epic poem Urmila, which focuses on the character of Lakshmana's wife from the Ramayana. The work is significant for giving voice to a character who is often marginalized in traditional retellings. Navin's portrayal highlights Urmila's sacrifice and emotional depth, reflecting his poetic skill and his interest in reinterpreting classical themes through a modern lens.

47. (B) Vigyangita
Vigyangita is a spiritual and philosophical work by Keshavdas, which he adapted and translated from the famous Sanskrit allegorical play Prabodh Chandrodaya. In this text, Keshavdas uses personified abstract qualities to discuss

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and satire to highlight serious social and political issues.

66. (A) Khandwa
The Makhanlal Chaturvedi Samaroh is a prominent literary event hosted annually in the Khandwa district of Madhya Pradesh. This festival celebrates the life and work of the legendary poet and journalist, who spent a significant part of his life in Khandwa. The event brings together poets and scholars to discuss and honor his contributions to Hindi literature and the Indian freedom movement.

67. (C) Mannu Bhandari
The political novel Mahabhoj was written by Mannu Bhandari, who was born in Bhanpura, Madhya Pradesh. The work is a scathing critique of the criminalization of politics and the exploitation of the marginalized for electoral gains. It was later adapted into a highly successful stage play, cementing its status as one of the most significant and powerful political works in contemporary Hindi literature.

68. (B) Department of Official Language (Rajbhasha)
Dushyant Kumar, the poet who revolutionized the Hindi Ghazal, spent a significant portion of his professional life working in the Department of Official Language in Bhopal. His time in this institution and his life in Bhopal were crucial to his literary development. It was during this period that he composed many of his most famous works, which reflect his deep concern for social justice.

69. (A) Aranya
Naresh Mehta was awarded the Sahitya Akademi Award for his poetry collection Aranya. A leading figure in the Nayi Kavita movement, Mehta's work is known for its philosophical depth and its exploration of the relationship between man and nature. Aranya reflects his unique poetic vision, which often draws on classical and spiritual themes to address contemporary existential and social questions in Hindi literature.

70. (C) P-3, Q-4, R-2, S-1
These authors represent distinct phases of Hindi literature. Keshavdas belongs to the early Riti Kaal, while Padmakar is a master of the later Riti Kaal. Makhanlal Chaturvedi is a key figure of the nationalist-cultural phase of Chhayavad, and Gajanan Madhav Muktibodh is a pioneer of the experimental Prayogvad and Nayi Kavita movements. Matching them correctly traces the historical evolution of poetic styles.

71. (A) Orchha
The Keshav Jayanti Samaroh is traditionally hosted in the historical town of Orchha to celebrate the legacy of the classical poet Keshavdas. Orchha was the site of the royal court where Keshavdas served as a court poet. The festival honors his contributions to the Riti era and provides a platform for scholars and poets to discuss the enduring influence of his technical and stylistic innovations.

72. (B) Madhya Pradesh Sahitya Akademi
The prestigious literary magazine Sakshatkar is a regular publication of the Madhya Pradesh Sahitya Akademi. This magazine serves as an important forum for contemporary Hindi literature, featuring interviews, literary criticism, and new creative works. It plays a vital role in the cultural life of the state by promoting literary dialogue and showcasing the work of both established and emerging writers from Madhya Pradesh.

73. (A) I, II, III and IV
Statements I, II, III, and IV accurately describe the contributions of Vrindavanlal Verma. He is indeed called the Walter Scott of Hindi, wrote Mrignayani and Garh Kundar, and focused on the Bundelkhand region. However, Statement V is incorrect because he was not the first Hindi writer from MP to win the Jnanpith Award; that distinction belongs to Naresh Mehta, who won it in 1992.

74. (C) Raha Kinare Baith
Raha Kinare Baith is a renowned collection of satirical essays by Sharad Joshi. In these essays, Joshi uses his characteristic wit and keen observation to comment on various aspects of daily life and social behavior. His ability to find humor in the mundane while providing sharp social commentary made him one of the most popular and influential satirists in modern Hindi literature.

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Jabalpur in 1956. It served as a critical platform for progressive writing and satire, reflecting Parsai's commitment to social critique. Despite financial difficulties, the magazine played a vital role in shaping contemporary Hindi literature and providing a voice to writers who challenged the status quo of society.

20. (C) III only
Bhawani Prasad Mishra is indeed known for his conversational tone and Gandhian influence. However, it is incorrect to state that he won the Sahitya Akademi Award for Geet Farosh. He actually received this prestigious honor for his 1972 poetry collection, Buni Hui Rassi. Geet Farosh is one of his most famous individual poems, but not the award-winning collection itself.

21. (C) Kamayani: Ek Punarvichar
Gajanan Madhav Muktibodh provided a groundbreaking re-evaluation of Jaishankar Prasad's epic poem Kamayani through this critical work. Instead of a traditional aesthetic analysis, he used a socio-political and psychological lens to interpret the text. This critical study is considered a masterpiece of modern Hindi literary criticism, reflecting Muktibodh's deep intellectual engagement with the philosophical foundations of Hindi literature.

22. (B) Bilaspur Central Jail
Makhanlal Chaturvedi composed the highly celebrated patriotic poem Pushp Ki Abhilasha in 1921 while he was imprisoned in the Bilaspur Central Jail. The poem expresses a flower's desire to be strewn on the path of martyrs rather than decorating a king's crown. This powerful allegory perfectly captured the spirit of sacrifice and nationalistic fervor during the freedom movement.

23. (D) Jhanda Satyagraha
In 1923, Subhadra Kumari Chauhan was a leading figure in the historic Jhanda Satyagraha in Jabalpur. This movement was a significant part of the Indian freedom struggle, focusing on the right to hoist the national flag. She was the first woman satyagrahi to be arrested in Jabalpur, demonstrating her deep commitment to the nationalist cause through both her poetry and actions.

24. (D) Expose hypocrisies in contemporary Indian society
The primary aim of Harishankar Parsai's satirical writings was to expose the deep-seated hypocrisies, corruption, and moral decay in Indian society. He used sharp wit and everyday language to critique political systems and social behaviors. His works served as a mirror to the nation, encouraging readers to recognize systemic flaws and strive for a more ethical and just social order.

25. (B) Gandhism
Bhawani Prasad Mishra was deeply influenced by Gandhian philosophy, which is evident in the simplicity and humanism of his poetry. He participated in the Quit India Movement and was imprisoned for several years. His literary themes often reflect Gandhian values of non-violence, truth, and the celebration of the ordinary, distinguishing him as a unique voice in modern Hindi literature.

26. (B) 1955
Makhanlal Chaturvedi was honored with the first-ever Sahitya Akademi Award in Hindi in 1955. He received this prestigious award for his poetry collection Himtarangini. This recognition marked a historic moment in Hindi literature, acknowledging his immense contribution to the language and his role as a leading poet of national awakening and intense emotional expression during the freedom era.

27. (B) Tar Saptak
Muktibodh's poetry was first prominently featured in the groundbreaking anthology Tar Saptak, published in 1943. Edited by the poet Agyeya, this collection introduced seven experimental poets who diverged from traditional styles. Muktibodh's inclusion in this anthology brought his innovative and complex poetic voice to national attention, marking the beginning of the Prayogvad movement in modern Hindi literature.

28. (A) Veer Ras
The most famous poem of Subhadra Kumari Chauhan, Jhansi Ki Rani, is a classic example of Veer Ras, or the heroic sentiment. The poem vividly describes the bravery and sacrifice of Rani Lakshmibai during the 1857 rebellion. Its

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Hindi literature as a critic, essayist, and poet. His diverse interests and polyglot abilities allowed him to bridge different literary traditions. His early life in Gwalior provided the foundation for a distinguished career that included significant roles in national institutions like the Sahitya Akademi.

85. (C) Bhopal
The Dushyant Kumar Pandulipi Sangrahalaya is located in Bhopal. This unique museum is dedicated to the preservation of manuscripts, letters, and personal belongings of numerous Hindi and Urdu writers. It serves as a vital archive for researchers and literary enthusiasts, honoring the legacy of the poet Dushyant Kumar and the broader literary community of Madhya Pradesh and India by protecting their original creative records.

86. (B) Adivasi Lok Kala Academy
The magazine Chaumasa is published by the Adivasi Lok Kala Academy, an institution under the Madhya Pradesh Culture Department. The publication is dedicated to the extensive documentation and promotion of tribal and folk arts, literature, and traditions. It provides a crucial platform for understanding the rich and diverse cultural heritage of the various indigenous communities that reside within the state of Madhya Pradesh.

87. (B) Gwalior
Nida Fazli, the celebrated Urdu and Hindi poet, spent his formative childhood and early school years in Gwalior. Although he later moved to Mumbai, the influence of his early life in Madhya Pradesh is often reflected in the simplicity and rootedness of his verses. He is known for his soulful ghazals and dohas that blend literary sophistication with everyday language, making his work widely accessible.

88. (A) Sharad Joshi
To encourage and honor excellence in the genre of satire, the Madhya Pradesh Sahitya Akademi presents an annual award named the Sharad Joshi Samman. Sharad Joshi was a master of Hindi satire who used his writing to critique social and political issues with humor and insight. This award recognizes writers who continue his legacy by using satire as a powerful medium for social commentary and intellectual engagement.

89. (B) Arjun Singh
Balkavi Bairagi served as a minister in the Madhya Pradesh state government during the chief ministership of Arjun Singh. This period of his life showcased his dual commitment to literary art and public service. As a politician, he remained deeply connected to his identity as a poet, often using his oratorical skills to advocate for cultural promotion and the welfare of the common people in the state.

90. (B) 1992
The national-level Sharad Joshi Samman was instituted by the Government of Madhya Pradesh in 1992. The award was established to honor the memory of the legendary satirist and to recognize outstanding contributions to satire, essays, and diary writing. It is one of the most prestigious awards in its category in India, reflecting the state's role as a major center for modern Hindi satirical literature.

91. (B) Makhanlal Chaturvedi
The designation Ek Bharatiya Atma is synonymous with the poet Makhanlal Chaturvedi. This collection of poems honors his unique status in Hindi literature as a writer whose soul was deeply intertwined with the Indian national identity and the spirit of the independence struggle. His verses continue to inspire readers with their intense patriotic fervor and their profound commitment to the ideals of sacrifice and freedom.

92. (C) Mannu Bhandari
The famous short story Trishanku was written by Mannu Bhandari. It captures the psychological dilemmas and the sense of being caught between different worlds that often characterize the modern middle-class experience. Through her sensitive portrayal of human relationships and social transitions, Bhandari established herself as a leading voice in the Nayi Kahani movement, bringing a new level of psychological realism to the Hindi short story.

93. (C) Bundeli
Isuri was a legendary folk poet of the 19th century who lived in the Bundelkhand region. He is best

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75. (D) Sagar
The Madhya Pradesh government organizes the Padmakar Samaroh annually in the city of Sagar to honor the literary legacy of the great Riti poet Padmakar. Since he was born in Sagar, the city remains the central location for celebrating his work. The festival includes literary discussions and poetic recitals, focusing on the linguistic mastery and artistic beauty of his classical Brajbhasha compositions.

76. (D) Maitreyi Pushpa
The contemporary Hindi novel Alma Kabutari was written by Maitreyi Pushpa. The work is noted for its powerful portrayal of the lives and struggles of a nomadic community. Pushpa's writing is celebrated for its authentic depiction of rural life and its strong female characters, making her one of the most significant voices in modern Hindi literature who explores themes of identity, social justice, and tradition.

77. (D) Agyeya
Prabhakar Machwe was one of the original seven poets featured in the groundbreaking anthology Tar Saptak, which was edited by the legendary poet Agyeya. Published in 1943, this collection is credited with initiating the Prayogvad movement in Hindi poetry. Machwe's participation in this project highlights his role as an experimental writer who contributed to the modernization of Hindi poetic forms and themes.

78. (D) Short Story (Kahani)
The Madhya Pradesh Sahitya Akademi confers the Subhadra Kumari Chauhan Award specifically for excellence in the genre of the short story. While the poetess is most famous for her heroic verses, she was also an accomplished story writer. By naming this award after her, the state government honors her multi-faceted literary contribution and encourages the development of contemporary Hindi short fiction.

79. (B) Mandsaur
Balkavi Bairagi was born in the village of Manasa in the Mandsaur district of Madhya Pradesh. His roots in this region deeply influenced his simple and rhythmic poetic style. Throughout his life, he remained connected to the culture of Madhya Pradesh while achieving national fame as a poet, a popular film lyricist, and a significant political leader who served the state and the country.

80. (D) Saye Mein Dhoop
Dushyant Kumar fundamentally transformed the Hindi Ghazal through his iconic collection Saye Mein Dhoop. Before him, the Ghazal was largely associated with romantic themes in Urdu. Kumar used the form to express socio-political angst and the struggles of the common man in simple, powerful Hindi. This work made the Ghazal a popular and effective medium for contemporary social critique and political expression.

81. (C) Jabalpur
The Subhadra Kumari Chauhan Samaroh is organized annually by the Madhya Pradesh government in Jabalpur. This location is significant because she lived and worked in Jabalpur for many years, participating in major freedom movements like the Jhanda Satyagraha. The festival commemorates her dual legacy as a pioneering nationalist poet and a fearless freedom fighter, attracting writers and scholars from across the country.

82. (B) 1954
The Madhya Pradesh Sahitya Parishad, now known as the Madhya Pradesh Sahitya Akademi, was established by the state government in 1954. Its primary objective is to promote, preserve, and encourage Hindi literature and its various dialects. Since its inception, it has played a pivotal role in the cultural life of the state by organizing literary events, publishing magazines, and conferring prestigious awards.

83. (D) Ujjain
Sharad Joshi, one of the most distinguished modern Hindi satirists, was born in the ancient city of Ujjain in 1931. His upbringing in this culturally rich city influenced his sharp observation and mastery of language. Joshi went on to become a household name through his satirical columns in newspapers and his work in films and television, leaving an indelible mark on Hindi satire.

84. (C) Gwalior
Prabhakar Machwe was born in the historically significant city of Gwalior. He was a versatile intellectual who made major contributions to

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patterns and crop management. These verses are considered a vital part of the region's folk literature, reflecting the deep connection between language, culture, and nature.

103. (A) Makhanlal Chaturvedi - Bhawani Prasad Mishra - Harishankar Parsai
This sequence correctly follows the historical timeline of the Sahitya Akademi Awards for these writers. Makhanlal Chaturvedi won the first-ever award in 1955. Bhawani Prasad Mishra received the honor in 1972 for Buni Hui Rassi. Harishankar Parsai was awarded in 1982 for his satirical work Viklang Shraddha Ka Daur. This progression marks the recognition of different genres, from nationalist poetry to experimental verse and modern satire.

104. (D) Shrikant Verma
Jalsaghar is a critically acclaimed poetry collection by Shrikant Verma. In this work, Verma explores themes of power, decadence, and the moral corruption of society. His poetry is noted for its sharp intellectual edge and its ability to use historical and metaphorical frameworks to critique contemporary political realities. This collection, along with his later work Magadh, established him as a major voice in modern Hindi literature.

105. (C) Makhanlal Chaturvedi
Mata is a powerful poem by Makhanlal Chaturvedi that invokes intense nationalist sentiment and the spirit of sacrifice. Throughout his literary career, Chaturvedi used his poetry to awaken the Indian masses during the freedom struggle. This work exemplifies his ability to personify the motherland and inspire a sense of duty and devotion among his readers, characteristic of the Ek Bharatiya Atma title he so famously earned.

106. (B) P-2, Q-1, R-3, S-4
The matching of these magazines with their founding editors highlights the institutional foundations of Hindi literature in the region. Makhanlal Chaturvedi edited the nationalist Karmveer. Harishankar Parsai founded the satirical Vasudha. Gyanranjan launched the progressive Pahal from Jabalpur. The Adivasi Lok Kala Parishad publishes Chaumasa, focusing on folk and tribal culture. Each publication has played a distinct and vital role in shaping the literary discourse of Madhya Pradesh.

107. (A) I, II and III
Statements I, II, and III are correct. Shrikant Verma served in the Rajya Sabha, Balakrishna Sharma Navin was born in Shajapur, and Muktibodh's study of Kamayani is a landmark critical work. However, Statement IV is incorrect because Harishankar Parsai was not a Chhayavad poet; he was a pioneer of modern Hindi satire and a prose writer who emerged much later, focusing on social and political critique rather than romanticism.

108. (A) Balakrishna Sharma Navin
Balakrishna Sharma Navin served as the editor of the nationalist journal Prabha, working alongside the legendary journalist and freedom fighter Ganesh Shankar Vidyarthi. This collaboration was instrumental in using journalism as a tool for political mobilization and social reform. Navin's role in editing such influential publications solidified his reputation as a key intellectual and literary figure who was deeply involved in the Indian independence movement.

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109. (D) Padmakar
Prabodh Pachasa is a renowned spiritual work composed by the great Riti poet Padmakar. Written toward the end of his life, these fifty verses reflect a shift away from courtly aesthetics toward themes of devotion, renunciation, and spiritual awakening. The work showcases Padmakar's ability to use his mastery of Brajbhasha to express profound philosophical and religious sentiments, making it a significant contribution to the devotional literature of the era.

110. (C) Vrindavanlal Verma
Kachnar is a historical novel by Vrindavanlal Verma that details the social and political landscape of central India during the medieval period. Verma was known for his meticulous research and his ability to bring history to life through engaging narratives. Like his other works, Kachnar focuses on the region of Bundelkhand, showcasing the valor, traditions, and complex social dynamics that defined the history of that specific cultural zone.

Ghazal traditions
(D) Eesuri - Publisher of the first formal Malwi dictionary

18. The traditional meter used for composing and reciting the Alha epic, which consists of 31 matras (morae) per line, is known as:
(A) Alha Chhand
(B) Chaupai
(C) Doha
(D) Savaiya

19. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The Malwi dialect exhibits a strong influence of both the Rajasthani and Gujarati languages.
Reason (R): The Malwa region shares its geographical borders and historical trade routes with both Rajasthan and Gujarat.
Select the correct code:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

20. Consider the following statements regarding the poets of the Bundeli tradition:
I. Gorelal (Lalkavi) composed the 'Chhatraprakash', detailing the life of Chhatrasal.
II. Kavi Padmakar composed literature primarily in the Nimadi dialect.
III. Bakhsheesh Ali was a notable contributor to the Bundeli Phag tradition.
Which of the above statement(s) is/are correct?
(A) I and II only
(B) II and III only
(C) I and III only
(D) I, II, and III

21. The literary tradition of the Bagheli dialect is most prominent in which of the following groups of districts in Madhya Pradesh?
(A) Indore, Ujjain, Dewas
(B) Hoshangabad, Harda, Betul
(C) Rewa, Satna, Sidhi
(D) Gwalior, Shivpuri, Datia

22. Which of the following statements about the history of Bundeli literature is incorrect?
(A) It originated around the 11th century AD under the patronage of the Chandela dynasty.
(B) It was exclusively patronized by Gond kings and faced a total ban under Chandela rulers.
(C) It reached its zenith during the medieval period under the Bundela rulers of Orchha.
(D) The earliest known prominent poet of the Bundeli tradition was the court poet Jagnik.

23. The poet Jagnik, celebrated in the Bundeli literary tradition, lived during which of the following historical periods?
(A) 9th century AD
(B) 15th century AD
(C) 18th century AD
(D) 12th century AD

24. Which literary work is considered one of the earliest extensive documented dictionaries of the Malwi dialect, created by Prahlad Singh Bhati?
(A) Malwi Bhasha Vyakaran
(B) Malwa Ki Kahawat
(C) Malwi Lokgeet
(D) Malwi Shabdkosh

25. Which of the following does not belong to the folk song tradition of the Bundelkhand region?
(A) Lamtera
(B) Garba
(C) Saira
(D) Hardaul Ki Manauti

26. Bundeli dialect belongs to which of the following linguistic sub-groups of Hindi?
(A) Eastern Hindi
(B) Bihari Hindi
(C) Pahari Hindi
(D) Western Hindi

27. In the context of Malwi folk traditions, 'Heed' singing is primarily associated with which festival and activity?
(A) Sung during Diwali by Ahir and Gujjar communities while grazing cattle.
(B) Sung during Holi festivals by local communities while throwing colors.
(C) Sung during Navratri festivals by women in

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seminars, and various artistic exhibitions in the historic city.

120. (A) Gajanan Madhav Muktibodh
Gajanan Madhav Muktibodh was deeply associated with the progressive writers' movement and actively contributed to various literary magazines, including the influential journal Kalpana. His writings in such publications were crucial in developing the discourse around modern Hindi poetry and criticism. Muktibodh's intellectual engagement with contemporary literary trends and his commitment to social and political issues made him a central figure in the post-independence Hindi literary landscape.

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the state of Rajasthan.
(C) Central plateau of Malwa including the districts of Indore and Ujjain.
(D) Northern districts of Bhind and Morena near the Uttar Pradesh border.

37. The play 'Anand Raghunandan', often considered one of the first original plays in the Hindi-Bagheli tradition, was written by which ruler of Madhya Pradesh?
(A) Maharaja Vishwanath Singh of Rewa
(B) Maharaja Bhoja of the Dhar State
(C) Maharaja Chhatrasal of Bundelkhand
(D) Raja Mansingh Tomar of Gwalior State

38. The folk ballad style 'Pandwani', highly popular among the Gond and Baiga communities of eastern Madhya Pradesh and Chhattisgarh, narrates tales from which epic?
(A) Ramayana
(B) Alha Khand
(C) Padmawat
(D) Mahabharata

39. The oral narratives and songs accompanying the ritualistic 'Pithora' painting of western Madhya Pradesh belong to the literary tradition of which tribe?
(A) Sahariya
(B) Korku
(C) Bharia
(D) Bhil

40. Consider the following statements:
Statement I: The literary tradition of Nimadi heavily features the 'Garba' and 'Garbi' folk song forms due to its proximity to Gujarat.
Statement II: The Narmada river culture acts as a central motif in much of Nimadi folk poetry.
Which of the above statements is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

41. Match the tribal languages/dialects of Madhya Pradesh (List I) with their primary linguistic family (List II).
List I: (Tribal Languages)
P. Gondi
Q. Korku
R. Bhili
S. Baigani
List II: (Linguistic Family)
1. Austroasiatic (Munda)
2. Dravidian
3. Indo-Aryan (Eastern Hindi influence)
4. Indo-Aryan (Western/Rajasthani influence)
Select the correct code:
(A) P-1, Q-2, R-3, S-4
(B) P-2, Q-1, R-4, S-3
(C) P-2, Q-4, R-1, S-3
(D) P-4, Q-1, R-2, S-3

42. Match the regional languages/dialects of Madhya Pradesh (List I) with their prominent sub-dialects or related regional variants (List II).
List I: (Languages/Dialects)
P. Bundeli
Q. Malwi
R. Nimadi
S. Bagheli
List II: (Sub-dialects/Variants)
1. Tirhari
2. Sondhwadi
3. Bhuani
4. Banaphari
Select the correct code:
(A) P-4, Q-3, R-2, S-1
(B) P-1, Q-3, R-2, S-4
(C) P-4, Q-2, R-3, S-1
(D) P-2, Q-4, R-1, S-3

43. What is the most appropriate description of the role of 'Pradhans' in the context of Madhya Pradesh's tribal literature?
(A) They are the supreme political and military chiefs of the Bhil tribes.
(B) They are bards and musicians who preserve the oral Gond history.
(C) They are the headmen appointed by the colonial government for taxes.
(D) They are the chief priests in the medieval Jain temples of Khajuraho.

44. The Gondi language, which holds a rich oral literary tradition in Madhya Pradesh, belongs to which language family?
(A) Indo-Aryan
(B) Austroasiatic (Munda)
(C) Sino-Tibetan
(D) Dravidian

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9. Nandram Das, a famous poet of the Malwi dialect and Hindi, who also served as a minister in the Madhya Pradesh government, is better known by which pen name?
(A) Sant Singaji
(B) Balkavi Bairagi
(C) Kavi Pradeep
(D) Makhanlal Chaturvedi

10. Why is the Alha epic traditionally recited primarily during the monsoon season (Shravan and Bhadrapada)?
(A) Ancient legends suggested that singing Alha during the summer would lead to severe droughts.
(B) The original authors mandated that the text should only be recited in the presence of rain.
(C) Monsoon was a period when military campaigns halted, allowing time for heroic storytelling.
(D) It is an agricultural work song meant to assist farmers during the process of sowing seeds.

11. Consider the following statements regarding the Bagheli literary tradition:
I. It belongs to the Eastern Hindi language group.
II. The Baghela rulers of Rewa were great patrons of Bagheli literature.
III. Maharaja Vishwanath Singh authored the play 'Anand Raghunandan' in a mix of Hindi and Bagheli.
IV. Bagheli literature has no written records and survives only through oral folk songs.
Which of the above statement(s) is/are correct?
(A) I, II, and III
(B) II, III, and IV
(C) I, III, and IV
(D) I, II, and IV

12. In the context of Bundeli literary forms, what does the term 'Phag' primarily refer to?
(A) Martial ballads traditionally sung during wars and victory celebrations.
(B) Mourning songs traditionally sung during funeral rites and death anniversaries.
(C) Folk poetry traditionally sung during the spring season and Holi festival.
(D) Sacred chants traditionally performed by priests during temple consecrations.

13. Consider the following statements about Lamtera songs:
Statement I: Lamtera songs are devotional folk songs of the Bundelkhand region sung to invoke Lord Shiva and Goddess Parvati.
Statement II: They are typically sung by pilgrims on their way to religious fairs, especially during the spring harvest.
Which of the above statements is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

14. Which renowned Bundeli poet is credited with the invention of the 'Chaukadiya Phag' (a four-line format of folk poetry)?
(A) Gorelal
(B) Gangadhar Vyas
(C) Eesuri
(D) Keshavdas

15. What is the most appropriate description of 'Sanja' songs in the Malwa literary tradition?
(A) Ballads depicting the bravery of Malwa kings against the Mughals.
(B) Songs sung exclusively by men during the annual wheat harvest.
(C) Lullabies traditionally sung by mothers to put infants to sleep.
(D) Devotional songs performed by girls during Pitra Paksha for a husband.

16. Identify the dialect that does not traditionally belong to the literary and cultural landscape of Madhya Pradesh.
(A) Maithili
(B) Bundeli
(C) Nimadi
(D) Bagheli

17. Which of the following is correctly matched regarding a modern Malwi writer and their contribution?
(A) Srinivas Joshi - Translation of the Bhagavad Gita into Malwi
(B) Sant Singaji - Author of the long Malwi folk epic 'Alha'
(C) Jagnik - Famous pioneer of modern Malwi

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CHAPTER 17

Regional Language Literature and Literary Traditions

1. The 'Alha Khand' is best defined as which of the following?
(A) A romantic treatise detailing the nuances of medieval courtly love.
(B) A compilation of traditional agricultural proverbs and seasonal sayings.
(C) A religious text detailing the rituals of local deities in Bundelkhand.
(D) A heroic ballad detailing the martial exploits of two Banafar warriors.

2. The Malwi dialect has primarily evolved from which of the following Apabhramshas?
(A) Magadhi Apabhramsha
(B) Paisachi Apabhramsha
(C) Shauraseni Apabhramsha
(D) Ardhamagadhi Apabhramsha

3. Consider the following statements regarding the regional literature of Madhya Pradesh:
Statement I: The regional dialects of Madhya Pradesh only possess an oral literary tradition and lack any written literature.
Statement II: Epics, folk songs, and devotional poetry form a significant part of the regional literature in Madhya Pradesh.
Which of the above statements is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

4. Select the correct chronological sequence of traditional Malwi folk songs as they correspond to the stages of human life (from birth to marriage):
(A) Banna-Banni → Sohar → Sanja → Mata
(B) Sohar → Sanja → Banna-Banni → Vidai
(C) Sanja → Banna-Banni → Sohar → Vidai
(D) Sohar → Vidai → Sanja → Banna-Banni

5. The Alha Khand is originally believed to be a part of which larger, lost literary work composed by Jagnik?
(A) Prithviraj Raso
(B) Parmal Raso
(C) Khuman Raso
(D) Bisaldev Raso

6. The Bagheli dialect of Madhya Pradesh developed from which of the following ancient Apabhramshas?
(A) Shauraseni
(B) Ardhamagadhi
(C) Magadhi
(D) Khas

7. Which of the following best describes the linguistic diversity of Madhya Pradesh's regional literary traditions?
(A) Exclusively dominated by Indo-Aryan languages and literature with no historical tribal traditions.
(B) A blend of Indo-Aryan dialects and tribal languages from Dravidian and Austroasiatic families.
(C) Primarily restricted to the Dravidian language family and its various classical subdivisions.
(D) Based solely on Classical Sanskrit and its direct derivatives within the Indo-Aryan group.

8. Baredi folk songs, a significant component of Bundeli oral literature, are primarily associated with which occasion and community?
(A) Sown by the Baiga tribe during seed festivals.
(B) Sung by the Ahir community during Diwali.
(C) Sung by women of the Bhil tribe during marriages.
(D) Sung by traveling bards to mourn fallen warriors.

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praise of the goddess.
(D) Sung during Raksha Bandhan festivals by sisters for their brothers.

28. Match the historical poets of Madhya Pradesh (List I) with their primary patrons or related dynasties (List II).
List I: (Historical Poets)
P. Jagnik
Q. Bhavabhuti
R. Rajasekhara
S. Padmakar
List II: (Patrons/Dynasties)
1. Yashovarman of Kanauj
2. Kalachuris of Tripuri
3. Scindias of Gwalior
4. Parmardidev of Mahoba
Select the correct code:
(A) P-4, Q-1, R-2, S-3
(B) P-1, Q-4, R-3, S-2
(C) P-4, Q-2, R-1, S-3
(D) P-2, Q-3, R-4, S-1

29. Which of the following sub-dialects is incorrectly paired with the region where it is spoken in Madhya Pradesh?
(A) Umathwadi - Rajgarh region
(B) Sondhwadi - Shajapur and Jhalawar border region
(C) Bhadauri - Dhar and Jhabua region
(D) Dashapuri - Mandsaur region

30. Identify the correct statement regarding Gangadhar Vyas, a noted figure in Madhya Pradesh's literary history.
(A) He was a pioneering writer who developed the earliest forms of Malwi folk dramas.
(B) He is considered the earliest documented Urdu poet associated with the Bhopal state.
(C) He translated the complete works of Kalidasa into the Bagheli dialect for local readers.
(D) He was a 19th-century Bundeli poet known for Phags and cultural preservation.

31. Dr. Ramnarayan Upadhyay is celebrated for his significant contributions to the literature of which Madhya Pradesh dialect?
(A) Bagheli
(B) Gondi
(C) Nimadi
(D) Bhili

32. In 1928, a dedicated script for the Gondi language was developed by a Gond scholar to document their oral literature. What is the name of this script?
(A) Ol Chiki script
(B) Masaram script
(C) Devanagari script
(D) Warang Citi script

33. Identify the incorrect statement regarding the literary figures connected to the Rewa and Satna regions.
(A) Tansen received early patronage in the court of Raja Ramchandra Singh of Rewa.
(B) Bagheli dialect completely replaced Sanskrit in the medieval Kalachuri courts.
(C) Padmakar, though known for Braj, spent a significant amount of time in Rewa.
(D) Folk literature in Bagheli includes popular genres like the Basdeva and Birha.

34. The oral literature of the Korku tribe in Madhya Pradesh is composed in a language belonging to which linguistic family?
(A) Indo-Aryan
(B) Dravidian
(C) Tibeto-Burman
(D) Austroasiatic (Munda)

35. Which of the following is not a recognized characteristic of the oral literature of the Powari-speaking community in southern Madhya Pradesh?
(A) It boasts a corpus of classical written epics dating to the 5th century.
(B) It consists heavily of traditional and rhythmic agricultural work songs.
(C) It includes folk tales featuring local deities and various village heroes.
(D) It reflects a syncretic culture bridging Hindi and Marathi folk traditions.

36. The Halbi dialect, which has a vibrant folk literature involving riddles, proverbs, and songs, is primarily spoken in which region of Madhya Pradesh?
(A) South-eastern parts, particularly Balaghat bordering Chhattisgarh.
(B) North-western border regions located near

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Statement I: Bhili language belongs to the Dravidian language family, similar to Gondi.
Statement II: Bhili oral literature heavily features songs related to the Bhagoriya festival and agricultural cycles.
Which of the above statements is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

55. The 'Gondvani' and 'Karma' oral traditions often recite the tales of which of the following?
(A) The lineage of the fifty-two Gond kings of Garha-Mandla.
(B) The naval conquests of the Cholas in the southern oceans.
(C) The history of the Scindia dynasty in the northern plains.
(D) The Islamic conquest of Malwa by the Delhi Sultanate forces.

56. The Nimadi dialect, spoken in the Nimar region of Madhya Pradesh, exhibits the strongest linguistic influence from which of the following languages?
(A) Marathi, Gujarati, and Rajasthani
(B) Punjabi, Dogri, and Kashmiri
(C) Maithili, Bhojpuri, and Magadhi
(D) Odia, Bengali, and Assamese

57. Which of the following pairings correctly represents a theme in Korku oral literary tradition?
(A) Khamb Swang - A narrative dance-drama associated with the Meghnad myth
(B) Bhagoriya - A funeral dirge sung exclusively by the Korku tribal men
(C) Pithora - A Korku written epic based on the medieval Mahabharata text
(D) Pandwani - The sole creation myth of the Korku tribes in the state

58. The Powari (or Pawari) dialect is predominantly spoken and has its oral literary traditions in which of the following regions of Madhya Pradesh?
(A) Balaghat and Seoni districts
(B) Morena and Bhind districts
(C) Jhabua and Alirajpur districts
(D) Sagar and Damoh districts

59. Which of the following statements about the modern documentation of Gondi literature is correct?
(A) Gondi is currently listed in the Eighth Schedule as a classical language.
(B) The state government has completely banned the recitation of Gondi epics.
(C) The Adivasi Lok Kala Academy has published books documenting Gondi myths.
(D) All Gondi literature has been translated into English without Hindi versions.

60. In the Gondi oral tradition, the legendary figure 'Pahandi Pari Kupar Lingo' (or Lingo Pen) is revered primarily as:
(A) A historical king who successfully defeated the British colonial forces.
(B) The mythical founder of the Gonds and creator of their Phratry system.
(C) A demon king who stole the rain and water from the sacred Gond forests.
(D) The creator of the universe who is never worshipped by the common folk.

61. In Kalidasa's lyrical poem 'Meghadutam', the Yaksha requests the cloud messenger to take a detour to visit which magnificent city of Madhya Pradesh?
(A) Vidisha
(B) Mandu
(C) Ujjain
(D) Khajuraho

62. The early synthesis of local dialects and Persian that contributed to the development of early Urdu (Dakhni/Hindavi) in Madhya Pradesh was prominently seen during the rule of:
(A) The Malwa Sultanate
(B) The Scindias of Gwalior
(C) The Chandela Dynasty
(D) The Kalachuri Dynasty

63. Which of the following statements regarding the representation of Madhya Pradesh in ancient Sanskrit texts is incorrect?
(A) The Vindhya mountain range is entirely absent from all classical Sanskrit epics.
(B) The Narmada river is frequently glorified as 'Reva' in Sanskrit poetry.
(C) Kalidasa vividly described the geography of the Malwa region in his works.

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45. The 'Khamb Swang' performed by the Korku tribe is an oral tradition fundamentally based on the narrative of which mythological figure?
(A) Lord Krishna
(B) Lord Shiva
(C) Ravana's son, Meghnad
(D) The demon king Hiranyakashipu

46. Which of the following themes dominates the classical Bagheli poetry patronized in the Rewa court?
(A) The exploits of local dacoits
(B) The Ramkatha and Vaishnavism
(C) Shaivite tantric rituals
(D) Persian romantic tragedies

47. The traditional oral epic of the Bhils, often sung by the 'Japda' or tribal bards, predominantly narrates stories of:
(A) Maritime trade across the Arabian Sea in the ancient period.
(B) The origins of nature, earth, and the bravery of their ancestors.
(C) The complete translation of the Upanishads into tribal dialects.
(D) The administrative and economic policies of the British Raj era.

48. Identify the correct statement regarding Nimadi literary figures.
(A) Sant Singaji wrote his philosophical treatises purely in Sanskrit.
(B) Prabhakar Choubey is a prominent contemporary writer and poet of the Nimadi dialect.
(C) Amritlal Begad is known as the greatest ancient poet of Nimadi.
(D) Nimadi literature does not contain any devotional or Bhakti poetry.

49. Arrange the following efforts related to the documentation and promotion of Gondi language literature in chronological order:
I. Development of the Masaram Gondi script.
II. Publication of Gondi dictionaries and grammars by modern linguistic institutes.
III. The traditional purely oral transmission of Lingo myths by Pradhans.
IV. Introduction of Gondi language primary education materials by the State Government.
Select the correct code:
(A) III → I → II → IV
(B) III → II → I → IV
(C) I → III → II → IV
(D) I → II → III → IV

50. Consider the following characteristics regarding the Gondi oral literary tradition:
I. It contains extensive creation myths detailing the origin of the world from water.
II. Pradhans act as the traditional bards and preservers of this literature.
III. The Bana is a traditional stringed instrument used during the recitation of Gondi epics.
IV. All Gondi literature was strictly written down on palm leaves before the 10th century.
V. The epic of Jangarh is a central piece of Gondi mythology.
Which of the above statement(s) is/are correct?
(A) I, II, III, and V
(B) II, III, IV, and V
(C) I, III, IV, and V
(D) I, II, IV, and V

51. Linguistically, the literature of the Halbi dialect represents a transitional blend of which three major language traditions?
(A) Hindi, Punjabi, and Sindhi
(B) Gujarati, Bhili, and Nimadi
(C) Gondi, Korku, and Baigani
(D) Marathi, Odia, and Chhattisgarhi

52. How did the colonial linguist George Abraham Grierson classify the Nimadi dialect in his Linguistic Survey of India?
(A) As a sub-dialect of Eastern Hindi.
(B) As an isolate language of the Dravidian family.
(C) As a corrupt form of pure Marathi.
(D) As 'Southern Rajasthani'.

53. The Powari dialect is primarily a linguistic blend of which languages?
(A) Gujarati, Sindhi, and Punjabi
(B) Telugu, Kannada, and Gondi
(C) Hindi, Marathi, and Chhattisgarhi
(D) Bengali, Odia, and Maithili

54. Consider the following statements regarding the Bhili literary tradition:

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111. (D) Mannu Bhandari
Yahi Sach Hai is a celebrated short story by Mannu Bhandari that explores the internal emotional conflict and psychological complexities of a young woman's heart. The story's realistic and sensitive portrayal of urban relationships made it highly popular and led to its adaptation into the successful film Rajnigandha. This work remains a classic of the Nayi Kahani movement, highlighting Bhandari's skill in depicting contemporary human experiences with deep empathy.

112. (B) 1969
The Madhya Pradesh Hindi Granth Academy was established in 1969. Its primary mission is to publish high-quality Hindi textbooks and authentic literary and academic works to facilitate education in the Hindi medium. Since its founding, the Academy has played a crucial role in making diverse subjects accessible in Hindi, thereby supporting the linguistic and intellectual development of students and scholars throughout the state of Madhya Pradesh.

113. (C) III only
Statements I and II are correct: Makhanlal Chaturvedi was the first awardee, and Harishankar Parsai won for his satire. However, Statement III is incorrect. Bhawani Prasad Mishra was awarded the Sahitya Akademi Award in 1972 for his poetry collection Buni Hui Rassi, not for Geet Farosh. While Geet Farosh is one of his most iconic individual poems, it was not the work that received this specific national literary honor.

114. (B) Balkavi Bairagi
Gaurav Geet is an inspiring collection of patriotic and motivational poems written by the poet and politician Balkavi Bairagi. Known for his ability to connect with the masses through simple yet stirring language, Bairagi used this work to instill a sense of pride and national duty in his readers. His verses often reflected his own experiences as a public servant and his deep love for the Indian cultural heritage.

115. (D) Bhushan
The heroic ballad Shiva Bavani was composed by the great Riti poet Bhushan. Although most poets of the Riti era focused on Shringar Ras and courtly romance, Bhushan was a notable exception who primarily composed Veer Ras poetry. Shiva Bavani is a set of fifty-two verses celebrating the bravery and military exploits of Chhatrapati Shivaji Maharaj, showcasing Bhushan's unique role in the history of classical Hindi poetry.

116. (D) Nimadi
Sant Singaji, a revered 16th-century mystic poet, primarily composed his verses in the Nimadi dialect of Madhya Pradesh. His poetry, which focuses on spiritual themes, social equality, and devotion, remains an integral part of the folk literature and cultural identity of the Nimar region. To this day, his bhajans are widely sung by the local community, reflecting the enduring influence of his spiritual teachings and linguistic legacy.

117. (D) P-2, Q-4, R-1, S-3
These literary festivals are hosted in cities closely associated with the respective writers. Padmakar Samaroh is held in Sagar, his birthplace. Subhadra Kumari Chauhan Samaroh takes place in Jabalpur, where she was politically active. Makhanlal Chaturvedi Samaroh is organized in Khandwa, where he spent many years. Keshav Jayanti Samaroh is held in the historical town of Orchha, the site of the royal court where Keshavdas served.

118. (B) Bhawani Prasad Mishra
The famous poem Satpuda Ke Jungle was composed by Bhawani Prasad Mishra. It is celebrated for its vivid and rhythmic description of the dense forests of the Satpuda range and the lives of the tribal people who inhabit them. The poem reflects Mishra's deep connection to the landscape of Madhya Pradesh and his ability to use simple, evocative language to bring the beauty of nature and human resilience to life.

119. (A) Ujjain
The Akhil Bhartiya Kalidas Samaroh is a prominent cultural and literary festival organized annually by the Madhya Pradesh government in Ujjain. The city is traditionally associated with the legendary Sanskrit poet and playwright Kalidas. The festival attracts artists, scholars, and performers from across India to celebrate the enduring legacy of classical Indian literature and arts through theatrical performances, academic

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(D) The city of Mahishmati is mentioned in the Mahabharata and classical texts.

64. Match the Nawabs/Begums of Bhopal (List I) with their literary contributions or associations (List II).
List I: (Nawabs/Begums)
P. Shah Jahan Begum
Q. Sultan Jahan Begum
R. Nawab Hamidullah Khan
S. Nawab Siddiq Hasan Khan
List II: (Contributions/Associations)
1. Authored 'Gohar-e-Iqbal'
2. Patron of modern Urdu poetry and universities
3. Authored the historical text 'Taj-ul-Iqbal'
4. Prolific Islamic scholar and author of numerous Arabic and Urdu texts
Select the correct code:
(A) P-1, Q-3, R-4, S-2
(B) P-4, Q-1, R-2, S-3
(C) P-3, Q-1, R-2, S-4
(D) P-3, Q-2, R-1, S-4

65. Which prominent natural feature of Madhya Pradesh is famously described by Banabhatta in the opening sections of his prose romance 'Kadambari'?
(A) The dense forests of the Vindhyatavi
(B) The confluence of the Ganga and Yamuna
(C) The desert landscapes of western India
(D) The snow-capped peaks of the Himalayas

66. Under whose reign in the Malwa Sultanate did Mandu become a significant center for Persian literature, attracting scholars from across the Islamic world?
(A) Mahmud Khalji I
(B) Hoshang Shah
(C) Baz Bahadur
(D) Dilawar Khan

67. Consider the following statements:
Statement I: Ujjayini (Ujjain) in ancient Madhya Pradesh was a prominent center of Sanskrit learning and literature.
Statement II: The Sandipani Ashram in Ujjain is mythologically cited as the place where Lord Krishna received his education.
Which of the above statements is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

68. Identify the correct statement regarding Acharya Kundakunda, a highly revered Digambara Jain scholar whose teachings influenced the region.
(A) He was the court poet of the Mughal Emperor Akbar in the Malwa region.
(B) He authored his primary texts in the Shauraseni Prakrit language.
(C) He strictly advocated for writing Jain scriptures only in Arabic script.
(D) He is known for translating the Alha Khand into Jain Apabhramsha form.

69. Which highly acclaimed contemporary Urdu poet, known for popularizing the Ghazal format in accessible language, served as the chairman of the Madhya Pradesh Urdu Academy?
(A) Bashir Badr
(B) Mirza Ghalib
(C) Nida Fazli
(D) Rahat Indori

70. According to widespread historical and literary consensus, Kalidasa was a jewel in the court of which legendary king associated with Ujjain?
(A) Ashoka the Great
(B) Raja Bhoja
(C) Chandragupta II (Vikramaditya)
(D) Harshavardhana

71. Consider the following statements:
Statement I: During the Mughal period, Persian was the official court language, which heavily influenced the vocabulary of regional dialects like Bundeli and Malwi.
Statement II: Numerous Persian administrative terms related to land and revenue became a permanent part of Madhya Pradesh's local dialects.
Which of the above statements is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

72. Consider the following statements regarding Sanskrit scholars in the court of the Paramara king Raja Bhoja of Dhar:

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ANSWERS

1. (D) A heroic ballad detailing the martial exploits of two Banafar warriors
The Alha Khand is a renowned folk epic originating from the Bundelkhand region. It was composed by the poet Jagnik in the twelfth century. The ballad narratively describes the fifty-two legendary battles fought by the valiant warriors Alha and Udal. These heroes served the Chandel king Parmardidev, defending the honor of their kingdom against various invaders.

2. (C) Shauraseni Apabhramsha
The Malwi dialect primarily evolved from the Shauraseni Apabhramsha, which is the linguistic ancestor of many Western Hindi and Rajasthani dialects. It reflects a significant linguistic blend due to its geographical location. The dialect is widely spoken across the Malwa plateau and shares several grammatical features with Rajasthani and Gujarati, highlighting its historical and regional development.

3. (D) Statement I is false but Statement II is true.
Regional literature in Madhya Pradesh possesses both rich oral traditions and documented written works spanning centuries. While dialects like Malwi and Bundeli have immense folk legacies, they also feature significant literary contributions from various poets and scholars. Epics, devotional verses, and folk songs are vital components of this cultural heritage, proving the diverse nature of local literary expression.

4. (B) Sohar → Sanja → Banna-Banni → Vidai
Traditional Malwi folk songs follow a specific chronological sequence reflecting various life stages and cultural events. Sohar songs celebrate the birth of a child, marking the beginning of life. Sanja is performed by adolescent girls during the Pitra Paksha period. Banna-Banni songs are central to wedding celebrations, while Vidai signifies the emotional departure of the bride.

5. (B) Parmal Raso
The Alha Khand is originally considered a significant portion of a larger, now lost epic titled the Parmal Raso. Composed by the court poet Jagnik, it records the heroic exploits of the warriors Alha and Udal under King Parmardidev of Mahoba. This work remains a cornerstone of Bundeli literature and is celebrated for its vigorous martial spirit.

6. (B) Ardhamagadhi
The Bagheli dialect, part of the Eastern Hindi language group, developed from the ancient Ardhamagadhi Apabhramsha. It is the primary language spoken in the Baghelkhand region, including Rewa and Satna. Historically, the dialect gained prominence under the patronage of the Baghela rulers. It shares a common linguistic heritage with Awadhi and Chhattisgarhi, following specific phonetic patterns.

7. (B) A blend of Indo-Aryan dialects and tribal languages from Dravidian and Austroasiatic families.
Madhya Pradesh exhibits a remarkable linguistic diversity that combines various Indo-Aryan dialects with ancient tribal languages. While dialects like Bundeli and Malwi belong to the Indo-Aryan family, tribes such as the Gonds and Bhils maintain distinct oral traditions. These languages often stem from Dravidian and Austroasiatic families, creating a unique cultural tapestry that reflects the state's geography.

8. (B) Sung by the Ahir community during Diwali.
Baredi folk songs are a vital part of the oral literature found in the Bundelkhand region. These energetic songs are traditionally performed by the Ahir or cowherd community during the festival of Diwali. Accompanied by rhythmic dances, the lyrics often celebrate nature, livestock, and the historical valor of their ancestors, reflecting the deep agrarian roots of the community.

9. (B) Balkavi Bairagi
Nandram Das was a distinguished poet of the Malwi dialect and Hindi, widely recognized by his pen name Balkavi Bairagi. He made significant contributions to literature and also served as a minister in the Madhya Pradesh government. His poetry often blended folk sentiments with

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Pradesh. Texts like 'Tarikh-i-Malwa' primarily documented the history of which region?
(A) The Chandelas of Khajuraho
(B) The Paramaras of Ujjain
(C) The Sultans of Mandu
(D) The Tomars of Gwalior

82. The eminent Sanskrit poet and dramatist Rajasekhara, author of 'Kavyamimamsa', served as the court poet for which dynasty of Madhya Pradesh?
(A) The Kalachuris of Tripuri
(B) The Chandelas of Jejakabhukti
(C) The Holkars of Indore
(D) The Guptas of Vidisha

83. Banabhatta, one of the greatest masters of Sanskrit prose, wrote the biographical text 'Harshacharita'. His ancestral home is believed to be located in which modern district of Madhya Pradesh?
(A) Ujjain
(B) Gwalior
(C) Hoshangabad
(D) Sidhi

84. Identify the correct statement regarding Kaif Bhopali, a notable literary figure of Madhya Pradesh.
(A) He was a medieval Sufi saint who wrote exclusively in Persian script.
(B) He was the first historical ruler of the independent Bhopal state.
(C) He was an Urdu poet and lyricist who penned the Ghazal 'Teer-e-Nigah'.
(D) He primarily composed agricultural proverbs in the local Bundeli dialect.

85. Consider the following statements:
Statement I: Sonagiri in the Datia district is a significant center of Jain pilgrimage and preserves many medieval Jain manuscripts.
Statement II: The Jain scholars in the medieval Gwalior region actively produced literature under the patronage of the Tomar rulers.
Which of the above statements is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

86. The classical Sanskrit dramatist Bhavabhuti is closely associated with the ancient city of Padmavati (modern Pawaya in MP). Which of the following is his famous work?
(A) Abhijnanasakuntalam
(B) Malatimadhava
(C) Mrichchhakatika
(D) Mudrarakshasa

87. The famous Urdu historical work 'Taj-ul-Iqbal', which documents the history of Bhopal, was written by:
(A) Sikandar Jahan Begum
(B) Shah Jahan Begum
(C) Dost Mohammad Khan
(D) Faiz Mohammad Khan

88. Given below are two statements: one is labelled as Assertion (A) and the other is labelled as Reason (R).
Assertion (A): The vivid descriptions of the Vindhyan forests and tribal life in the 'Kadambari' are highly authentic.
Reason (R): The author, Banabhatta, was born and spent his early life in the Pritikuta village near the banks of the Sone River in present-day Madhya Pradesh.
Select the correct code:
(A) Both A and R are true and R is the correct explanation of A.
(B) Both A and R are true but R is not the correct explanation of A.
(C) A is true but R is false.
(D) A is false but R is true.

89. Which of the following prominent Urdu literary figures is incorrectly paired with their major association or birthplace in Madhya Pradesh?
(A) Kaif Bhopali - Famous poet and lyricist from Bhopal
(B) Allama Iqbal - Born and primarily lived in Bhopal
(C) Bashir Badr - Associated with Bhopal for a significant part of his life
(D) Jan Nisar Akhtar - Born in Gwalior and educated in Madhya Pradesh

90. The great Apabhramsha poet Pushpadanta, who composed the 'Mahapurana', migrated to the Rashtrakuta court but had strong early literary roots in which region?

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19. (A) Both A and R are true and R is the correct explanation of A.
The Malwi dialect exhibits strong linguistic influences from both Rajasthani and Gujarati due to the region's unique geography. Malwa shares borders with Rajasthan and Gujarat, and historical trade routes have facilitated constant cultural exchange. These geographical and economic connections led to the assimilation of various vocabulary and grammatical features, creating a distinct dialect that bridges central and western India.

20. (C) I and III only
Gorelal, also known as Lalkavi, was a prominent Bundeli poet who composed 'Chhatraprakash,' a historical biography of the warrior-king Maharaja Chhatrasal. Bakhsheesh Ali is another significant figure who contributed extensively to the Malwi Phag tradition. However, Kavi Padmakar primarily composed his works in the Braj Bhasha and served in various courts, including those of the Scindias and Bundelas.

21. (C) Rewa, Satna, Sidhi
The Bagheli dialect is most prominently spoken in the north-eastern districts of Madhya Pradesh, specifically Rewa, Satna, Sidhi, and Singrauli. This region is historically known as Baghelkhand, named after the Baghela dynasty that ruled the area. The local literature, including folk songs like Birha and Basdeva, flourishes here, reflecting the distinct cultural and linguistic identity of the people.

22. (B) It was exclusively patronized by Gond kings and faced a total ban under Chandela rulers.
Bundeli literature has a long history of patronage under the Chandela and Bundela dynasties. It was never banned by Chandela rulers; in fact, early poets like Jagnik served in their courts. The tradition reached its peak during the medieval period under the Bundelas of Orchha. It is characterized by heroic ballads and devotional poetry that reflect the regional values of Bundelkhand.

23. (D) 12th century AD
The poet Jagnik lived during the twelfth century AD and was a contemporary of the Chandela King Parmardidev of Mahoba. He is best known for composing the Parmal Raso, which includes the legendary Alha Khand. His works are foundational to the heroic ballad tradition of North India, documenting the martial exploits of regional heroes through a powerful oral legacy.

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24. (D) Malwi Shabdkosh
Prahlad Singh Bhati is credited with creating the 'Malwi Shabdkosh,' which is one of the earliest and most extensive documented dictionaries of the Malwi dialect. This work played a crucial role in preserving the vocabulary and linguistic nuances of the region. Such documentation is essential for studying the evolution of regional dialects and providing a formal structure to oral traditions.

25. (B) Garba
Garba is a traditional folk dance and song form originating from the state of Gujarat, particularly associated with Navratri. In contrast, Lamtera, Saira, and Hardaul Ki Manauti are indigenous to the Bundelkhand region of Madhya Pradesh. These local forms reflect the religious beliefs, agricultural cycles, and historical legends of the Bundeli-speaking population, distinguishing them from western Indian traditions.

26. (D) Western Hindi
Linguistically, the Bundeli dialect is classified as a member of the Western Hindi sub-group of the Indo-Aryan language family. It shares close similarities with Braj Bhasha and Kannauji. Bundeli evolved from the Shauraseni Apabhramsha and is spoken across a large part of central India. Its literature is diverse, ranging from the heroic ballads of Jagnik to the Phags of Eesuri.

27. (A) Sung during Diwali by Ahir and Gujjar communities while grazing cattle.
Heed singing is a unique folk tradition in the Malwa region, primarily practiced during the festival of Diwali. It is performed by the Ahir and Gujjar communities, who are traditionally involved in cattle rearing. While grazing their animals, these groups sing Heed to celebrate pastoral life and invoke prosperity. This oral tradition highlights the deep connection between regional folklore and agriculture.

100. Identify the incorrect statement regarding the riddle literature of Madhya Pradesh's dialects.
(A) They are often composed in a rhythmic structure to aid in memorization.
(B) They feature metaphors drawn from daily rural life and local flora.
(C) Riddles in tribal dialects like Gondi and Korku lack references to nature.
(D) They are an integral part of the oral transmission of culture to youth.

101. 'Vanya Prakashan', an initiative of the Madhya Pradesh government, primarily focuses on which of the following objectives?
(A) Publishing materials focusing on tribal life, culture, and regional dialects.
(B) Translating classical Greek literature into the modern Hindi language.
(C) Producing technical and scientific journals for state engineering colleges.
(D) Printing promotional tourism material exclusively in foreign languages.

102. Consider the themes reflected in the regional proverb literature of Madhya Pradesh:
I. Agricultural cycles and weather prediction.
II. Caste dynamics and rural social hierarchy.
III. Inter-galactic space travel and cosmology.
IV. Moral values and ethical behavior.
V. Practical advice for household management.
Which of the above statement(s) is/are correct?
(A) I, II, III, and V
(B) I, II, IV, and V
(C) II, III, IV, and V
(D) I, III, IV, and V

103. What is the central theme of the localized Kabir poetry found in the regional dialects of Madhya Pradesh?
(A) Praise for local kings, feudal lords, and their various military conquests.
(B) A critique of orthodox rituals, caste, and the promotion of spiritual equality.
(C) Exhortations to conquer neighboring states and expand political boundaries.
(D) Instructions on how to perform elaborate and expensive Vedic sacrifices.

104. Sant Singaji, one of the most revered saint poets of Madhya Pradesh, composed his literature primarily in which dialect?
(A) Malwi
(B) Bagheli
(C) Bundeli
(D) Nimadi

105. The Madhya Pradesh government has established various academies for the promotion of languages and literature. Which of the following languages currently does NOT have a dedicated state-level independent academy (Akademi) under the state culture department?
(A) Sindhi
(B) Urdu
(C) English
(D) Sanskrit

106. The 'Harikatha' and 'Kirtan' traditions, which blend storytelling with musical performance, were heavily popularized in the Malwa and Nimar regions due to the cultural influence of:
(A) The cultural administration of the British East India Company officials.
(B) The cultural influence of the Maratha empire (Scindias and Holkars).
(C) The military expansion and administration of the medieval Delhi Sultanate.
(D) The missionary activities of the Portuguese explorers in the coastal areas.

107. Which of the following is primarily a romantic or heroic folk ballad of the regional traditions, rather than a purely philosophical or religious Bhakti text?
(A) Chhatraprakash
(B) Bijak
(C) Parchari
(D) Ramcharitmanas

108. The structure and style of many traditional Hindi and regional riddles in Madhya Pradesh trace their historical literary lineage to the early experiments of which medieval poet?
(A) Amir Khusrao
(B) Tansen
(C) Abdul Rahim Khan-i-Khanan
(D) Abul Fazl

109. Match the saint-poets/literary figures (List I) with their primary associated linguistic or cultural region in Madhya Pradesh (List II).
List I: (Saint-Poets/Literary Figures)

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I. Raja Bhoja himself authored several Sanskrit texts, including 'Sarasvatikanthabharana'.
II. The scholar Dhanapala, author of 'Tilakamanjari', was associated with the Paramara court.
III. Banabhatta was the chief court poet of Raja Bhoja.

Which of the above statement(s) is/are incorrect?
(A) I and II only
(B) II and III only
(C) III only
(D) I only

73. The prolific Digambara Jain poet Mahakavi Raidhu composed extensively in Apabhramsha during the 15th century under the patronage of the Tomar rulers of which city?
(A) Mandu
(B) Bhopal
(C) Jabalpur
(D) Gwalior

74. The Jain literary tradition significantly flourished in Madhya Pradesh during the medieval period. These texts were primarily composed in which of the following languages?
(A) Pure Vedic Sanskrit
(B) Persian and Arabic
(C) Prakrit and Apabhramsha
(D) English and Portuguese

75. The 'Mushaira' tradition in Bhopal served which primary socio-literary function during the 19th and 20th centuries?
(A) It was a strict religious court where legal fatwas were issued regularly.
(B) It was an exclusive gathering held only for Persian-speaking merchants.
(C) It was a guild for standardizing and promoting the Gondi tribal script.
(D) It served as a forum for reciting poetry and fostering communal harmony.

76. Which ancient kingdom of Madhya Pradesh is frequently celebrated in classical Sanskrit literature as a prosperous cultural hub?
(A) Magadha
(B) Koshala
(C) Gandhara
(D) Avanti

77. Among the following renowned poets, who is not traditionally associated with the modern Urdu literary heritage of Madhya Pradesh?
(A) Rahat Indori
(B) Nida Fazli
(C) Jan Jisar Akhtar
(D) Mir Taqi Mir

78. Identify the correctly matched pair of Kalidasa's work and its literary genre.
(A) Vikramorvashiyam - Khandakavya (Lyrical Poetry)
(B) Ritusamhara - Nataka (Drama)
(C) Malavikagnimitram - Mahakavya (Epic Poetry)
(D) Raghuvamsham - Mahakavya (Epic Poetry)

79. Consider the following statements regarding the historical centers of Urdu literature in Madhya Pradesh:
I. Bhopal emerged as a major center for Urdu poetry under the patronage of its Nawabs and Begums.
II. Burhanpur was an early center of Dakhni Urdu due to its position as the gateway to the Deccan.
III. Gwalior had no association with Urdu or Persian literature throughout its history.
IV. Indore witnessed a flourishing of Urdu Mushairas during the Holkar period.

Which of the above statement(s) is/are correct?
(A) I, II, and III
(B) I, II, and IV
(C) II, III, and IV
(D) I, III, and IV

80. Select the correct chronological order of the evolution of major literary languages in the Madhya Pradesh region, from the ancient to the late medieval period.
(A) Prakrit → Sanskrit → Early Hindi dialects → Apabhramsha
(B) Sanskrit → Prakrit → Apabhramsha → Early Hindi dialects
(C) Apabhramsha → Sanskrit → Prakrit → Early Hindi dialects
(D) Early Hindi dialects → Apabhramsha → Prakrit → Sanskrit

81. Many Persian historical texts were produced during the medieval period in Madhya

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(D) I → II → III → IV

119. Which of the following statements about the influence of Dadu Dayal on Madhya Pradesh literature is correct?
(A) His disciples established centers in Malwa, contributing to a rich tradition.
(B) He composed the 'Alha Khand' during his long stay in the Bundelkhand region.
(C) He was a fierce opponent of Nirguna poetry and only wrote in praise of kings.
(D) His entire body of work was exclusively written using the Gondi language.

120. The poetry of Sant Singaji is fundamentally characterized by:
(A) Nirguna philosophy advocating inner spiritual purity and a formless divine.
(B) Detailed descriptions of military warfare and traditional Rajput valor.
(C) Strict adherence to classical Sanskrit grammar rules in composition.
(D) Romantic love tales of village youth in the rural Nimar region.

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P. Sant Singaji
Q. Isuri
R. Balkavi Bairagi
S. Maharaja Vishwanath Singh

List II: (Associated Region)
1. Bundelkhand
2. Malwa
3. Nimar
4. Baghelkhand

Select the correct code:
(A) P-1, Q-3, R-4, S-2
(B) P-3, Q-2, R-1, S-4
(C) P-2, Q-1, R-3, S-4
(D) P-3, Q-1, R-2, S-4

110. The life, miracles, and verses of Sant Singaji were later documented by his disciple Khemadas in a prominent literary work known as:
(A) Singaji Ri Baat
(B) Bijak
(C) Parchari
(D) Sakhi

111. The highly acclaimed journal 'Choumasa', which frequently publishes research and literature on the tribal oral traditions (Gondi, Bhili, Korku) of Madhya Pradesh, is published by:
(A) Madhya Pradesh Urdu Academy
(B) Kalidas Akademi of Ujjain
(C) Bharat Bhavan Arts Complex
(D) Adivasi Lok Kala Academy

112. The most famous traditional proverbs regarding meteorology and agriculture, widely quoted across the Hindi belt including Malwa and Bundelkhand, are attributed to which legendary poets?
(A) Kabir and Tulsidas
(B) Ghagh and Bhaddari
(C) Surdas and Mirabai
(D) Vidyapati and Chand Bardai

113. The devotional folk poetry of Madhya Pradesh's Nimar and Malwa regions is predominantly influenced by which stream of the Bhakti movement?
(A) Saguna Bhakti (worship of form)
(B) Shaktism (worship of the Goddess)
(C) Nirguna Bhakti (worship of formless)
(D) Tantric Buddhism (spiritual rituals)

114. The romantic folk ballad 'Dhola Maru', which has deeply influenced the oral storytelling and singing traditions of the Malwa region, originally stems from which neighboring state?
(A) Uttar Pradesh
(B) Rajasthan
(C) Maharashtra
(D) Gujarat

115. The traditional 'Kabir Gayan' in the Malwa region is typically performed using which primary musical instrument?
(A) Sitar
(B) Shehnai
(C) Sarangi
(D) Tambura (Tambur)

116. In the regional dialects of Bundeli and Malwi, folk proverbs that encapsulate generational wisdom, particularly regarding agriculture and weather, are locally known as:
(A) Ghazal
(B) Ruba'i
(C) Chaupai
(D) Kahawat

117. Consider the following statements:
Statement I: The Madhya Pradesh Sahitya Akademi publishes the literary magazine 'Sakshatkar' to promote Hindi and regional literature.
Statement II: Several regional universities in Madhya Pradesh have established specific chairs (Peeths) for dialects like Malwi and Bundeli.
Which of the above statements is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

118. Arrange the following saint-poets connected to the Madhya Pradesh literary tradition in their approximate historical chronological order:
I. Sant Singaji
II. Kabir
III. Bhavabhuti
IV. Balkavi Bairagi

Select the correct sequence:
(A) III → II → I → IV
(B) II → III → I → IV
(C) III → I → II → IV

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nationalist fervor, making him a celebrated figure in the modern literary landscape of the state.

10. (C) Monsoon was a period when military campaigns halted, allowing time for heroic storytelling.
The Alha epic is traditionally recited during the monsoon months of Shravan and Bhadrapada. Historically, the rainy season necessitated a pause in military campaigns and agricultural activities, providing time for community gatherings. Reciting the heroic deeds of Alha and Udal during this period served to inspire the population and preserve the martial heritage of the Bundelkhand region.

11. (A) I, II, and III
Bagheli belongs to the Eastern Hindi linguistic group and flourished under the consistent patronage of the Baghela rulers of Rewa. Maharaja Vishwanath Singh, a notable royal patron, authored the influential play 'Anand Raghunandan' using a combination of Hindi and Bagheli. Contrary to being purely oral, the tradition includes documented records, plays, and religious texts alongside its vast folk songs.

12. (C) Folk poetry traditionally sung during the spring season and Holi festival.
In the Bundeli literary tradition, 'Phag' refers to a vibrant form of folk poetry and music associated with the spring season. These songs are primarily performed during the festival of Holi to celebrate themes of love and joy. The genre was greatly popularized by the poet Eesuri, who introduced the Chaukadiya Phag format, which remains culturally significant today.

13. (A) Both Statement I and Statement II are true.
Lamtera songs are devotional folk verses from Bundelkhand, primarily dedicated to invoking the blessings of Lord Shiva and Goddess Parvati. These songs are traditionally performed by pilgrims during their journeys to religious fairs or temples. Often sung during the spring harvest season, they reflect the deep-seated spiritual and agricultural traditions of the local population in central India.

14. (C) Eesuri
Eesuri is a celebrated poet of the Bundeli dialect, widely honored for his immense contribution to folk literature. He is credited with inventing the 'Chaukadiya Phag,' a distinct four-line poetic format. His verses, known for their simplicity and emotional depth, often focus on rural life and romance, making him the most iconic figure in the Bundeli Phag tradition.

15. (D) Devotional songs performed by girls during Pitra Paksha for a husband.
Sanja songs are a significant part of the Malwa region's oral tradition, performed primarily by young girls. These devotional songs take place during the sixteen days of Pitra Paksha. Girls create ritualistic wall paintings using cow dung and flowers while singing these verses. The tradition is observed to seek blessings for a good husband and prosperity for their families.

16. (A) Maithili
Maithili is a language primarily spoken in the Mithila region of Bihar and parts of Nepal, and it does not traditionally belong to Madhya Pradesh. In contrast, Bundeli, Nimadi, and Bagheli are the major regional dialects that define the cultural and literary landscape of the state. These three dialects possess extensive folk traditions and have significantly shaped Madhya Pradesh's history.

17. (A) Srinivas Joshi - Translation of the Bhagavad Gita into Malwi
Srinivas Joshi is a notable figure in modern Malwi literature, particularly recognized for translating the Bhagavad Gita into the Malwi dialect. This work aimed to make sacred philosophical texts accessible to local speakers. Other figures like Sant Singaji belong to the Nimadi tradition, and Jagnik is associated with Bundeli, highlighting the importance of correct regional attribution in literary history.

18. (A) Alha Chhand
The Alha epic is traditionally composed and recited in a specific rhythmic meter known as the Alha Chhand. This meter consists of thirty-one matras or morae per line, providing a vigorous and energetic pace suitable for heroic storytelling. This unique poetic structure has allowed the ballad to be preserved through oral transmission by traditional bards across several centuries.

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(A) Malwa
(B) Bundelkhand
(C) Baghelkhand
(D) Nimar

91. What is the primary social function of the traditional 'Bujhawal' or 'Paheli' (riddle) literature in the folk culture of Madhya Pradesh dialects?
(A) To issue royal decrees to the public in a very coded language format.
(B) To serve as an intellectual exercise to test wit and as an ice-breaker.
(C) To strictly record financial transactions of the various village councils.
(D) To curse enemies and rivals during the periods of traditional warfare.

92. The teachings and poetry of which Nirguna saint, alongside Kabir, significantly influenced the regional spiritual literature of the Malwa region, leading to the establishment of his 'Panth' (sect) locally?
(A) Chaitanya Mahaprabhu
(B) Shankaracharya
(C) Dadu Dayal
(D) Ramanuja

93. Which of the following is NOT a traditional form of oral storytelling or folk theatre natively practiced in Madhya Pradesh?
(A) Mach
(B) Swang
(C) Yakshagana
(D) Pandwani

94. Kailash Madbaiye is a recognized contemporary author noted for his efforts to revive and promote literature in which dialect of Madhya Pradesh?
(A) Nimadi
(B) Bagheli
(C) Bundeli
(D) Bhili

95. The poet Kumbhandas, who famously rejected an invitation to Akbar's court at Fatehpur Sikri, belonged to the 'Ashtachhap' tradition. His literary tradition (Braj Bhasha) highly influenced which adjoining region of Madhya Pradesh?
(A) Bastar and Southern Balaghat
(B) Gwalior and Northern Bundelkhand
(C) Jhabua and Alirajpur districts
(D) Mandla and Dindori districts

96. The 'Madhya Pradesh Sahitya Parishad', a premier institution for the promotion of literature including regional writings, was established in which year?
(A) 1947
(B) 1954
(C) 1972
(D) 1985

97. The traditional 'Katha' or oral storytelling format in Madhya Pradesh is characterized by:
(A) The strict use of English language and modern theatrical performance props.
(B) Silent pantomime performances conducted without any spoken words at all.
(C) Exclusively reading written Persian poetry without any local translation.
(D) Mythological narrative recitation by a Vyas with music and moral exposition.

98. Consider the following statements:
Statement I: The Kabirpanthi literary tradition has a strong presence in the Malwa region, where Kabir's verses are sung in the local Malwi dialect.
Statement II: Prahlad Singh Tipanya is a renowned modern exponent of this Malwi Kabir Gayan tradition.
Which of the above statements is/are correct?
(A) Both Statement I and Statement II are true.
(B) Both Statement I and Statement II are false.
(C) Statement I is true but Statement II is false.
(D) Statement I is false but Statement II is true.

99. The folk ballads of 'Tejaji', extremely popular in the rural areas of Malwa and Nimar, narrate the heroic story of a man who sacrificed his life to save:
(A) The village from an invading British army and its heavy artillery.
(B) Cows from being stolen and honoring a promise made to a snake.
(C) His kingdom from the Maratha forces during the medieval expansion.
(D) The local temple from flooding during the heavy monsoon seasons.

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28. (A) P-4, Q-1, R-2, S-3
Historical poets in Madhya Pradesh were often associated with specific royal patrons. Jagnik served Parmardidev of Mahoba, documenting the exploits of Alha and Udal. Bhavabhuti was patronized by Yashovarman of Kanauj, while Rajasekhara served the Kalachuris of Tripuri. Padmakar, a later poet, was associated with the Scindia court in Gwalior, demonstrating the enduring relationship between literature and political power.

29. (C) Bhadauri - Dhar and Jhabua region
The pairing of Bhadauri with Dhar and Jhabua is incorrect; the Bhadauri dialect is actually spoken in the Bhind and Morena districts of northern Madhya Pradesh. This dialect shows strong influences from the Braj and Bundeli languages. Sub-dialects like Umathwadi, Sondhwadi, and Dashapuri are correctly associated with their respective regions in Rajgarh, the Shajapur border, and Mandsaur, reflecting local linguistic diversity.

30. (D) He was a 19th-century Bundeli poet known for Phags and cultural preservation.
Gangadhar Vyas was a prominent nineteenth-century poet of the Bundeli dialect. He is highly regarded for his contributions to the 'Phag' tradition and his efforts in preserving the cultural heritage of Bundelkhand. His work reflects the transition of regional literature during the later stages of the Bundela influence, focusing on local customs, devotion, and the aesthetic beauty of the folk landscape.

31. (C) Nimadi
Dr. Ramnarayan Upadhyay is a celebrated literary figure specifically known for his extensive contributions to the promotion and documentation of the Nimadi dialect. He authored numerous books and research papers focusing on the folk literature, songs, and cultural history of the Nimar region. His work has been instrumental in gaining academic recognition for Nimadi as a distinct and rich linguistic tradition.

32. (B) Masaram script
The Masaram script was developed in 1928 by Munshi Mangal Singh Masaram, a Gond scholar from Madhya Pradesh. This script was created specifically to provide a dedicated writing system for the Gondi language, which previously relied on oral transmission or other scripts. Its development represents a significant milestone in the preservation and formalization of the rich Gondi literary and historical heritage.

33. (B) Bagheli dialect completely replaced Sanskrit in the medieval Kalachuri courts.
While Bagheli literature flourished significantly in the Rewa and Satna regions, it did not completely replace Sanskrit in the medieval Kalachuri courts. Historically, Sanskrit remained the language of formal inscriptions and elite scholarship for a long period. Bagheli evolved as a vibrant regional dialect used for folk songs and local plays, coexisting with classical traditions rather than entirely eliminating them.

34. (D) Austroasiatic (Munda)
The Korku tribe, primarily found in the Satpura range of Madhya Pradesh, speaks a language that belongs to the Austroasiatic or Munda linguistic family. This distinguishes them from their neighboring Gond tribes, who speak a Dravidian language. The Korku oral tradition is rich with myths, agricultural songs, and ritualistic narratives like the Khamb Swang, reflecting their unique cultural and linguistic roots.

35. (A) It boasts a corpus of classical written epics dating to the 5th century.
The Powari dialect, spoken in southern Madhya Pradesh, primarily exists as an oral tradition rather than one possessing classical written epics from the fifth century. Its literature consists of rhythmic agricultural songs, folk tales of local heroes, and religious verses. It acts as a linguistic bridge between Hindi and Marathi, reflecting the syncretic culture of the border regions of Balaghat and Seoni.

36. (A) South-eastern parts, particularly Balaghat bordering Chhattisgarh.
The Halbi dialect is primarily spoken in the south-eastern parts of Madhya Pradesh, particularly in the Balaghat district bordering Chhattisgarh. It serves as a vital link language among various tribal groups in the Bastar and surrounding regions. Halbi folk literature is characterized by a wealth of riddles, proverbs, and narrative songs that blend linguistic elements from Marathi, Odia, and Chhattisgarhi.

37. (A) Maharaja Vishwanath Singh of Rewa
Maharaja Vishwanath Singh of Rewa is the author of 'Anand Raghunandan,' which is historically significant as one of the first original plays in the Hindi-Bagheli tradition. A great patron of arts, the Maharaja composed this work in the early nineteenth century. This play marked an important transition from traditional devotional poetry to structured dramatic literature in the regional languages of Madhya Pradesh.

38. (D) Mahabharata
Pandwani is a traditional folk ballad style highly popular among the Gond and Baiga communities in eastern Madhya Pradesh. It focuses on narrating the heroic stories of the Pandavas from the epic Mahabharata. The performance often involves a lead singer who uses a stringed instrument and expressive gestures to bring the ancient tales of Bhima and his brothers to life.

39. (D) Bhil
The Pithora tradition belongs to the Bhil tribe of western Madhya Pradesh and involves ritualistic wall paintings and oral narratives. These paintings are created to seek blessings from the deity Pithora Dev. During the painting process, tribal bards recite songs that detail creation myths and the history of their ancestors. This synthesis of visual art and oral literature is central to Bhil culture.

40. (A) Both Statement I and Statement II are true.
Nimadi literature is significantly influenced by its proximity to Gujarat, leading to the adoption of folk forms like Garba and Garbi. Additionally, the Nimar region is geographically centered around the Narmada river, which serves as a recurring motif in local poetry and devotional songs. These factors combine to give Nimadi folk literature a distinct identity that blends riverine culture with western influences.

41. (B) P-2, Q-1, R-4, S-3
Linguistic classification of tribal languages in Madhya Pradesh is diverse. Gondi belongs to the Dravidian family, while Korku is part of the Austroasiatic or Munda group. Bhili shows strong Indo-Aryan influences from Western Hindi and Rajasthani. Baigani is an Indo-Aryan dialect with Eastern Hindi and Chhattisgarhi influences. These classifications help in understanding the migrations and historical connections of different tribal groups.

42. (C) P-4, Q-2, R-3, S-1
Each major dialect in Madhya Pradesh has specific sub-dialects or regional variants. Banaphari is a well-known sub-dialect of Bundeli, famous for its association with the Alha Khand. Sondhwadi is a variant of Malwi spoken on the border of Rajasthan. Bhuani is related to the Nimadi region, and Tirhari is a sub-dialect of Bagheli spoken near the river banks in Baghelkhand.

43. (B) They are bards and musicians who preserve the oral Gond history.
In the Gond tribal tradition of Madhya Pradesh, Pradhans serve as the traditional bards, genealogists, and musicians. They are responsible for preserving the oral history and myths of the Gonds through songs and epic recitations. Accompanied by the Bana instrument, they visit Gond households to narrate the legendary tales of Lingo Pen and the ancestors, ensuring cultural continuity.

44. (D) Dravidian
The Gondi language is a prominent member of the Dravidian language family and possesses a very rich oral literary tradition in central India. It is spoken by the Gond tribe, one of the largest indigenous groups in Madhya Pradesh. Gondi literature includes elaborate creation myths, folk tales, and songs that have been preserved for generations by traditional bards like the Pradhans.

45. (C) Ravana's son, Meghnad
Khamb Swang is a traditional folk performance practiced by the Korku tribe of Madhya Pradesh. The narrative is fundamentally based on the myth of Meghnad, the son of Ravana. The Korkus revere Meghnad as a protector deity who saved them from a great calamity. During the performance, a wooden pole is worshipped, and dramatic scenes from the legend are enacted with music.

46. (B) The Ramkatha and Vaishnavism
Classical Bagheli poetry, particularly the works patronized in the Rewa court, is dominated by themes of Ramkatha and Vaishnavism. The rulers of Rewa were devout followers of Lord Rama,

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and this religious devotion was reflected in the literature they supported. Poets often composed verses and plays, like Maharaja Vishwanath Singh's 'Anand Raghunandan,' focusing on the life and virtues of Rama.

47. (B) The origins of nature, earth, and the bravery of their ancestors.
The traditional oral literature of the Bhils is primarily focused on the origins of the world, the forces of nature, and the legendary bravery of their ancestors. These stories are often sung by tribal bards known as Japdas during festivals and social gatherings. This oral tradition serves as a repository of tribal wisdom, history, and the spiritual relationship between the Bhils and nature.

48. (B) Prabhakar Choubey is a prominent contemporary writer and poet of the Nimadi dialect.
Prabhakar Choubey is a recognized contemporary writer and poet who has made significant contributions to modern Nimadi literature. While Sant Singaji is the most famous ancient saint-poet of the region, writers like Choubey have worked to sustain the dialect in the modern era. Nimadi literature is rich in both devotional Bhakti poetry and contemporary themes, reflecting the evolving culture of the Nimar region.

49. (A) III → I → II → IV
The documentation of Gondi literature began with purely oral transmission by Pradhan bards. A major formal step was the development of the Masaram Gondi script in 1928. This was followed by more modern academic efforts, including the publication of dictionaries and grammars by various institutes. Finally, the state government introduced educational materials in Gondi to promote primary literacy in the tribal mother tongue.

50. (A) I, II, III, and V
The Gondi oral tradition is characterized by elaborate creation myths, with Pradhans serving as the essential bards. The Bana is the traditional instrument used during recitations, and the epic of Jango-Raitad is a vital part of their mythology. Historically, this literature was almost entirely oral and was not written on palm leaves, which differentiates it from some classical Sanskrit or Jain traditions.

51. (D) Marathi, Odia, and Chhattisgarhi
The Halbi dialect is linguistically unique because it represents a transitional blend of three major regional traditions: Marathi, Odia, and Chhattisgarhi. This mixture is due to its location in the south-eastern border areas of Madhya Pradesh and Chhattisgarh. Halbi serves as a lingua franca for many tribal communities, and its folk literature reflects this multi-linguistic influence through various songs and proverbs.

52. (D) As 'Southern Rajasthani'
In his monumental 'Linguistic Survey of India,' the colonial linguist George Abraham Grierson classified the Nimadi dialect as 'Southern Rajasthani.' This classification was based on the significant linguistic and grammatical similarities Nimadi shares with the dialects of Rajasthan. While spoken in the Nimar region of Madhya Pradesh, its proximity to the western borders has historically shaped its development alongside Rajasthani and Gujarati.

53. (C) Hindi, Marathi, and Chhattisgarhi
The Powari dialect, spoken by the Pawar community in districts like Balaghat and Seoni, is a linguistic blend of Hindi, Marathi, and Chhattisgarhi. Its geographic position in southern Madhya Pradesh, bordering Maharashtra and Chhattisgarh, has led to this unique synthesis. The oral literature of this dialect reflects the cultural exchange between these three major linguistic groups through folk songs and traditional stories.

54. (D) Statement I is false but Statement II is true.
Bhili does not belong to the Dravidian language family; instead, it is an Indo-Aryan language with strong influences from Rajasthani and Gujarati. However, Bhili oral literature is indeed rich with songs related to the Bhagoriya festival and the agricultural cycles of the western tribal belt. These folk traditions are essential for expressing the community's joy, romantic sentiments, and deep connection to the seasonal harvest.

55. (A) The lineage of the fifty-two Gond kings of Garha-Mandla.
The 'Gondvani' and 'Karma' oral traditions of the Gond and Baiga communities often narrate

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the historical lineage and heroic deeds of the fifty-two Gond kings who ruled the Garha-Mandla region. These narratives serve as a poetic record of the Gond kingdom's political and cultural height during the medieval period. They combine historical facts with mythical elements, preserving the pride and identity of the Gond people.

56. (A) Marathi, Gujarati, and Rajasthani
The Nimadi dialect, spoken in the south-western Nimar region, is influenced heavily by Marathi, Gujarati, and Rajasthani. This is due to the Nimar region's location at the crossroads of these three major linguistic zones. The vocabulary, grammar, and even the folk song structures in Nimadi reflect this cultural synthesis, making it one of the most linguistically diverse and interesting dialects within Madhya Pradesh.

57. (A) Khamb Swang - A narrative dance-drama associated with the Meghnad myth
In the Korku oral literary tradition, the Khamb Swang is a significant narrative dance-drama that centers on the myth of Meghnad, the son of Ravana. The Korkus believe Meghnad protects them from diseases and misfortunes. This ritualistic performance is a key part of their cultural identity, involving music, dance, and the worship of a sacred pole representing the legendary figure who guards their community.

58. (A) Balaghat and Seoni districts
The Powari or Pawari dialect is predominantly spoken in the Balaghat and Seoni districts of southern Madhya Pradesh. These areas have a large population of the Pawar community, who brought their unique linguistic and cultural practices to the region. The dialect's oral literature, including agricultural songs and folk tales, serves as a vital marker of the local community's historical and social identity in this borderland area.

59. (C) The Adivasi Lok Kala Academy has published books documenting Gondi myths.
The Adivasi Lok Kala Academy in Madhya Pradesh has played a crucial role in documenting and publishing books related to Gondi myths, folk songs, and traditions. These efforts aim to preserve the rich oral heritage of the Gond tribe for future generations. While Gondi is not yet in the Eighth Schedule, the state government actively supports its cultural preservation through research, festivals, and specialized publications.

60. (B) The mythical founder of the Gonds and creator of their Phratry system.
In Gondi oral tradition, Pahandi Pari Kupar Lingo, also known as Lingo Pen, is the supreme mythical figure revered as the founder of the Gonds. He is credited with establishing the Gond Phratry system, creating their musical instruments like the Bana, and providing them with a moral and social code. His legends form the core of Gondi mythology and are central to their cultural identity.

61. (C) Ujjain
In the classical Sanskrit poem 'Meghadutam' by Kalidasa, the Yaksha specifically asks the cloud messenger to take a detour to visit the city of Ujjayini (Ujjain). Kalidasa provides a vivid and beautiful description of the city's splendor, its temples, and the Mahakala shrine. This detour highlights the deep personal and professional connection the poet had with the cultural and spiritual hub of ancient Malwa.

62. (A) The Malwa Sultanate
During the rule of the Malwa Sultanate, particularly in Mandu, there was a significant synthesis of local dialects and Persian. this linguistic interaction contributed to the development of early Urdu, often referred to as Hindavi or Dakhni. The sultans were patrons of art and literature, and their courts became melting pots where Persian vocabulary merged with regional speech, laying the foundation for a rich literary tradition.

63. (A) The Vindhya mountain range is entirely absent from all classical Sanskrit epics.
The statement that the Vindhya mountain range is absent from classical Sanskrit epics is incorrect. In reality, the Vindhyas are frequently mentioned and glorified in ancient literature, including the Ramayana, Mahabharata, and works by Kalidasa and Banabhatta. These texts often describe the range as a sacred and dense forest region, making it a prominent geographic and mythological feature of the ancient Indian literary landscape.

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64. (C) P-3, Q-1, R-2, S-4
The rulers of Bhopal had significant literary associations. Shah Jahan Begum authored the historical work 'Taj-ul-Iqbal,' while Sultan Jahan Begum wrote her autobiography 'Gohar-e-Iqbal.' Nawab Hamidullah Khan was a great patron of modern Urdu poetry and higher education. Nawab Siddiq Hasan Khan was a world-renowned Islamic scholar who produced hundreds of works in Arabic and Urdu, establishing Bhopal as a center of scholarship.

65. (A) The dense forests of the Vindhyatavi
In the opening sections of his famous Sanskrit prose romance 'Kadambari,' Banabhatta provides an extraordinarily vivid description of the Vindhyatavi, the dense forests of the Vindhya range. His detailed imagery of the flora, fauna, and the lives of the tribal forest dwellers reflects his personal familiarity with the landscape of central India. This passage is celebrated as one of the finest examples of descriptive prose in classical Sanskrit.

66. (A) Mahmud Khalji I
Under the reign of Mahmud Khalji I of the Malwa Sultanate, Mandu flourished as a major center for Persian literature and Islamic scholarship. He established colleges and libraries, attracting learned men from across the Islamic world. The city's architectural and literary achievements during his rule earned it the title 'Shadiabad' or the City of Joy, making it a prominent hub for cultural production in medieval India.

67. (A) Both Statement I and Statement II are true.
Ujjayini (Ujjain) was historically one of the most prominent centers of Sanskrit learning and classical literature in ancient India. It was a hub for astronomy, mathematics, and poetry. The Sandipani Ashram, located in Ujjain, is mythologically significant as the place where Lord Krishna, Balarama, and Sudama received their traditional education, reinforcing the city's long-standing status as a sacred seat of knowledge and wisdom.

68. (B) He authored his primary texts in the Shauraseni Prakrit language.
Acharya Kundakunda was a highly revered Digambara Jain philosopher and scholar who lived around the first century AD. He is famous for authoring foundational Jain texts such as the 'Samayasara' and 'Pravachanasara' in Shauraseni Prakrit. His teachings had a profound and lasting influence on the Jain community in Madhya Pradesh, where several sites are traditionally associated with his scholarly and spiritual activities.

69. (A) Bashir Badr
Bashir Badr is a highly acclaimed contemporary Urdu poet known for his lyrical and accessible Ghazals. He spent a significant portion of his life in Bhopal and served as the chairman of the Madhya Pradesh Urdu Academy. His work is celebrated for bringing Urdu poetry closer to the common man by using simple yet profound language, making him a central figure in the modern literary history of Bhopal.

70. (C) Chandragupta II (Vikramaditya)
According to widespread historical and literary tradition, Kalidasa was one of the 'Nine Jewels' in the court of Emperor Chandragupta II, also known as Vikramaditya. This court was based in Ujjayini, and the era is often considered the Golden Age of Sanskrit literature. Kalidasa's masterpieces, including 'Abhijnanasakuntalam' and 'Raghuvamsham,' reflect the sophisticated culture and royal patronage that characterized this period in ancient Madhya Pradesh.

71. (A) Both Statement I and Statement II are true.
During the Mughal period, Persian served as the official court and administrative language, which naturally led to its significant influence on regional dialects. Many terms related to land revenue, administration, and law were assimilated into Bundeli, Malwi, and other local languages. This linguistic legacy remains visible today, as numerous common words used in daily life and governance across Madhya Pradesh have their origins in the Persian language.

72. (C) III only
While Raja Bhoja was a great patron of literature and an author himself, Banabhatta was not his court poet. Banabhatta actually lived much earlier, during the seventh century, and served under Emperor Harshavardhana. Raja Bhoja's eleventh-century court at Dhar was indeed famous for scholars like Dhanapala and for the king's own prolific writings on subjects ranging

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106. (B) The cultural influence of the Maratha empire (Scindias and Holkars).
The 'Harikatha' and 'Kirtan' traditions, which blend narrative storytelling with devotional music, became highly popular in the Malwa and Nimar regions due to the cultural influence of the Maratha empire. As dynasties like the Scindias and Holkars established their rule in central India, they brought with them the vibrant religious and musical traditions of Maharashtra. These forms were then adapted and embraced by the local population, enriching the regional literary landscape.

107. (A) Chhatraprakash
'Chhatraprakash' is a heroic folk ballad and historical biography written by the poet Gorelal. It details the life and martial exploits of the Bundela King Maharaja Chhatrasal. Unlike the 'Bijak' or 'Ramcharitmanas,' which are primarily philosophical or religious texts, 'Chhatraprakash' belongs to the Raso tradition of heroic poetry. It serves as an important record of regional valor and the struggle for independence against Mughal rule.

108. (A) Amir Khusrao
The structure and playful style of many traditional Hindi and regional riddles in Madhya Pradesh can be traced back to the early literary experiments of Amir Khusrao. As a pioneer of Hindavi literature in the thirteenth century, Khusrao popularized riddles and 'Pahelis' that used clever wordplay and everyday imagery. His influence helped shape the oral riddle traditions that are still vibrant in dialects like Bundeli and Malwi today.

109. (D) P-3, Q-1, R-2, S-4
Each major saint-poet or literary figure in Madhya Pradesh is associated with a specific cultural region. Sant Singaji is the iconic saint of Nimar, while Eesuri is the most famous folk poet of Bundelkhand. Balkavi Bairagi is a celebrated modern voice of Malwa, and Maharaja Vishwanath Singh was a royal patron and author from the Baghelkhand region, specifically the princely state of Rewa.

110. (C) Parchari
The life, miracles, and devotional verses of Sant Singaji were documented by his dedicated disciple Khemadas in a prominent literary work known as 'Parchari.' This text is essential for understanding the hagiography of the saint and the spread of his Nirguna philosophy in the Nimar region. It serves as a vital bridge between the oral legends of the saint and the formal documented history of his spiritual lineage.

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111. (D) Adivasi Lok Kala Academy
'Choumasa' is a highly acclaimed research journal published by the Adivasi Lok Kala Academy of Madhya Pradesh. The journal is dedicated to documenting and analyzing the tribal oral traditions, myths, and folk arts of communities like the Gonds, Bhils, and Korkus. By providing a platform for scholarly research on indigenous cultures, it has become an invaluable resource for anyone studying the diverse literary and cultural heritage of central India.

112. (B) Ghagh and Bhaddari
The most famous traditional proverbs regarding meteorology and agriculture in the Hindi-speaking regions, including Malwa and Bundelkhand, are attributed to the legendary poets Ghagh and Bhaddari. Their pithy verses provide practical advice on weather prediction and farming techniques based on centuries of observation. These proverbs have become an integral part of the regional oral literature, helping farmers manage their crops through rhymed, easy-to-remember wisdom.

113. (C) Nirguna Bhakti (worship of formless)
The devotional folk poetry of the Nimar and Malwa regions is predominantly influenced by the Nirguna Bhakti movement. This stream of worship emphasizes the search for a formless, omnipresent divine within the self, rather than through external rituals or idol worship. Figures like Sant Singaji and the local Kabirpanthi singers are prime examples of this tradition, which focuses on spiritual purity, social equality, and deep internal devotion.

114. (B) Rajasthan
The romantic folk ballad 'Dhola Maru,' which is extremely popular in the oral storytelling and singing traditions of Malwa, originally stems from the neighboring state of Rajasthan. The story tells of the legendary love and trials of Prince Dhola and Princess Maru. Its themes of

the history and administration of the Malwa Sultanate, centered in Mandu. These chronicles provide detailed accounts of the reigns of sultans like Hoshang Shah and Mahmud Khalji. They are invaluable resources for understanding the political transitions, architectural developments, and the vibrant cultural life that flourished in central India during the medieval period under Islamic rule.

82. (A) The Kalachuris of Tripuri
Rajasekhara, the eminent ninth-century Sanskrit poet and critic, served as the court poet for the Kalachuri dynasty of Tripuri near Jabalpur. He is best known for his work 'Kavyamimamsa,' a comprehensive treatise on poetic theory. His presence at the Kalachuri court highlights the region's historical importance as a major center for classical Sanskrit literature and the patronage of high intellectual achievements by local rulers.

83. (D) Sidhi
Banabhatta, the author of 'Harshacharita' and 'Kadambari,' is believed to have been born in the village of Pritikuta. Modern research identifies this location near the banks of the Sone River in the present-day Sidhi district of Madhya Pradesh. His deep connection to this region is evident in his detailed and realistic descriptions of the local landscape and forest life, which remain some of the most famous passages in Sanskrit literature.

84. (C) He was an Urdu poet and lyricist who penned the Ghazal 'Teer-e-Nigah'.
Kaif Bhopali was a celebrated twentieth-century Urdu poet and lyricist from Bhopal. He is widely remembered for his soulful Ghazals and his contributions to Indian cinema, particularly for the lyrics of the film 'Pakeezah.' His famous Ghazal 'Teer-e-Nazar' is a classic example of his literary style. He remains an iconic figure in the modern cultural history of Bhopal and the wider Urdu literary world.

85. (A) Both Statement I and Statement II are true.
Sonagiri in Datia is a major Jain pilgrimage site that has long served as a center for religious study and the preservation of medieval manuscripts. Simultaneously, Gwalior emerged as a significant hub for Jain literature under the Tomar rulers, who patronized poets like Raidhu. These two regions together represent the deep historical roots and the continued vibrancy of the Jain literary and scholarly tradition in northern Madhya Pradesh.

86. (B) Malatimadhava
Bhavabhuti was a major eighth-century Sanskrit dramatist whose works are often compared to those of Kalidasa. 'Malatimadhava' is one of his most famous plays, characterized by its intense emotional depth and complex plot. Bhavabhuti had strong ties to the ancient city of Padmavati in present-day Madhya Pradesh. His other significant works include 'Mahaviracharita' and 'Uttararamacharita,' which further solidified his reputation as a master of Sanskrit drama.

87. (B) Shah Jahan Begum
'Taj-ul-Iqbal' is a significant Urdu historical work that chronicles the history of the Bhopal state. It was authored by Nawab Shah Jahan Begum, the tenth ruler of Bhopal. The book provides a detailed account of the state's administration, the lives of its rulers, and its cultural development. Her authorship reflects the high level of education and literary interest among the female rulers of Bhopal, who were great patrons of arts and history.

88. (A) Both A and R are true and R is the correct explanation of A.
Banabhatta's descriptions of the Vindhyan forests and the tribal groups living there are remarkably authentic because they were based on his first-hand experiences. Having been born and raised in the Sidhi region of Madhya Pradesh near the Sone River, he was intimately familiar with the local geography. This personal background allowed him to infuse his prose with realistic details that made his works like 'Kadambari' unique in the classical Sanskrit tradition.

89. (B) Allama Iqbal - Born and primarily lived in Bhopal
While Allama Iqbal had a deep connection with Bhopal and visited the city multiple times as a guest of the Nawab, he was not born there; he was born in Sialkot. The pairing is incorrect because it implies Bhopal was his primary lifelong residence. In contrast, figures like Kaif Bhopali and Jan Nisar Akhtar had direct familial and professional roots within Madhya Pradesh, defining the state's modern Urdu identity.

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from grammar to architecture, but Banabhatta belongs to a different era.

73. (D) Gwalior
Mahakavi Raidhu was a prolific and highly influential Digambara Jain poet who composed extensively in the Apabhramsha language during the fifteenth century. He received significant patronage from the Tomar rulers of Gwalior, particularly during the reigns of Dungar Singh and Kirti Singh. His works were instrumental in reviving Jain literature in the region and are still preserved in the manuscript libraries of the Gwalior Fort.

74. (C) Prakrit and Apabhramsha
The Jain literary tradition in medieval Madhya Pradesh flourished primarily through texts composed in Prakrit and Apabhramsha. These languages were used to write religious scriptures, epic poems, and philosophical treatises. While Sanskrit was also used, Prakrit and Apabhramsha were favored for reaching a wider audience and preserving the specific linguistic traditions of the Jain faith. This period saw the creation of many significant works in centers like Gwalior and Chanderi.

75. (D) It served as a forum for reciting poetry and fostering communal harmony.
The Mushaira tradition in Bhopal served as a vital socio-literary forum for the public recitation of Urdu poetry. These gatherings, patronized by the Nawabs and later by cultural organizations, brought together poets and lovers of literature from diverse backgrounds. Mushairas played a key role in promoting the Urdu language while fostering a spirit of communal harmony and intellectual exchange, making them a central feature of Bhopal's unique cultural identity.

76. (D) Avanti
The ancient kingdom of Avanti, with its capital at Ujjayini, is frequently celebrated in classical Sanskrit literature as a prosperous and culturally advanced hub. It was a major center for religion, trade, and learning. Ancient poets and playwrights often depicted Avanti as a land of great wealth and sophisticated arts, reflecting its strategic importance and the high level of cultural development achieved in central India during the classical period.

77. (D) Mir Taqi Mir
Mir Taqi Mir was a legendary Urdu poet of the eighteenth century, primarily associated with Delhi and Lucknow; he did not have a direct historical connection to Madhya Pradesh. In contrast, Rahat Indori, Nida Fazli, and Jan Nisar Akhtar were all born or spent significant parts of their careers in Madhya Pradesh, contributing immensely to the state's modern Urdu literary heritage through their poetry and lyrics.

78. (D) Raghuvamsham - Mahakavya (Epic Poetry)
'Raghuvamsham' is correctly classified as a Mahakavya or epic poem, detailing the lineage and lives of the kings of the Ikshvaku dynasty. Other works by Kalidasa are often misclassified; for instance, 'Malavikagnimitram' is a Nataka, and 'Ritusamhara' is a Khandakavya. Understanding these classical genres is essential for appreciating the structural diversity and literary mastery present in the works of India's most famous Sanskrit poet.

79. (B) I, II, and IV
Bhopal, Burhanpur, and Indore have all played significant roles in the history of Urdu literature. Bhopal was a major center under its royal patrons, and Burhanpur served as an early gateway for Dakhni Urdu. Indore also saw a flourishing of Urdu poetry during the Holkar era. Contrary to the incorrect statement, Gwalior also had associations with Persian and Urdu, particularly through the patronage of the Scindia rulers and local scholars.

80. (B) Sanskrit → Prakrit → Apabhramsha → Early Hindi dialects
The literary languages of Madhya Pradesh followed a standard historical evolution from ancient Sanskrit to the vernacular dialects. Classical Sanskrit was followed by the various Prakrit languages, which were used in early Jain and Buddhist texts. Over time, Prakrit evolved into Apabhramsha, the immediate ancestor of modern Indo-Aryan languages. Finally, during the medieval period, early Hindi dialects like Bundeli, Malwi, and Bagheli emerged as the primary modes of literary expression.

81. (C) The Sultans of Mandu
'Tarikh-i-Malwa' and similar Persian historical texts were primarily written to document

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98. (A) Both Statement I and Statement II are true.
The Kabirpanthi tradition is deeply rooted in the Malwa region, where the verses of the saint-poet Kabir are uniquely adapted and sung in the local Malwi dialect. Prahlad Singh Tipanya is a world-renowned modern exponent of this tradition, known for his powerful performances that convey Kabir's message of social equality and inner spirituality. This tradition represents a vibrant fusion of medieval Nirguna philosophy with the folk musicality of Malwa.

99. (B) Cows from being stolen and honoring a promise made to a snake.
The folk ballads of Tejaji narrate the heroic story of a legendary figure who is widely worshipped in the rural areas of Malwa and Rajasthan. According to the legend, Tejaji sacrificed his life while fighting to save a village's cows from being stolen and simultaneously honoring a promise he made to a snake. His story exemplifies the values of bravery, sacrifice, and truthfulness that are deeply cherished in regional folk literature.

100. (C) Riddles in tribal dialects like Gondi and Korku lack references to nature.
The statement that riddles in tribal dialects like Gondi and Korku lack references to nature is incorrect. In fact, tribal oral literature is profoundly connected to the environment, and their riddles frequently feature metaphors drawn from the forest, local wildlife, and seasonal changes. Nature is an integral part of their worldview, and this is vividly reflected in the complex and imaginative riddles used by these communities to pass down cultural wisdom.

101. (A) Publishing materials focusing on tribal life, culture, and regional dialects.
'Vanya Prakashan' is a specialized publishing house under the Madhya Pradesh government that primarily focuses on tribal life, culture, and regional dialects. Its mission is to document and promote the heritage of the state's diverse indigenous communities. By publishing books on tribal history, folk songs, and linguistic research, Vanya Prakashan plays a crucial role in ensuring the visibility and preservation of tribal oral traditions in the modern era.

102. (B) I, II, IV, and V
The regional proverb literature of Madhya Pradesh covers a wide range of practical and moral themes, including agricultural cycles, social hierarchies, moral values, and household management. These proverbs serve as a repository of generational wisdom and local knowledge. However, they do not traditionally deal with themes like inter-galactic space travel, as they are rooted in the daily lived experiences and immediate environment of the rural and tribal populations.

103. (B) A critique of orthodox rituals, caste, and the promotion of spiritual equality.
The localized Kabir poetry found in the regional dialects of Madhya Pradesh focuses on the central themes of the Nirguna Bhakti movement. This includes a strong critique of orthodox religious rituals, the rejection of the caste system, and the promotion of spiritual equality for all. These verses encourage individuals to seek the divine within themselves, using simple and direct language that resonates deeply with the local rural and tribal communities.

104. (D) Nimadi
Sant Singaji, one of the most revered saint-poets of central India, composed his literature primarily in the Nimadi dialect. He lived during the sixteenth century and is celebrated as a great Nirguna saint who advocated for inner spiritual purity. His poetry and miracles have left a lasting impact on the Nimar region, where he is worshipped as a protector of livestock and his verses continue to be sung by local devotees.

105. (C) English
The Madhya Pradesh government has established independent academies for various languages including Sindhi, Urdu, and Sanskrit to promote their respective literary traditions. However, there is no dedicated state-level academy for the English language under the culture department. Instead, the focus remains on nurturing the state's diverse indigenous and historical linguistic heritage through specialized institutions like the Hindi Granth Academy and the Sahitya Parishad.

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90. (A) Malwa
The great tenth-century Apabhramsha poet Pushpadanta, author of the 'Mahapurana,' is believed to have had strong early literary roots in the Malwa region before migrating to the Rashtrakuta court. Malwa was a thriving center for Jain scholarship and Apabhramsha literature during the early medieval period. Pushpadanta's works are celebrated for their linguistic brilliance and their role in the transition of literature from Prakrit to more modern vernacular forms.

91. (B) To serve as an intellectual exercise to test wit and as an ice-breaker.
In the folk culture of Madhya Pradesh, traditional riddles or 'Pahelis' serve as an intellectual exercise to test wit and creativity. They are often used as ice-breakers during social gatherings, weddings, or community meetings. By challenging the listener's observational skills and imagination, these riddles preserve local knowledge and cultural metaphors while providing entertainment and fostering social bonding among community members across various age groups.

92. (C) Dadu Dayal
Alongside Kabir, the teachings and Nirguna poetry of Dadu Dayal significantly influenced the spiritual landscape of the Malwa region. Dadu Dayal's followers established several centers or 'Dwaras' in Malwa, where his verses were sung and his philosophy of universal brotherhood was promoted. This led to the creation of a local 'Dadu Panth' tradition, which contributed a rich body of devotional literature to the regional dialects of Madhya Pradesh.

93. (C) Yakshagana
Yakshagana is a traditional folk theatre form native to the state of Karnataka, characterized by elaborate costumes and dance. In contrast, Mach, Swang, and Pandwani are indigenous to Madhya Pradesh. Mach is the famous folk drama of Malwa, Swang is popular in Bundelkhand, and Pandwani is a narrative singing tradition of the Gond and Baiga tribes. These local forms represent the state's diverse oral and performance-based literary heritage.

94. (C) Bundeli
Kailash Madbaiye is a prominent contemporary author and cultural activist noted for his dedicated efforts to revive and promote literature in the Bundeli dialect. He has worked extensively to document folk songs, proverbs, and traditional stories that were previously only available in oral form. His contributions help ensure that the rich linguistic heritage of the Bundelkhand region remains relevant and accessible to modern readers and researchers.

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95. (B) Gwalior and Northern Bundelkhand
The Braj Bhasha literary tradition, which includes poets like Kumbhandas of the 'Ashtachhap,' had a profound influence on northern Madhya Pradesh. This is particularly evident in the Gwalior and northern Bundelkhand regions, where the dialect's proximity to Mathura and Vrindavan facilitated a strong cultural exchange. Many local poets in these areas adopted Braj Bhasha for their devotional and courtly works, creating a lasting impact on the region's literary style.

96. (B) 1954
The Madhya Pradesh Sahitya Parishad was established in 1954 as a premier institution for the promotion of literature within the state. Its primary goal is to support writers, publish significant works, and organize literary events that celebrate both Hindi and regional dialects. Since its inception, the Parishad has played a vital role in nurturing the state's literary environment and providing a platform for diverse voices in the heart of India.

97. (D) Mythological narrative recitation by a Vyas with music and moral exposition.
The traditional 'Katha' format in Madhya Pradesh is characterized by the oral recitation of mythological stories by a narrator known as a Vyas. This performance is usually accompanied by music and involves the moral and spiritual exposition of sacred texts. These gatherings are central to rural social life, serving as both a means of religious education and a form of community entertainment that preserves the state's rich oral traditions.

longing and reunion have resonated across the border into Madhya Pradesh, becoming a staple of the region's folk performances and narrative songs.

115. (D) Tambura (Tambur)
In the traditional 'Kabir Gayan' of the Malwa region, the primary musical instrument used is the Tambura, often referred to locally as the Tambur. This five-stringed instrument provides a constant rhythmic and melodic drone that accompanies the singing of Kabir's Nirguna verses. The use of the Tambura, often alongside other folk instruments like the Manjira, creates a meditative and powerful atmosphere that is characteristic of this regional spiritual performance.

116. (D) Kahawat
In the regional dialects of Madhya Pradesh, such as Bundeli, Malwi, and Nimadi, traditional proverbs that encapsulate generational wisdom are locally known as 'Kahawat.' These Kahawats cover a vast range of subjects, from agricultural advice and weather patterns to social observations and moral ethics. They are a crucial part of the state's oral literature, acting as concise summaries of local experience that are passed down through the centuries.

117. (A) Both Statement I and Statement II are true.
The Madhya Pradesh Sahitya Akademi publishes the influential literary magazine 'Sakshatkar,' which serves as a platform for promoting modern Hindi and regional writing. Furthermore, several state universities have established specific chairs or 'Peeths' to conduct research into dialects like Malwi and Bundeli. These institutional efforts aim to bridge the gap between academic study and the living oral traditions of the state, ensuring that regional literature continues to flourish.

118. (A) III → II → I → IV
The historical sequence of these figures begins with the classical Sanskrit dramatist Bhavabhuti in the eighth century. This is followed by the medieval saint-poet Kabir in the fifteenth century and then Sant Singaji, who lived in the sixteenth century during the Bhakti movement. Finally, Balkavi Bairagi represents the modern era of the twentieth century. This timeline reflects the long and continuous evolution of literary and spiritual thought in Madhya Pradesh.

119. (A) His disciples established centers in Malwa, contributing to a rich tradition.
Dadu Dayal was a major Nirguna saint whose teachings significantly impacted central India. His disciples, known as 'Dadu Panthis,' established several important centers in the Malwa region, which became hubs for spiritual discourse and the composition of devotional poetry. This influence helped nurture a local tradition of Nirguna literature that used regional dialects to spread messages of unity and internal devotion, complementing the existing traditions of Kabir and Singaji.

120. (A) Nirguna philosophy advocating inner spiritual purity and a formless divine.
The poetry of Sant Singaji is fundamentally characterized by Nirguna philosophy, which advocates for inner spiritual purity and the worship of a formless divine. His verses, composed in the Nimadi dialect, often use metaphors related to agriculture and daily life to convey profound spiritual truths. Singaji's work remains the most significant literary and religious foundation of the Nimar region, reflecting a deep rejection of external rituals.

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